

It is the same light

the enlightening wisdom of

Sri Guru Granth Sahib
(SGGS)

an interpretation by

Daljit Singh Jawa

Volume 4: SGGS (P 601-800)

Dedicated to the loving memory of my parents

SARDAR HARI SINGH JAWA

&

SARDARNI KARTAR KAUR

who provided an atmosphere in which their children could grow spiritually

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GLOSSARY

Of Some Non English Terms

Word	Approx. Meaning
Amrit	Nectar, holy water used at the time of Sikh initiation ceremony
Ashtpadian	Stanzas with eight phrases
Chautukaity	Stanzas of four phrases
Dutukaity	Couplets of two phrases
Ghar	Beat for the musical measure
Granth	Holy Scripture
Gurbani	Guru's word (or composition)
Guru	Spiritual Teacher, Sikh prophet
Maya	Worldly riches and power, worldly attachment, worldly illusion
Mehla	Term followed by a number indicating the Guru-who authored a particular hymn in Sri Guru Granth Sahib
Nanak	The first Sikh Guru
Panchpada	A stanza of five phrases
Paurri	Step of a stair case, stanza in an epic
Rag, Raag	Musical measure
Sahib	Suffix for Respect
Salok	Couplet or short stanza
Shabad	Sound, word, hymn
Sikh	Disciple, Follower of Sikhism
Sri	Prefix for Respect, such as Sir
Sri Guru Granth Sahib (SGGS)	Sikh Holy Scripture and eternal Guru
Turya	A high spiritual state of mind
Vaar	Epic, a long poem with stanzas and Paurris
Waheguru	Wondrous preceptor, God

FOREWORD

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Sikhism comes to us from history and the lives of the Founder-Gurus along with their writings; as also some selected compositions of *saints* and bards revered in that time and culture.

Many of these poets and bards, came from all castes and divisions of Hinduism, others were from Islam. In the Indian culture of the day, these men would never sit together to share their beliefs and practices, nor break bread together, and absolutely would not be caught on the adjoining pages of the same holy book. Yet that is exactly what the Guru Granth, the Sikh scripture does. When Guru Arjan compiled the first recension of Sikh scripture in 1604, he included the writings of Hindus – both of low castes and high – and also of Muslims. If Judeo-Christian scriptural writings had been freely available at that time, I have little doubt that some would have found inclusion and commentary in this tome – the *Adi Granth*.

Fully a century later, with minor modifications and the inclusion of the writings of Guru Tegh Bahadur, the ninth Sikh Master, the living Word of the *Adi Granth* was anointed as the Guru Granth (now respectfully referred as Sri Guru Granth Sahib). Three centuries have now passed.

Even though the northwest part of the Indian subcontinent is where they arose, historically Sikhs were never really limited to Punjab. The past century has seen large and significant Sikh communities in the United States, Canada and Great Britain, with impressive pockets in much of the European Union, and also in East Africa and many parts of South East Asia.

There is now a sea change in reality. There are generations of Sikhs being raised outside Punjabi ambience all across the world. Almost three million Sikhs now live outside Punjab and India. Adding complexity to this narrative is the fact that Sri Guru Granth Sahib was compiled in the language and the cultural context of the times, yet its message speaks across the bounds of time, geography, and culture.

Guru Nanak, the Founder of the faith, was born in 1469. His writings form a large corpus of the Guru Granth that was finalized by the tenth Master, Guru Gobind Singh in 1708. The script of Sri Guru Granth Sahib is the Guru-designed Gurmukhi; the languages used are many – the lexicon comes from most of the languages extant in India at that time, including Arabic, Persian, the scholarly language of Sanskrit, the language of poetry Braj Bhasha and of course, Punjabi – the native language of Punjab, which itself is a fascinating mélange of the languages of the many invaders who found their way into Punjab through the Khyber pass. These include the Caucasians and Greeks, as well as people from Iran, and what we now term the Middle East. There are many more.

Sri Guru Granth Sahib

Much of Sikh teaching, therefore, is cast in the metaphoric structure of Indic mythology. Not that this mythology is integral to the Sikh message, but the teaching has to be in the contextual framework of the language, vocabulary and culture of the times. Only then can a student find meaning in it. The entire teaching is in the form of inspired, divine poetry, and like all good poetry that is not doggerel, the reader needs to pause a moment to make sense of the metaphoric language along with its many possible meanings and applications. A literal rendering just will not do.

Keep in mind that Sri Guru Granth Sahib deals with eternal themes that have occupied mankind forever, matters that we are seemingly hard wired for in our DNA: the sense of self, the nature of God and man and the relationship between them, the Creator and Creation and mankind's fragile but crucial place in it-- from which we then find ways to interpret life and death and principles by which to live and die. This is heavy-duty stuff – though we sometimes dismiss it simply as the “meaning of life” or the “MOL” moment that every life has. The meaning is in the interpretation, and every generation has to explore it anew. This also means that good people will fight over minutiae as well as differ over the broader context.

Obviously then, for a new generation of Sikhs growing up outside the cultural and linguistic milieu of Punjab and Punjabi language, discovering and nurturing a sense of intimacy with the Guru's message is not so simple a matter. I know of what I speak, for I've been there.

This is exactly what Daljit Singh Jawa has to contend with. It is no easy task. It's the kind of work that no one can claim or hope to finish entirely. So Jawa has tried a different tack. He provides the original text (reproduced Dr. Kulbir Singh Thind's seminal work) in one column and in the next column he gives a transliteration of the original in Romanized script (schematically developed by Dr. Kulbir Singh Thind), so that the novice can read the text reasonably competently.

I have to add that this transliteration is easy on the eyes; it skips most diacritical marks and the bells and whistles that are so critical to a linguist. One could argue that it leaves the reader without the ability to read or mine the words for their exact meaning, but it helps the reader over the greatest of hurdles without the complexity of fine embroidery. This approach undoubtedly benefits the average reader and perhaps whets his/her appetite to delve further into the intricacies of the language and that's all to the good. And then the icing on the cake: Jawa reserves sufficient space on every page to provide not a literal translation of a hymn (*shabad*), but a conceptual statement of its essential message in serviceable English, often minus the mythological baggage. I find this an essential and most attractive feature of Daljit Singh Jawa's painstaking work.

Many complete translations of Sri Guru Granth Sahib in English are available; I know of at least five, and many more translations of selected parts exist. There is no official, approved version. Personally, I like this. I celebrate them all. We may not always agree with any one translation; I don't, and hope that nor will you. What the many viewpoints do is to propel you, the reader, on a path for yourself. And what can be better than that? This is a large canvas that Daljit Singh Jawa has painted. I hope readers will enjoy it as I have done – particularly the millions who now live outside Punjab and Punjabi ambit and yet are intimately attached to or curious about the Sikh message.

I.J. Singh
July, 2014

PREFACE

Author Daljit Singh Jawa

Dear Readers,

This brief explanation of Sri Guru Granth Sahib is the author's humble submission to you after a continuous effort of more than nineteen years. Right at the outset, let me confess that I am no scholar, and no literary figure, who could truly and accurately translate, interpret, or explain what is written in the great scripture called Sri Guru Granth Sahib (SGGS). This is merely a modest attempt to address the need of those readers who want to understand, enjoy, and appreciate what is written in this holy book but being born and raised outside Punjab, India, are not familiar with the language, culture, history or context in which SGGS was originally composed and written more than 500 years ago. The one message, which is both implicit, and explicit in this holy scripture, and which the author particularly wants to share with the rest of the world is that we have been all created by the same one Creator, and "It is The Same Light" which pervades in us all. As such, we are the children of the same parent. Therefore, we should all live like brothers and sisters, always loving each other, and our Creator.

The author is very much grateful to the great Punjabi and English translators whose works he consulted, and kept in front of him while completing this explanation. These eminent scholars include Dr. Sahib Singh, Gyani Harbans Singh, Dr. Bhai Vir Singh, Sardar Manmohan Singh, Dr. Gopal Singh, and S. Gurbachan Singh Makin. In addition the author is very grateful to all his family members, friends, and other well-wishers who have helped him in this effort.

The author acknowledges the work done by S. Gurbaksh Singh Saggi of Patiala (India), for putting together the Gurmukhi text, and English transliteration of each shabad in Sri Guru Granth Sahib from the Gurbani CD authored by Dr. Kulbir Singh Thind, MD and its English interpretation by the author in its present printable form.. In addition he wants to acknowledge his elder brother Dr. Manjit Singh Jawa, who meticulously read the English translation portion of the manuscript and suggested many needed corrections. The author also acknowledges, Miss Greta Pearl of University of Kansas for her editing work, and S. Ranbir Singh Kaberwal for developing and maintaining the author's website Gurbani wisdom.

I hope the readers would find this work to be helpful in better understanding the divine message, which the Sikh Gurus, great Hindu devotees, Muslim mystics, and other saints want to convey to us for the enrichment of our worldly life, and the eternal peace of our soul.

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Key to Pronunciation Symbols

Gurmukhi Character	Symbols used for romanization	Examples of Pronunciation
ੳ, ਅ, ਏ	A, A, E (a)	abut, ago, abroad, achieve, adopt, agree, alone, banana
ੳ	Ao (o)	oak, oath, oatmeal,
ਸ	s	source, less, simple, some
ਹ	h	hat, head, hand, happy
ਕ	k	kin, cook, ache, kick, cat
ਖ	<u>kh</u>	German ich, Buch (deep palatal sound of k) Khaki (a yellowish color), Khomeni (Ayatula)
ਗ	g	go, big, gift, gag, game
ਘ	<u>gh</u>	Deep palatal sound of 'g' something like in ghost
ਙ	<u>ny</u>	Must be learnt.
ਚ	ch	chin, nature, church
ਛ	<u>chh</u>	Similar to sh in shin, must be learnt
ਜ	j	job, gem, edge, join, judge
ਝ	<u>jh</u>	Deep labial sound of 'j'
ਞ	<u>nj</u>	Must be learnt.
ਟ	t	tie, attack, tin, tap,
ਠ	<u>th</u>	thug,
ਡ	d	did, adder, deed, dam, double,
ਢ	<u>dh</u>	Deep palatal sound of 'd'
ਣ	<u>n</u>	Must be learnt.
ਤ	<u>t</u>	Must be learnt.
ਥ	<u>th</u>	thin, thick, three, ether,

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ਦ	d	the, then, either, this, there
ਧ	<u>Dh</u>	Deep labial sound of 'the'
ਨ	n	no, own, sudden, nib,
ਪ	p	pepper, lip, pit, paper
ਫ	f	fifty, cuff, phase, rough, fit, foot, fur
ਬ	b	baby, rib, bib, button,
ਭ	<u>bh</u>	Deep palatal sound of 'b'
ਮ	m	mum, murmur, dim, nymph
ਯ	y	yard, young, union
ਰ	r	red, car, rarity, rose
ਲ	l	lily, pool, lid, needle, lamb
ਵ	v	vivid, give, live
ੜ	<u>rh</u>	Deep palatal sound of 'r' (must be learnt)
ਸ਼	sh	shy, mission, machine, special
ਖ਼	kh	Deep palatal sound of 'kh'
ਗ਼	g	Deep palatal sound of 'g'
ਜ਼	z	zone, raise, zebra, xylem
ਫ਼	f	Deep labial sound of 'f'
ਲ਼	l	Deep palatal sound of 'l'
ਹ	H	Same as 'h' but of short duration
੍ਹ	H	Same as 'h' but of short duration
ਚ	ch	Same as 'ch' but of short duration
ੱ	t	Same as 't' but of short duration
ੱ	<u>t</u>	Same as 't' but of short duration
ਨ	n	Same as 'n' but of short duration

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ੴ	y	Same as 'y' but of short duration
ਅ	R (r)	Same as 'r' but of short duration
ਵ	v	Same as 'v' but of short duration
ਟ	aa	bother, cot, father, cart, palm
ਠ	aaN	This adds nasal tone to 'aa'
ਫ	i	tip, banish, active, pit, it, give
ਭ	ee	Nose bleed, bee, feed, beat,
ਊ	u	bull, pull, full, cure hood, book
ਊ	oo	cool, pool, boot, tool, rule
ਯ	ay	ray, say, day, hay, bay
ਯ	ai	mat, map, bad, lad, glad, rat, bat,
ਓ	o	bone, know, toe, note, go
ਓ	ou	out, pound, now, loud
ਨ	N	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc
ਮ	N or M	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc

ਪੰਨਾ ੬੦੧

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ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

sorath mehlāa 3.

ਹਰਿ ਜੀਉ ਤੁਧੁ ਨੋ ਸਦਾ ਸਾਲਾਹੀ ਪਿਆਰੇ
ਜਿਚਰੁ ਘਟ ਅੰਤਰਿ ਹੈ ਸਾਸਾ ॥

ਇਕੁ ਪਲੁ ਖਿਨੁ ਵਿਸਰਹਿ ਤੂ ਸੁਆਮੀ ਜਾਣਉ
ਬਰਸ ਪਚਾਸਾ ॥

ਹਮ ਮੂੜ ਮੁਗਧ ਸਦਾ ਸੇ ਭਾਈ ਗੁਰ ਕੈ ਸਬਦਿ
ਪ੍ਰਗਾਸਾ ॥੧॥

har jee-o tuDh no sadāa saalaahē
pi-aaray Jichar ghat antar hai saasaa.

ik pal khin visrahi too su-aamee jaana-o
baras pachaasaa.

ham moorh mugaDh sadāa say bhāa-ee
gur kai sabad pargaasaa. ||1||

ਹਰਿ ਜੀਉ ਤੁਮ ਆਪੇ ਦੇਹੁ ਬੁਝਾਈ ॥

ਹਰਿ ਜੀਉ ਤੁਧੁ ਵਿਟਹੁ ਵਾਰਿਆ ਸਦ ਹੀ ਤੇਰੇ
ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਈ ॥ ਰਹਾਉ ॥

har jee-o tum aapay dayh bujhāa-ee.

har jee-o tuDh vitahu vaari-aa sad hee
tayray naam vitahu bal jaa-ee. rahaa-o.

ਹਮ ਸਬਦਿ ਮੁਏ ਸਬਦਿ ਮਾਰਿ ਜੀਵਾਲੇ ਭਾਈ
ਸਬਦੇ ਹੀ ਮੁਕਤਿ ਪਾਈ ॥

ham sabad mu-ay sabad maar
jeevaalay bhāa-ee sabday hee mukat
paa-ee.

ਸਬਦੇ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਆ ਹਰਿ ਵਸਿਆ
ਮਨਿ ਆਈ ॥

sabday man tan nirmal ho-aa har
vasi-aa man aa-ee.

(ਸਬਦੁ ਗੁਰ ਦਾਤਾ ਜਿਤੁ ਮਨੁ ਰਾਤਾ ਹਰਿ ਸਿਉ
ਰਹਿਆ ਸਮਾਈ ॥੨॥

sabad gur daataa Jit man raataa har
si-o rahi-aa samaa-ee. ||2||

ਸਬਦੁ ਨ ਜਾਣਹਿ ਸੇ ਅੰਨੇ ਬੋਲੇ ਸੇ ਕਿਤੁ ਆਏ
ਸੰਸਾਰਾ ॥

sabad na jaaneh say annay bolay say
kit aa-ay sansaaraa.

(ਹਰਿ ਰਸੁ ਨ ਪਾਇਆ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ਜੰਮਹਿ ਵਾਰੇ ਵਾਰਾ ॥

har ras na paa-i-aa birthaa janam
gavaa-i-aa jameh vaaro vaaraa.

ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਣੇ ਮਨਮੁਖ
ਮੁਗਧ ਗੁਬਾਰਾ ॥੩॥

bistaa kay keerhay bistaa maahi
samaanay manmukh mugaDh
gubaaraa. ||3||

ਆਪੇ ਕਰਿ ਵੇਖੈ ਮਾਰਗਿ ਲਾਏ ਭਾਈ ਤਿਸੁ ਬਿਨੁ
ਅਵਰੁ ਨ ਕੋਈ ॥

aapay kar vaykhai maarag laa-ay bhāa-
ee tis bin avar na ko-ee.

ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕੋਇ ਨ ਮੇਟੈ ਭਾਈ ਕਰਤਾ
ਕਰੇ ਸੁ ਹੋਈ ॥

jo Dhur likhi-aa so ko-ay na maytai
bhāa-ee kartaa karay so ho-ee.

ਨਾਨਕ ਨਾਮੁ ਵਸਿਆ ਮਨ ਅੰਤਰਿ ਭਾਈ ਅਵਰੁ
ਨ ਦੂਜਾ ਕੋਈ ॥੪॥੪॥

naanak naam vasi-aa man antar
bhāa-ee avar na doojaa ko-ee. ||4||4||

*Sorath Mehla-3**Chaupada- 4-16*

In paragraph 2 of the previous *shabad*, Guru Ji stated: “(O’ my friends), by praising (God) through the word (of the Guru), I obtain (spiritual) life and through Guru’s instruction (my worldly) fear has vanished. My God is eternal and very handsome. The one who serves (and follows the advice of) the Guru, that one’s mind gets attached (to God. The one in whose mind is enshrined) the eternal word (or Name of God) and the eternal word (of the Guru), day and night that one remains awake (and alert to the worldly temptations).” Therefore, in this *shabad*, even for himself Guru Ji prays to God to bless him, that he may always keep meditating on His Name and singing His praise. He also recognizes that meditation upon God’s Name is not possible, without first reflecting on the Guru’s word and following his advice.

Guru Ji says: “O’ my God, (bless me), that I may always praise You as long as there is breath in my body. Because, O’ Master, even if You are forsaken for a moment, I deem it (as if) fifty years have passed. O’ my brothers (and sisters), forever we have been ignorant fools, and only through the word of the Guru, the light (of divine wisdom) has become manifest in us.” (1)

Therefore addressing God, he says: “O’ my beloved God, You Yourself please make me understand (the way to meditate on Your Name). O’ my dear God, I am always a sacrifice to You and I am a sacrifice to Your Name.”(1-pause)

Now, as if sharing with someone how he achieved his present state, Guru Ji says: “O’ my brother, it was through the word (of the Guru, that I became detached from worldly involvements, as if to the world) I had died; yes, it was the word (of the Guru, which has kind of made me) dead (to the world) and then rejuvenated me (to the new spiritual life). It was also through the (Guru’s) word that I obtained salvation (from worldly attachments). It is through the (Guru’s) word that my mind and body has become immaculate, and God has come to abide in my mind. (O’ my friends), the Guru’s *shabad* (of advice) is the giver, with which my mind has been imbued and has remained merged in God.”(2)

Therefore, commenting on the state and fate of those self-conceited persons who do not care for the Guru’s word, he says: “(O’ my friends, they who do not realize the value of the Guru’s) word are like dumb and blind persons; (I wonder), why have they come to this world (at all)? They never obtained the relish of God, (therefore) they have wasted their life in vain and will keep going through births and deaths again and again. They are like the worms of filth, and the totally blind and self-conceited persons are consumed in that very filth.”(3)

Guru Ji concludes the *shabad* by once again addressing his friend. He says: “O’ my brother, God Himself sees what He has done and then He Himself guides some persons on the right path; and there is none other who can do that. Whatever has been written in the destiny of a person from the very beginning, nobody can erase that;

whatever the Creator wills happens. In short, O' my brother, (I) Nanak submit that when God is enshrined in the mind, (then one realizes that there is none other (like Him)).”(4-4)

The message of this *shabad* is that even while talking to other persons about virtuous things, we should keep praying to God to help us utter the right words, and we should be so much in love with Him that even a moment's separation should appear to us a very long, unbearable period.

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

sorath mehlāa 3.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਕਰਹਿ ਪ੍ਰਭ ਭਾਵਹਿ ਅਨਦਿਨੁ
ਨਾਮੁ ਵਖਾਣੇ ॥

ਭਗਤਾ ਕੀ ਸਾਰ ਕਰਹਿ ਆਪਿ ਰਾਖਹਿ ਜੋ ਤੇਰੈ
ਮਨਿ ਭਾਣੇ ॥

ਤੂੰ ਗੁਣਦਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਗੁਣ ਕਹਿ ਗੁਣੀ
ਸਮਾਣੇ ॥੧॥

gurmukh bhagat karahi parabh bhaaveh
an-din naam vakhaanay.

bhagtaa kee saar karahi aap raakhahi jo
tayrai man bhaanay.

too gundaataa sabad pachhaataa gun
kahi gunnee samaanay. ||1||

ਮਨ ਮੇਰੇ ਹਰਿ ਜੀਉ ਸਦਾ ਸਮਾਲਿ ॥

ਅੰਤ ਕਾਲਿ ਤੇਰਾ ਬੋਲੀ ਹੋਵੈ ਸਦਾ ਨਿਬਹੈ ਤੇਰੈ
ਨਾਲਿ ॥ ਰਹਾਉ ॥

man mayray har jee-o sadaa samaal.

ant kaal tayraa baylee hovai sadaa
nibhai tayrai naal. rahaa-o.

ਦੁਸਟ ਚਉਕੜੀ ਸਦਾ ਕੂੜੁ ਕਮਾਵਹਿ ਨਾ ਬੂਝਹਿ
ਵੀਚਾਰੇ ॥

ਨਿੰਦਾ ਦੁਸਟੀ ਤੇ ਕਿਨਿ ਫਲੁ ਪਾਇਆ ਹਰਣਾਖਸ
ਨਖਹਿ ਬਿਦਾਰੇ

ਪ੍ਰਹਿਲਾਦੁ ਜਨੁ ਸਦ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਰਿ ਜੀਉ
ਲਣੇ ਉਬਾਰੇ ॥੨॥

dusat cha-ukarhee sadaa koorh
kamaaveh naa boojheh veechaaray.

nindaa dustee tay kin fal paa-i-aa
har-naakhas nakheh bidaaray.

par-hilaad jan sad har gun gaavai har
jee-o la-ay ubaaray. ||2||

(ਆਪਸ ਕਉ ਬਹੁ ਭਲਾ ਕਰਿ ਜਾਣਹਿ ਮਨਮੁਖਿ
ਮਤਿ ਨ ਕਾਈ ॥

ਸਾਧੂ ਜਨ ਕੀ ਨਿੰਦਾ ਵਿਆਪੇ ਜਾਸਨਿ ਜਨਮੁ
ਗਵਾਈ ॥

ਰਾਮ ਨਾਮੁ ਕਦੇ ਚੇਤਹਿ ਨਾਹੀ ਅੰਤਿ ਗਏ
ਪਛੁਤਾਈ ॥੩॥

aapas ka-o baho bhalaa kar jaaneh
manmukh mat na kaa-ee.

saaDhoo jan kee nindaa vi-aapay jaasan
janam gavaa-ee.

raam naam kaday cheeteh naahee ant
ga-ay pachhutaa-ee. ||3||

ਸਫਲੁ ਜਨਮੁ ਭਗਤਾ ਕਾ ਕੀਤਾ ਗੁਰ ਸੇਵਾ ਆਪਿ
ਲਾਏ ॥

ਸਬਦੇ ਰਾਤੇ ਸਹਜੇ ਮਾਤੇ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ
ਗਾਏ ॥

ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੁਤੀ ਹਉ ਲਾਗਾ ਤਿਨ ਕੈ
ਪਾਏ ॥੪॥੫॥

safal janam bhagtaa kaa keetaa gur
sayvaa aap laa-ay.

sabday raatay sehjay maatay an-din har
gun gaa-ay.

naanak daas kahai baynantee ha-o
laagaa tin kai paa-ay. ||4||5||

*Sorath Mehla-3**Chaupada- 5-17*

In paragraph (2) of the previous *shabad*, Guru Ji told us that it was through the word (of the Guru that he became so detached from worldly involvements, as if for the world) he had died and then was rejuvenated (to the new spiritual life) through the word. It was through the (Guru's) word that his mind and body became immaculate, and God came to abide in his mind. In this *shabad*, Guru Ji depicts the conduct of the Guru's followers and also describes the state and fate of those self-conceited persons who do not care for the Guru's word and follow the dictates of their own minds.

He says: "(O' my friends), the Guru's followers, always worship God by meditating on His Name, and they look pleasing to God. (O' God), You take care of the devotees and save those who are pleasing to You. You are the giver of merits; it is through the word (of the Guru) that Your devotees have recognized You. It is by describing Your merits that (the devotees) remain merged in You, the possessor of merits."(1)

Addressing his mind once again, Guru Ji says: "O' my mind, always remember that loving God, so that at the time of your death, He may be your friend and mate and accompany You forever."(1-pause)

Now Guru Ji comments on the conduct of the company or the gangs of some self-conceited wicked persons. He says: "The gangs of evil persons always earn falsehood; they never reflect and realize that nobody has obtained any peace through wickedness or slander. (They even forget, that God) tore apart the king *Harnakash* with His nails and He saved His devotee *Prehlaad*, who was always singing His praise."(2)

Commenting further on the conduct and fate of self-conceited persons), Guru Ji says: "(The self-conceited persons), always think themselves as very virtuous, but these self-conceited persons have no wisdom at all. They indulge in the slander of saintly people, so they will depart from here having wasted their lives. They never remember God's Name, therefore, in the end they would depart from this world repenting and grieving"(3).

In conclusion, Guru Ji states: "(O' my friends, God) has rendered fruitful the life of His devotees, and He Himself has yoked them to the service of the Guru. Being imbued with the (Guru's) word and remaining absorbed in a state of peace and poise, they sing praises of God day and night. Servant Nanak submits this prayer, that may he touch the feet of such devotees (of God and most humbly serve them)"(4-5)

The message of this *shabad* is that we should always avoid the company of the false, self-conceited persons and we should be imbued in the love of God's Name, which would be our helper and savior in the end.

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ
ਵਿਚਿ ਆਵੈ ॥

ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ
॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖੁ ਕਦੇ ਨ ਪਾਵੈ ਭਾਈ ਫਿਰਿ
ਫਿਰਿ ਪਛੋਤਾਵੈ ॥੧॥

ਹਰਿ ਕੇ ਦਾਸ ਸੁਹੇਲੇ ਭਾਈ ॥

ਪੰਨਾ ੬੦੨

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਦੁਖ ਕਾਟੇ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਈ ॥ ਰਹਾਉ ॥

ਇਹੁ ਕੁਟੰਬੁ ਸਭੁ ਜੀਅ ਕੇ ਬੰਧਨ ਭਾਈ ਭਰਮਿ
ਭੁਲਾ ਸੈਸਾਰਾ ॥

ਬਿਨੁ ਗੁਰ ਬੰਧਨ ਟੂਟਹਿ ਨਾਹੀ ਗੁਰਮੁਖਿ ਮੋਖ
ਦੁਆਰਾ ॥

ਕਰਮ ਕਰਹਿ ਗੁਰ ਸਬਦੁ ਨ ਪਛਾਣਹਿ ਮਰਿ
ਜਨਮਹਿ ਵਾਰੇ ਵਾਰਾ ॥੨॥

ਹਉ ਮੇਰਾ ਜਗੁ ਪਲਚਿ ਰਹਿਆ ਭਾਈ ਕੋਇ ਨ
ਕਿਸ ਹੀ ਕੇਰਾ ॥

ਗੁਰਮੁਖਿ ਮਹਲੁ ਪਾਇਨਿ ਗੁਣ ਗਾਵਨਿ ਨਿਜ
ਘਰਿ ਹੋਇ ਬਸੇਰਾ ॥

ਐਥੈ ਬੁਝੈ ਸੁ ਆਪੁ ਪਛਾਣੈ ਹਰਿ ਪ੍ਰਭੁ ਹੈ ਤਿਸੁ
ਕੇਰਾ ॥੩॥

ਸਤਿਗੁਰੂ ਸਦਾ ਦਇਆਲੁ ਹੈ ਭਾਈ ਵਿਣੁ ਭਾਗਾ
ਕਿਆ ਪਾਈਐ ॥

ਏਕ ਨਦਰਿ ਕਰਿ ਵੇਖੈ ਸਭ ਉਪਰਿ ਜੇਹਾ ਭਾਉ
ਤੇਹਾ ਫਲੁ ਪਾਈਐ ॥

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਈਐ ॥੪॥੬॥

sorath mehlāa 3.

so sikh sakhaa banDhap hai bhāa-ee je
gur kay bhaanay vich aavai.

aapnai bhaanai jo chalai bhāa-ee
vichhur chotaa khaavai.

bin satgur sukh kaday na paavai
bhāa-ee fir fir pachhotavai. ||1||

har kay daas suhaylay bhāa-ee.

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janam janam kay kilbikh dukh kaatay
aapay mayl milaa-ee. rahaa-o.

ih kutamb sabh jee-a kay banDhan
bhāa-ee bharam bhulaa saiⁿsaaraa.

bin gur banDhan tooteh naahee
gurmukh mokh du-aaraa.

karam karahi gur sabad na pachhaaneh
mar janmeh vaaro vaaraa. ||2||

ha-o mayraa jag palach rahi-aa bhāa-ee
ko-ay na kis hee kayraa.

gurmukh mahal paa-in gun gaavan nij
ghar ho-ay basayraa.

aithai boojhai so aap pachhaanai har
parabh hai tis kayraa. ||3||

satguroo sadaa da-i-aal hai bhāa-ee vin
bhaagaa ki-aa paa-ee-ai.

ayk nadar kar vaykhai sabh oopar
jayhaa bhāa-o tayhaa fal paa-ee-ai.

naanak naam vasai man antar vichahu
aap gavaa-ee-ai. ||4||6||

Sorath Mehla-3

Chaupada- 6-18

Oftentimes, there is a hot discussion and debate among many persons regarding who is a true sikh or disciple of the Guru. All give their own definitions, according to what

suits their own style or way of living. Some say only those who have been baptized, or taken *Amrit*, are the Sikhs. Others claim *Amrit* is not necessary, just living a truthful life without hurting others makes one a good Sikh. Still others think that simply by being born in a sikh family one becomes a sikh and nothing else matters. Guru Ji begins this *shabad* by giving the definition of a (true) Sikh, and tells us what kind of blessings, such a person obtains who meets this definition, and what kinds of pain and suffering that person goes through whose conduct is otherwise.

He says: “O’ brothers (and sisters), that person is (a true) “Sikh”, friend and kin, who submits to the Guru’s will (and conducts his life in accordance with Guru’s guidance. But) O’ brothers (and sisters), the one who acts in accordance with one’s own will (or ego), that one gets separated (from God) and suffers blows (of fate). In short, without (following the guidance of) the true Guru, one never obtains peace and repents again and again.”(1)

Describing briefly the kind of peace the devotees obtain, Guru Ji says: “(They who follow Guru’s advice become like servants of God, and) O’ brothers (and sisters), the servants of God are (always) in peace. (Because) on His own (God) has brought about their union with Him (through the Guru, and He has) washed off their pains and sins, (accumulated by them) birth after birth.”(1-pause)

Explaining why it is necessary to follow Guru’s advice, and what kinds of sufferings and pains a person suffers who only keeps doing the worldly tasks without caring for Guru’s advice, he says: “O’ my brothers (and sisters, without following Guru’s guidance), this family of ours also becomes like bonds for our soul, and (that is why the entire) world remains lost in doubt. Without the guidance of the Guru these bonds cannot be broken lose, but the one who follows Guru’s advice, that one finds the way of liberation (from the worldly bonds. On the other hand, they who keep doing (worldly) tasks, but don’t act on the Guru’s words (of advice) keep on dying and being born again and again.”(2)

Commenting further on the state of the world and why it keeps suffering while the Guru’s followers live in a state of stability in the company of God, Guru Ji says: “O’ brothers (and sisters), the world is caught in selfishness and ego, and no one (truly) cares for any other. But they who follow Guru’s advice, by singing (God’s) praises they live in the presence of God, and abide in their own home (of the heart, or the mansion of God). The person who in this (world) realizes his or her self, (and keeps examining the self), God remains that person’s helper throughout.”(3)

Guru Ji concludes the *shabad* by answering the question: “The Guru is gracious on all, then why some do not receive his grace while others do?” He says: “O’ my brothers (and sisters), the true Guru is always merciful (on everybody), but without destiny, what could we obtain? He sees everybody with one sight and showers his grace on everybody. However, whatever is the attitude of a person (towards the Guru, that person) obtains the fruit accordingly. (It is just like that even though rain falls all over the area, but still only the fields, which have been leveled and prepared properly receive the benefit of this rain, but the sand dunes and hillocks don’t benefit from it,

because all the rain water is washed off. In short), O' Nanak, only when we still our ego from within, that (God's) Name is enshrined in our mind."(4-6)

The message of this *shabad* is that they who follow the will and desire of the Guru, remain happy and peaceful, but they who follow their own self-conceit, repent and grieve and are subjected to the pains of birth and death again and again.

ਸੋਰਠਿ ਮਹਲਾ ੩ ਚੌਤੁਕੇ ॥

ਸਚੀ ਭਗਤਿ ਸਤਿਗੁਰ ਤੇ ਹੋਵੈ ਸਚੀ ਹਿਰਦੈ ਬਾਣੀ ॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਦਾ ਸੁਖੁ ਪਾਏ ਹਉਮੈ ਸਬਦਿ ਸਮਾਣੀ ॥

ਬਿਨੁ ਗੁਰ ਸਾਚੇ ਭਗਤਿ ਨ ਹੋਵੀ ਹੋਰ ਭੂਲੀ ਫਿਰੈ
ਇਆਣੀ ॥

ਮਨਮੁਖਿ ਫਿਰਹਿ ਸਦਾ ਦੁਖੁ ਪਾਵਹਿ ਭੂਬਿ ਮੁਏ ਵਿਣੁ
ਪਾਣੀ ॥੧॥

ਭਾਈ ਰੇ ਸਦਾ ਰਹਹੁ ਸਰਣਾਈ ॥

ਆਪਣੀ ਨਦਰਿ ਕਰੇ ਪਤਿ ਰਾਖੈ ਹਰਿ ਨਾਮੋ ਦੇ
ਵਡਿਆਈ ॥ ਰਹਾਉ ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਆਪੁ ਪਛਾਤਾ ਸਬਦਿ ਸਚੈ ਵੀਚਾਰਾ ॥

ਹਿਰਦੈ ਜਗਜੀਵਨੁ ਸਦ ਵਸਿਆ ਤਜਿ ਕਾਮੁ ਕ੍ਰੋਧੁ
ਅਹੰਕਾਰਾ ॥

ਸਦਾ ਹਜੂਰਿ ਰਵਿਆ ਸਭ ਠਾਈ ਹਿਰਦੈ ਨਾਮੁ
ਅਪਾਰਾ ॥

ਜੁਗਿ ਜੁਗਿ ਬਾਣੀ ਸਬਦਿ ਪਛਾਣੀ ਨਾਉ ਮੀਠਾ
ਮਨਹਿ ਪਿਆਰਾ ॥੨॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਜਿਨਿ ਨਾਮੁ ਪਛਾਤਾ ਸਫਲ ਜਨਮੁ
ਜਗਿ ਆਇਆ ॥

ਹਰਿ ਰਸੁ ਚਾਖਿ ਸਦਾ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਗੁਣ ਗਾਵੈ
ਗੁਣੀ ਅਘਾਇਆ ॥

ਕਮਲੁ ਪ੍ਰਗਾਸਿ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਅਨਹਦ ਸਬਦੁ
ਵਜਾਇਆ ॥

ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਚੇ ਸਚਿ
ਸਮਾਇਆ ॥੩॥

sorath mehlāa 3 choutukay.

sachee bhagaṭ saṭgur ṭay hovai
sachee hiraḍai banee.

saṭgur sayvay sadāa sukh paa-ay
ha-umai sabad samaanee.

bin gur saachay bhagaṭ na hovee hor
bhoolee firai i-aanee.

manmukh fireh sadāa dukh paavahi
doob mu-ay viṇ paanee. ||1||

bhaa-ee ray sadāa rahhu sarnaa-ee.

aapnee nadar karay paṭ raakhai har
naamo day vadi-aa-ee. rahaa-o.

pooray gur ṭay aap pachhaaṭaa sabad
sachai veechaaraa.

hiraḍai jagjeevan sad vasi-aa ṭaj kaam
kroḍh ahaⁿkaaraa.

sadāa hajoor ravi-aa sabh thaa-ee
hiraḍai naam apaaraa.

jug jug banee sabad pachhaanee
naa-o meethaa maneh pi-aaraa. ||2||

saṭgur sayv Jin naam pachhaaṭaa
safal janam jag aa-i-aa.

har ras chaakh sadāa man ṭaripṭi-aa
gun gaavai gunee aghaa-i-aa.

kamal pargaas sadāa rang raaṭaa
anhaḍ sabad vajaa-i-aa.

tan man nirmal nirmal banee sachay
sach samaa-i-aa. ||3||

ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਕੋਇ ਨ ਬੂਝੈ ਗੁਰਮਤਿ ਰਿਦੈ
ਸਮਾਈ ॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਮਗੁ ਪਛਾਣੈ ਹਰਿ ਰਸਿ ਰਸਨ
ਰਸਾਈ ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਵੈ ਹਿਰਦੈ ਨਾਮੁ
ਵਸਾਈ ॥

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਹਿ ਸੇ ਜਨ ਸੋਹਨਿ ਦਰਿ ਸਾਚੈ
ਪਤਿ ਪਾਈ ॥੪॥੨॥

raam naam kee gat ko-ay na booijhai
gurmat ridai samaa-ee.

gurmukh hovai so mag pachhaanai
har ras rasan rasaa-ee.

jap tap sanjam sabh gur tay hovai
hirdai naam vasaa-ee.

naanak naam samaaleh say jan
sohan dar saachai pat paa-ee.
||4||7||

Sorath Mevla-3

Chaupada – 7-19

In the previous *shabad*, Guru Ji told us that they who follow the will and desire of the Guru remain happy and peaceful, but they who follow their own self-conceit, repent and keep suffering pains of birth and death again and again. In this *shabad*, he explains how and why those who follow Guru's advice remain happy and enjoy peace and bliss, what kinds of changes the Guru's advice brings in their lives and what is the result of these changes.

He says: "(O' my friends), it is only from the true Guru that one obtains (the inspiration and instruction for) true worship of God, and the true word of the Guru is enshrined in one's mind. (That is why they) who serve (and follow) the true Guru always obtain peace, (and that is why) the rest of the world, (which is without the Guru's guidance) keeps wandering lost in ignorance. Therefore the self-conceited persons keep roaming around; they always suffer in pain, as if they have drowned without water."(1)

Therefore, Guru Ji advises us and says: "O' my brothers (and sisters), always remain in the shelter (of the Guru. Because the one who remains in his shelter, the Guru) shows his grace (upon that person), saves the honor, and gives glory (to that person) through (God's) Name."(1-pause)

Describing the blissful changes which happen in the life of the person who follows the Guru's advice, he says: "(O' my friends), by following the perfect Guru, (the one) who has recognized the self and has reflected on the true word, (that person) has abandoned lust, anger, ego, and in the heart has come to abide forever (God), the life of the world. Because of the limitless Name of God being in the heart, (such a person sees that God) pervading everywhere, (and feels that he or she is) always in His presence. Through the word (of the Guru, that person) has recognized that age after age, (the way to meet God) is through *Gurbani* (the Guru's word), and God's Name seems sweet to (such a person's) mind."(2)

Now describing the blessings received by those devotees who have followed the advice of true Guru and meditated on God's Name, Guru Ji says: "(O' my friends), fruitful is (that person's) advent into this world, who by serving (and following) the true Guru has realized the Name (of God). By tasting the relish of the nectar of God's (Name, that person's) mind is satiated forever, again and again one keeps singing (God's) praises, and by acquiring (divine) merits, one feels satiated (from worldly) desires. The lotus of one's heart blooms (in happiness), one always remains imbued with the love of God, and keeps playing a non-stop melody (of divine music) in the heart. Through the immaculate word (of the Guru), one's mind and body become immaculate, and one remains absorbed in the absolute true God."(3)

In closing, Guru Ji tells us who really understands the concept of God's Name. He says: "(O' my friends, on one's own) no one understands the reality of God's Name; only through the Guru's instruction is it enshrined in one's mind. The one, who becomes a Guru's follower realizes the way (to meet God), and one's tongue always remains filled with the relish of God's Name. (O' my friends), all worship, penance, and austerity is (effectively) performed by (following the) the Guru's (advice), and (God's) Name is enshrined in the heart. O' Nanak, the devotees who meditate on God's Name look beautiful and obtain honor in the true (God's court)."(4-7)

The message of this *shabad* is that all merits and true worship happen only through the true Guru (by following *Gurbani* (in Guru Granth Sahib). When we meditate on God's Name under the guidance of the Guru, we obtain all kinds of merits, peace, and happiness, and receive honor in God's court.

ਸੋਰਠਿ ਮਃ ੩ ਦੁਤੁਕੇ ॥

sorath mehlāa 3 dūtukay.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਭਾਈ ਜੀਵਤ
ਮਰੈ ਤਾ ਬੂਝ ਪਾਇ ॥
ਸੋ ਗੁਰੂ ਸੋ ਸਿਖੁ ਹੈ ਭਾਈ ਜਿਸੁ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਇ ॥੧॥

satgur mili-ai ultee bha-ee bhāa-ee
jeevaṭ marai ṭaa boojh paa-ay.
so guroo so sikh hai bhāa-ee Jis jotē
jot milaa-ay. ||1||

ਮਨ ਰੇ ਹਰਿ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥
ਮਨ ਹਰਿ ਜਪਿ ਮੀਠਾ ਲਾਗੈ ਭਾਈ ਗੁਰਮੁਖਿ ਪਾਏ
ਹਰਿ ਥਾਇ ॥ ਰਹਾਉ ॥

man ray har har sayṭee liv laa-ay.
man har jap meethāa laagai bhāa-ee
gurmukh paa-ay har thaa-ay. rahaa-o.

ਪੰਨਾ ੬੦੩

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ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਊਪਜੈ ਭਾਈ ਮਨਮੁਖਿ ਦੂਜੈ
ਭਾਇ ॥
ਤੁਹ ਕੁਟਹਿ ਮਨਮੁਖ ਕਰਮ ਕਰਹਿ ਭਾਈ ਪਲੈ
ਕਿਛੁ ਨ ਪਾਇ ॥੨॥

bin gur pareet na oopjai bhāa-ee
manmukh doojai bhāa-ay.
tuh kuteh manmukh karam karahi
bhāa-ee palai kichhoo na paa-ay. ||2||

ਗੁਰ ਮਿਲਿਐ ਨਾਮੁ ਮਨਿ ਰਵਿਆ ਭਾਈ ਸਾਚੀ
ਪ੍ਰੀਤਿ ਪਿਆਰਿ ॥

ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਰਵੈ ਭਾਈ ਗੁਰ ਕੈ ਹੇਤਿ
ਅਪਾਰਿ ॥੩॥

ਆਇਆ ਸੋ ਪਰਵਾਨੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਸੇਵਾ
ਚਿਤੁ ਲਾਇ ॥

ਨਾਨਕ ਨਾਮੁ ਹਰਿ ਪਾਈਐ ਭਾਈ ਗੁਰ ਸਬਦੀ
ਮੇਲਾਇ ॥੪॥੮॥

gur mili-ai naam man ravi-aa bhaa-ee
saachee pareet pi-aar.

sad^{aa} har kay gun ravai bhaa-ee gur kai
hayt apaar. ||3||

aa-i-aa so parvaan hai bhaa-ee je gur
sayvaa chit laa-ay.

naanak naam har paa-ee-ai bhaa-ee gur
sabdee maylaa-ay. ||4||8||

Sorath Mehla-3

Chaupada- 8-20

(Dutukaiy)

The crux and the central idea of Sikh faith is that one ought to be completely in tune with and constantly meditating on God and remain merged in His love. However, this love for God comes through meditating and repeatedly remembering His Name, His love, His blessings, and His merits. But this love for the Name and constant repetition of that, whether with mouth or within the heart, and the attraction and craving for this Name comes only when one follows Guru's word or Guru's advice. In this beautiful *shabad*, Guru Ji clarifies and elucidates this theory of the Sikh faith, and tells us the blessings, merits, and the absolute necessity of seeking the shelter and following the guidance of the Guru, which has been so beautifully recorded in Guru Granth Sahib Ji.

Guru Ji starts by saying: "O' my brothers, upon meeting the true Guru (and following his advice, one's interest turns back (away from evil impulses) and in this way, when one (gets so much detached from worldly affairs, as if one has) died, even though physically still alive, Only then one is able to understand (the secret of living a spiritual life). O' my brothers, the one (who gives such an understanding) is the Guru, and the one (who understands this thing) is the Sikh, whose (soul) light (God) unites with His (own prime soul or) Light."(1)

Therefore, advising his own mind (and indirectly us) Guru Ji says: "O' my mind, attune yourself to God. O' my mind, by meditating on God again and again, we start loving God, and O' brothers (and sisters), the one who follows Guru's guidance finds a place (in the presence) of God."(1-pause)

Explaining what happens if one doesn't seek or follow Guru's guidance, he says: "O' my brothers (and sisters), without the (guidance of the) Guru, love for God doesn't arise (in one's mind), and the self-conceited person (who keeps following the dictates of the mind remains) in love with the other (worldly things rather than God. Therefore, whatever other ritualistic deeds such as observing fasts or bathing at holy places one does prove so useless, as if) the self-conceited person is thrashing chaff, which doesn't yield anything."(2)

Now describing, what happens when we meet the Guru and follow his advice, he says: “O' my brothers (and sisters), upon meeting the Guru (and following his advice, God's) Name prevails in the mind, and one (gets imbued with) true love and affection (for God), and then through the Guru's infinite love, one always keeps singing praises of God.”(3)

In conclusion, Guru Ji says: “O' my brothers (and sisters), fruitful becomes the advent of that person who attunes the mind to the service (and follows the advice) of the Guru. In short, O' Nanak, through the Guru we obtain the (gift of God's) Name, and through his word the Guru unites (a person with God).”(4-8)

The message of this *shabad* is that if we want to enjoy the bliss of union with God, then we should develop true love for God. That true love is developed only by constantly meditating on God's Name, which is not easy to do on one's own. It becomes only sweet and pleasing when one follows the instruction of the Guru. Therefore, guidance of the Guru is absolutely essential for eternal bliss and union with God.

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

sorath mehlāa 3 ghar 1.

ਤਿਹੀ ਗੁਣੀ ਤ੍ਰਿਭਵਨੁ ਵਿਆਪਿਆ ਭਾਈ
ਗੁਰਮੁਖਿ ਬੂਝ ਬੁਝਾਇ ॥
ਰਾਮ ਨਾਮਿ ਲਗਿ ਛੁਟੀਐ ਭਾਈ ਪੁਛਹੁ
ਗਿਆਨੀਆ ਜਾਇ ॥੧॥

tihee gunee taribhavan vi-aapi-aa
bhāa-ee gurmukh boojh bujhāa-ay.
raam naam lag chhootee-ai bhāa-ee
poochhahu gi-aanee-aa jaa-ay. ||1||

ਮਨ ਰੇ ਤ੍ਰੈ ਗੁਣ ਛੋਡਿ ਚਉਥੈ ਚਿਤੁ ਲਾਇ ॥

man ray tarai gun chhod cha-uthai chit
laa-ay.

ਹਰਿ ਜੀਉ ਤੇਰੈ ਮਨਿ ਵਸੈ ਭਾਈ ਸਦਾ ਹਰਿ ਕੇ
ਗੁਣ ਗਾਇ ॥ ਰਹਾਉ ॥

har jee-o tayrai man vasai bhāa-ee
sadaa har kay gun gaa-ay. rahaa-o.

ਨਾਮੈ ਤੇ ਸਭਿ ਊਪਜੇ ਭਾਈ ਨਾਇ ਵਿਸਰਿਐ
ਮਰਿ ਜਾਇ ॥
ਅਗਿਆਨੀ ਜਗਤੁ ਅੰਧੁ ਹੈ ਭਾਈ ਸੁਤੇ ਗਏ
ਮੁਹਾਇ ॥੨॥

naamai tay sabh oopjay bhāa-ee naa-ay
visri-ai mar jaa-ay.
agi-aanee jagat anDh hai bhāa-ee
sootay ga-ay muhaa-ay. ||2||

ਗੁਰਮੁਖਿ ਜਾਗੇ ਸੇ ਉਬਰੇ ਭਾਈ ਭਵਜਲੁ ਪਾਰਿ
ਉਤਾਰਿ ॥
ਜਗ ਮਹਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਹੈ ਭਾਈ ਹਿਰਦੈ
ਰਖਿਆ ਉਰ ਧਾਰਿ ॥੩॥

gurmukh jaagay say ubray bhāa-ee
bhavjal paar utaar.
jag meh laahaa har naam hai bhāa-ee
hirdai rakhi-aa ur Dhaar. ||3||

ਗੁਰ ਸਰਣਾਈ ਉਬਰੇ ਭਾਈ ਰਾਮ ਨਾਮਿ ਲਿਵ
ਲਾਇ ॥
ਨਾਨਕ ਨਾਉ ਬੇੜਾ ਨਾਉ ਤੁਲਹੜਾ ਭਾਈ ਜਿਤੁ
ਲਗਿ ਪਾਰਿ ਜਨ ਪਾਇ ॥੪॥੯॥

gur sarnāa-ee ubray bhāa-ee raam
naam liv laa-ay.
naanak naa-o bayrhaa naa-o tulharhaa
bhāa-ee Jit lag paar jan paa-ay. ||4||9||

*Sorath Mehla-3**Chaupada- 9-21*

In the previous *shabad*, Guru Ji told us that if we want to attain real bliss and union with God, then we should develop true love for God. That true love is developed only by constantly meditating on God's Name, which is not easy to do on one's own. It becomes only sweet and pleasing when one follows the instruction of the Guru. Therefore, guidance of the Guru is absolutely essential for eternal bliss and union with God. In this *shabad*, he explains how God's Name, which ordinarily seems unpleasant and insipid, starts sounding sweet and pleasant through the Guru's guidance, and how it helps us rise above the three states of action, evil, and virtue to the fourth state called *Turya*, in which we feel completely detached from worldly affairs and are only interested in God's Name and singing His praise.

First commenting on the general state of the world, Guru Ji says: "O' my brothers, the entire world is engrossed in the three modes (or states of mind, in which one thinks of either acquiring power, or doing virtuous deeds to obtain self- recognition, or doing evil deeds to harm one's real or perceived enemies). The Guru makes a person understand this thing. O' my brothers (and sisters), go and ask the (divinely) wise persons; (they would tell you that) only by attuning to God's Name can we be liberated (from worldly entanglements)." (1)

Therefore addressing his mind, Guru Ji says: "O' my mind, abandon the (above) three states (of mind), and attune yourself to the fourth (state called *Turiya* or state of poise and balance, in which one is interested only in meditating on God's Name and singing His praise). O' my brothers, therefore always sing praises of God, (so that) the dear God may come to reside in Your mind." (1-pause)

Elaborating on the merits of meditating on God's Name, Guru Ji says: "O' my brothers (and sisters), all (divine wisdom) arises in one's mind, by meditating on God's Name, and upon forgetting the Name, (this wisdom) dies down. But, O' my brothers (and sisters), this world is blind and ignorant, therefore being asleep in ignorance all have been cheated (out of the fruit of human life, the reunion with God)." (2)

Describing the kinds of people, who have been saved and how, Guru Ji says: "O' my brothers (and sisters), by following Guru's advice, they who have awakened (from this false sleep of worldly allurements) have been saved and ferried across the dreadful (worldly) ocean. O' my brothers (and sisters), the real object (or the profit) of coming into this world is (to meditate on God's) Name, which (the Guru's followers) have kept enshrined in their heart." (3)

In conclusion, Guru Ji says: "They who are in the Guru's shelter, by attuning their minds to God's Name, have been saved. O' Nanak, the Name is like a ship and a barge, riding which the devotees swim across (the worldly ocean)." (4-9)

The message of the *shabad* is that only by following Guru's advice, we understand that unlike the rest of the world, we have to rise above the three states of mind for power, vice or virtue. By meditating on God's Name under the guidance of the Guru, we have to obtain *Turya*, the fourth state of mind, in which we are detached from worldly allurements, are attuned to God's Name and sing His praise. In this way, by riding the ship (earning the profit) of God's Name, we swim across the worldly ocean.

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

sorath mehlāa 3 ghar 1.

ਸਤਿਗੁਰੁ ਸੁਖ ਸਾਗਰੁ ਜਗ ਅੰਤਰਿ ਹੋਰ ਥੈ ਸੁਖੁ
ਨਾਹੀ ॥

satgur sukh saagar jag antar hor thai
sukh naahee.

ਹਉਮੈ ਜਗਤੁ ਦੁਖਿ ਰੋਗਿ ਵਿਆਪਿਆ ਮਰਿ
ਜਨਮੈ ਰੋਵੈ ਧਾਹੀ ॥੧॥

ha-umai jagat dukh rog vi-aapi-aa mar
janmai rovai Dhaahee. ||1||

ਪ੍ਰਾਣੀ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇ ॥
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ ਨਾਹਿ ਤ
ਜਾਹਿਗਾ ਜਨਮੁ ਗਵਾਇ ॥ ਰਹਾਉ ॥

paraanee satgur sayv sukh paa-ay.
satgur sayveh ta sukh paavahi naahi ta
jaahigaa janam gavaa-ay. rahaa-o.

ਤ੍ਰੈ ਗੁਣ ਧਾਤੁ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਹਰਿ ਰਸ
ਸਾਦੁ ਨ ਆਇਆ ॥
ਸੰਧਿਆ ਤਰਪਣੁ ਕਰਹਿ ਗਾਇਤ੍ਰੀ ਬਿਨੁ ਬੂਝੇ
ਦੁਖੁ ਪਾਇਆ ॥੨॥

tarai gun Dhaat baho karam kamaaveh
har ras saad na aa-i-aa.
sanDhi-aa tarpan karahi gaa-itaree bin
boojhay dukh paa-i-aa. ||2||

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਵਡਭਾਗੀ ਜਿਸ ਨੋ ਆਪਿ
ਮਿਲਾਏ ॥
ਹਰਿ ਰਸੁ ਪੀ ਜਨ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਵਿਚਹੁ
ਆਪੁ ਗਵਾਏ ॥੩॥

satgur sayvay so vadbhaagee Jis no aap
milaa-ay.
har ras pee jan sadaa triptasay
vichahu aap gavaa-ay. ||3||

ਇਹੁ ਜਗੁ ਅੰਧਾ ਸਭੁ ਅੰਧੁ ਕਮਾਵੈ ਬਿਨੁ ਗੁਰ
ਮਗੁ ਨ ਪਾਏ ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਅਖੀ ਵੇਖੈ ਘਰੈ
ਅੰਦਰਿ ਸਚੁ ਪਾਏ ॥੪॥੧੦॥

ih jag anDhaa sabh anDh kamaavai bin
gur mag na paa-ay.
naanak satgur milai ta akhee vaykhai
gharai andar sach paa-ay. ||4||10||

Sorath Mehla-3

Chaupada – 10-22

In the previous shabad, Guru Ji told us that only by following Guru's advice, we understand that unlike the rest of the world, we have to rise above the three states of mind for power, vice or virtue. By meditating on God's Name under the guidance of the Guru, we have to obtain *Turya*, the fourth state of mind, in which we are detached from worldly allurements, are attuned to God's Name and sing His praise. In this way, by riding the ship (earning the profit) of God's Name, we swim across the worldly

ocean. In this shabad, he tells us again, how the guidance of the Guru is absolutely essential for one's spiritual growth, and how any other ritualistic deeds and worships are useless in providing any peace or comfort to one's soul, and one keeps on suffering, without obtaining spiritual understanding.

Guru Ji says: "(O' my friends), in this world, only the true Guru is like an ocean of peace, and peace cannot be obtained any where else. The entire world is gripped in the pain of ego, it keeps dying to be born again and cries bitterly."(1)

Therefore, addressing us Guru Ji says, "O' mortal, obtain comfort by serving (and following the guidance of) the true Guru. If you serve the true Guru, you would obtain peace; otherwise you would depart (from this world), wasting (your invaluable human) birth."(1-pause)

In order to do something about their spiritual uplift, some people do try to perform certain faith rituals, and other such acts, but these acts are motivated by the three impulses of *Maya* (or worldly attachments), rather than sincere worship of God. Therefore, commenting on the futility of such deeds, Guru Ji says: "(O' my friends), the person, who under the influence of three modes of *Maya*, performs many rituals, does not obtain the relish of God. Such a person may be doing all the three daily prayers, giving water to the gods, or may be uttering *Gyatri* (the most sacred Hindu mantra), still without obtaining (spiritual) wisdom, suffers great pain."(2)

On the other hand, describing the blessings received by those who act on Guru's advice. He says: "(O' my friends), that person is very fortunate who serves (and follows the guidance of) the true Guru, and whom (God) Himself unites (with the Guru). Drinking the nectar of God, such a devotee sheds ego from within and always remains satiated."(3)

Concluding this *shabad*, Guru Ji says: "(O' my friends), this world is (so ignorant as if it is) all blind and does all its deeds in this darkness (of ignorance). It doesn't realize, that the way to salvation is not obtained, without the (guidance of) the Guru. O' Nanak, only when one meets (and acts on the guidance of the) Guru, one sees (God) with one's own eyes, and finds the true (God) in the home (of the heart itself)."(4-10)

The message of this *shabad* is that it is through the Guru that one obtains the Name of God and obtains grace and spiritual happiness. All other deeds, which are done in the pursuit of *Maya* or worldly riches and power, without the guidance of the Guru, never bring us any lasting happiness.

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

sorath mehlāa 3.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਬਹੁਤਾ ਦੁਖੁ ਲਾਗਾ ਜੁਗ ਚਾਰੇ
ਭਰਮਾਈ ॥

bin satgur sayvay bahuṭaa dukh laagaa
jug chaaray bharmaa-ee.

ਹਮ ਦੀਨ ਤੁਮ ਜੁਗੁ ਜੁਗੁ ਦਾਤੇ ਸਬਦੇ ਦੇਹਿ
ਬੁਝਾਈ ॥੧॥

ham deen tum jug jug daatay sabday
deh bujhaa-ee. ||1||

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਤੁਮ ਪਿਆਰੇ ॥
ਸਤਿਗੁਰੁ ਦਾਤਾ ਮੇਲਿ ਮਿਲਾਵਹੁ ਹਰਿ ਨਾਮੁ ਦੇਵਹੁ
ਆਧਾਰੇ ॥ ਰਹਾਉ ॥

har jee-o kirpaa karahu tum pi-aaray.
satgur daataa mayl milaavhu har naam
dayvhu aaDhaaray. rahaa-o.

ਮਨਸਾ ਮਾਰਿ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਣੀ ਪਾਇਆ
ਨਾਮੁ ਅਪਾਰਾ ॥
ਹਰਿ ਰਸੁ ਚਾਖਿ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਕਿਲਬਿਖ
ਕਾਟਣਹਾਰਾ ॥੨॥

mansaa maar dubiDhaa sahj samaanee
paa-i-aa naam apaaraa.
har ras chaakh man nirmal ho-aa kilbikh
kaatanhaaraa. ||2||

ਪੰਨਾ ੬੦੪

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ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ
ਮਰਣੁ ਨ ਹੋਈ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਮਨਿ ਮੀਠਾ ਸਬਦੇ ਪਾਵੈ ਕੋਈ
॥੩॥

sabad marahu fir jeevhu sad hee taa fir
maran na ho-ee.
amrit naam sadaa man meethaa sabday
paavai ko-ee. ||3||

ਦਾਤੈ ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ
ਦੇਈ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਦਰਗਹ ਜਾਪਹਿ
ਸੇਈ ॥੪॥੧੧॥

daatai daat rakhee hath apnai Jis
bhaavai tis day-ee.
naanak naam ratay sukh paa-i-aa
dargeh jaapeh say-ee. ||4||11||

Sorath Mehla-3

Chaupada – 11-23

In the previous *shabad*, Guru Ji told us that it is through the Guru that one obtains the Name of God and obtains grace and spiritual happiness. All other deeds, which are done in the pursuit of *Maya* or worldly riches and power, without the guidance of the Guru, never bring us any lasting happiness. In this *shabad*, he again tells us, how without the guidance of the Guru one keeps suffering, and therefore he shows us how to pray to God for blessing us with the guidance of the Guru, so that we may obtain through him the gift of God's Name, which is the cure all for peace and spiritual bliss.

So addressing God, Guru Ji says: “(O’ my reverend God), without serving (and following) the true Guru, (a human soul) keeps suffering in severe pain and keeps wandering throughout all the four ages (forever). O’ God, we are (like) poor and meek (beggars at Your door), and You have been the benefactor, age after age; through the word (of the Guru, please) instruct us about (the right way to live our life).”(1)

Stating, what exactly he wants from God, Guru Ji says: “O’ my dear God, show Your kindness, by uniting us with the benefactor true Guru, join us with You, and give us the support of Your Name.”(1-pause)

Describing the blessings a person who has obtained the gift of (God's) Name receives through the Guru, he says: "(O' my friends), one who has obtained (God's) infinite Name by stilling one's (worldly) desire, that one's double mindedness has merged into a state of stability and poise. By tasting the relish of God's (Name), such a person's mind has become immaculate, (because God's Name) can wash away (all one's) sins."(2)

Describing more benefits of stilling our worldly desires, by living in accordance with the Guru's word, he says: "(O' my friends), if by following the (Guru's) word (you detach yourself so much from the worldly desires, as if you) have died, then you would live (a spiritual life) forever, and you would never suffer (a spiritual) death. (O' my friends), the nectar like (God's) Name is always sweet, however it is only a rare person who obtains it through the (Guru's) word."(3)

Finally Guru Ji tells us how extremely difficult is to obtain this commodity of Name and who is the real storekeeper or the guard of this precious commodity. He says: "The donor (God) has kept this bounty of God's Name under His own control; He gives to whosoever He pleases. O' Nanak, they who are imbued with God's Name, have enjoyed peace (here), and only they are approved in God's court."(4-11)

The message of this *shabad* is that only through the word of the Guru can one die to the sense of duality and understand the glory and merits of God's Name. Only through God's Name and drinking the nectar of God, all one's sins are erased, one always lives in peace, and is received with honor in God's court.

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰ ਸੇਵੇ ਤਾ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਗਤਿ
ਮਤਿ ਤਦ ਹੀ ਪਾਏ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਸਚਾ ਮਨਿ ਵਸਿਆ ਨਾਮੇ ਨਾਮਿ
ਸਮਾਏ ॥੧॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ॥
ਮਨਮੁਖਿ ਅੰਧਾ ਸਬਦੁ ਨ ਜਾਣੈ ਝੂਠੈ ਭਰਮਿ
ਭੁਲਾਨਾ ॥ ਰਹਾਉ ॥

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇਆ ਹਉਮੈ
ਬੰਧਨ ਕਮਾਏ ॥
ਜੰਮਣੁ ਮਰਣੁ ਸਿਰ ਉਪਰਿ ਉਭਉ ਗਰਭ ਜੋਨਿ
ਦੁਖੁ ਪਾਏ ॥੨॥

ਤ੍ਰੈ ਗੁਣ ਵਰਤਹਿ ਸਗਲ ਸੰਸਾਰਾ ਹਉਮੈ ਵਿਚਿ
ਪਤਿ ਖੋਈ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਚਉਥਾ ਪਦੁ ਚੀਨੈ ਰਾਮ ਨਾਮਿ
ਸੁਖੁ ਹੋਈ ॥੩॥

sorath mehlāa 3.

satgur sayvay taa sahj Dhun upjai gat
mat̤ tad̤ hee paa-ay.

har kaa naam sachaa man vasi-aa
naamay naam samaa-ay. ||1||

bin satgur sabh jag ba-uraanaa.
manmukh anDhaa sabad na jaanai
jhoothai bharam bhulaanaa. rahaa-o.

tarai gun maa-i-aa bharam bhulaa-i-aa
ha-umai banDhan kamaa-ay.

jaman maran sir oopar oobha-o garabh
jon dukh paa-ay. ||2||

tarai gun varteh sagal sansaaraa ha-
umai vich pat̤ kho-ee.

gurmukh hovai cha-uthaa pad cheenai
raam naam sukh ho-ee. ||3||

ਤੈ ਗੁਣ ਸਭਿ ਤੇਰੇ ਤੂ ਆਪੇ ਕਰਤਾ ਜੋ ਤੂ
ਕਰਹਿ ਸੁ ਹੋਈ ॥

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਸਬਦੇ ਹਉਮੈ
ਖੋਈ ॥੪॥੧੨॥

tarai gun sabh tayray too aapay kartaa
jo too karahi so ho-ee.

naanak raam naam nistaaraa sabday
ha-umai kho-ee. ||4||12||

Sorath Mehla-3

Chaupada- 12-24

In paragraph (1-pause) of the previous *shabad*, Guru Ji prayed to God to show His kindness and unite him with the true Guru. In this *shabad*, he explains in detail what happens when on being united with the Guru, one starts serving him and leading one's life in accordance with Guru's word or *Gurbani*. Guru Ji also tells, how without the guidance of the Guru, the world remains engrossed in the three modes of *Maya* and does deeds for the sake of gaining more power, acts of charity to win recognition and fame, or does evil deeds and sins for selfish gains or inflicting harm on others.

He says: “(O’ my friends), when one serves (and listens to the) true Guru, then in one’s heart arises a wave of (spiritual) poise, and only then one understands the way to high (spiritual) state. The eternal (God’s) Name comes to abide in one’s mind, (and by meditating on the) Name one merges in the Name itself.”(1)

Commenting on the state of the world without the guidance of the Guru, he says: “(O’ my friends), without following (the guidance of) the true Guru, the entire world is wandering like mad; the self-conceited, blind (human being) doesn’t recognize the true word of the Guru, therefore remains lost in false beliefs and doubts.”(1-pause)

Describing further how the influence of *Maya* (the worldly riches and power) is misleading the world, Guru Ji says: “(O’ my friends), the three modes of *Maya* (for power, vice, or virtue) have misled (the world) into illusion; therefore in one’s ego, one keeps creating bonds (for oneself). As a result (the process) of birth and death keeps hovering over one’s head, and one keeps going through the womb, suffering in pain (again and again).”(2)

Commenting further on the state of the world, Guru Ji says: “(O’ my friends), these three modes of *Maya* are prevailing in the entire world; (getting caught in these modes) out of ego, it has lost its honor. However, if one becomes a Guru’s follower, then one (rises above these three states and) realizes the fourth state (of poised balance called *Turya*, and by meditating on) God’s Name, one lives in peace.”(3)

Guru Ji concludes the *shabad* by humbly praying to God on behalf of us all. He says: “O’ my God, all the three modes (of *Maya*), are Yours; You Yourself are the Creator, and whatever You do that happens. O’ Nanak, it is through the word of the true Guru, that one sheds away one’s self conceit, and then through God’s Name, one is emancipated (from the three modes of *Maya*, and pains of birth and death).”(4-12)

The message of this *shabad* is that if we want to get rid of the bonds of three modes of *Maya* (or the impulses for power, vice, or virtue), then we must listen and act in accordance with the Guru's word (the *Gurbani* as contained in *Guru Granth Sahib Ji*), and meditate on God's Name.

ਸੋਰਠਿ ਮਹਲਾ ੪ ਘਰੁ ੧

sorath mehlāa 4 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਆਪਿ
ਅਪਾਹੁ ॥

aapay aap varat^{daa} pi-aaraa aapay aap
apaahu.

ਵਣਜਾਰਾ ਜਗੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਸਾਰਾ
ਸਾਹੁ ॥

vanjaaraa jag aap hai pi-aaraa aapay
saachaa saahu.

ਆਪੇ ਵਣਜੁ ਵਾਪਾਰੀਆ ਪਿਆਰਾ ਆਪੇ ਸਚੁ
ਵੇਸਾਹੁ ॥੧॥

aapay vanaj vapaaree-aa pi-aaraa
aapay sach vaysaahu. ||1||

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਲਾਹੁ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਈਐ ਪਿਆਰਾ ਅੰਮ੍ਰਿਤੁ
ਅਗਮ ਅਥਾਹੁ ॥ ਰਹਾਉ ॥

jap man har har naam salaah.
gur kirpaa tay paa-ee-ai pi-aaraa amrit
agam athaah. rahaa-o.

ਆਪੇ ਸੁਣਿ ਸਭ ਵੇਖਦਾ ਪਿਆਰਾ ਮੁਖਿ ਬੋਲੇ
ਆਪਿ ਮੁਹਾਹੁ ॥

aapay sun sabh vaykh^{daa} pi-aaraa
mukh bolay aap muhaahu.

ਆਪੇ ਉਝੜਿ ਪਾਇਦਾ ਪਿਆਰਾ ਆਪਿ
ਵਿਖਾਲੇ ਰਾਹੁ ॥

aapay ujharh paa-idaa pi-aaraa aap
vikhaalay raahu.

ਆਪੇ ਹੀ ਸਭੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ
ਵੇਪਰਵਾਹੁ ॥੨॥

aapay hee sabh aap hai pi-aaraa aapay
vayparvaahu. ||2||

ਆਪੇ ਆਪਿ ਉਪਾਇਦਾ ਪਿਆਰਾ ਸਿਰਿ ਆਪੇ
ਧੰਧੜੈ ਲਾਹੁ ॥

aapay aap upaa-idaa pi-aaraa sir aapay
DhanDh^{rh}ai laahu.

ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ ਪਿਆਰਾ ਆਪਿ ਮਾਰੇ
ਮਰਿ ਜਾਹੁ ॥

aap karaa-ay saakh^{tee} pi-aaraa aap
maaray mar jaahu.

ਆਪੇ ਪਤਣੁ ਪਾਤਣੀ ਪਿਆਰਾ ਆਪੇ ਪਾਰਿ
ਲੰਘਾਹੁ ॥੩॥

aapay patan paat^{nee} pi-aaraa aapay
paar langhaahu. ||3||

ਆਪੇ ਸਾਗਰੁ ਬੋਹਿਥਾ ਪਿਆਰਾ ਗੁਰੁ ਖੇਵਟੁ
ਆਪਿ ਚਲਾਹੁ ॥

aapay saagar bohithaa pi-aaraa gur
khayvat aap chalaahu.

ਆਪੇ ਹੀ ਚੜਿ ਲੰਘਦਾ ਪਿਆਰਾ ਕਰਿ ਚੋਜ
ਵੇਖੈ ਪਾਤਿਸਾਹੁ ॥

aapay hee charh langh^{daa} pi-aaraa kar
choj vaykhai paat^{isaahu}.

ਆਪੇ ਆਪਿ ਦਇਆਲੁ ਹੈ ਪਿਆਰਾ ਜਨ
ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਹੁ ॥੪॥੧॥

aapay aap da-i-aal hai pi-aaraa jan
naanak bakhas milaahu. ||4||1||

*Sorath Mehla-4**Chaupada- 1-25*

Guru Ji concluded the previous *shabad* with the remark that it is God, who is the Creator of everything including the three modes (of *Maya*), and whatever He does happens. In this *shabad*, he admiringly elaborates on that theme.

He says: “(O’ my friends), my beloved God Himself pervades everywhere, and He Himself remains detached. That beloved (God) is Himself the peddler of the world, and He Himself is the eternal merchant (and banker). That dear (God) Himself is the trade, Himself the trader, and Himself the eternal credit.”(1)

Therefore addressing his mind (and indirectly us), Guru Ji says: “O’ my mind, meditate on God and praise God’s Name, again and again. It is only through Guru’s grace that we obtain to that beloved (God), who is giver of the nectar (of God’s Name), and who is incomprehensible and unfathomable.” (pause)

Describing the all-pervasive nature of God, and how He is playing all the roles in this drama of the world, which He has conceived, scribed, and is now playing; Guru Ji says: “The beloved (God) Himself listens (to the prayers of His creatures), and Himself takes care of all. He Himself speaks through the mouths of all. He Himself strays a person, and He Himself shows the right way. In short, dear (God) Himself is present everywhere, and He Himself is carefree.”(2)

Continuing his comments, Guru Ji says: “(O’ my friends), God Himself creates all the creatures, and He Himself yokes them to different tasks. The dear (God) Himself creates (the creation), and when He Himself kills, the creature dies. God Himself is the river bank (on the river of life), Himself the boatman (in the form of the Guru), and He Himself helps a person to cross over (the worldly ocean).”(3)

In conclusion, Guru Ji says: “(O’ my friends), that dear (God) Himself is this (worldly) ocean, Himself the ship (in the shape of His Name), and becoming a captain in the form of the Guru, He guides this ship. That dear (God) Himself rides (the ship), crosses over (the worldly ocean), and Himself performs and watches His miracles. In short, O’ Nanak, the dear God Himself is merciful, and forgiving the devotees He Himself unites them (with Him).”(4-1)

The message of this *shabad* is that God is pervading everywhere and in every heart. Whatever is happening and whatever is being done to anybody, it is God’s doing. The entire world is like a stage, on which God is playing this wonderful drama. The uniqueness of this drama is that in this play, God is the author, director, producer, the entire cast, all the sets, and even all the audience. Therefore, we should never feel inflated with ego in good times or depressed in bad ones, because soon the scene (or the circumstances) will change. Instead, we should try to watch and enjoy this drama, as if we are watching an interesting thriller on a TV or cinema screen.

ਸੋਰਠਿ ਮਹਲਾ ੪ ਚਉਥਾ ॥

sorath mehlāa 4 cha-uthaa.

ਆਪੇ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਆਪੇ ਖੰਡ ਆਪੇ
ਸਭ ਲੋਇ ॥

aapay andaj jayraj saytaj ut-bhuj
aapay khand aapay sabh lo-ay.

ਆਪੇ ਸੂਤੁ ਆਪੇ ਬਹੁ ਮਣੀਆ ਕਰਿ ਸਕਤੀ ਜਗਤੁ
ਪਰੋਇ ॥

aapay soot aapay baho manee-aa kar
saktee jagat paro-ay.

ਪੰਨਾ ੬੦੫

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ਆਪੇ ਹੀ ਸੂਤਧਾਰੁ ਹੈ ਪਿਆਰਾ ਸੂਤੁ ਖਿੰਚੇ ਢਹਿ ਢੇਰੀ
ਹੋਇ ॥੧॥

aapay hee soot-Dhaar hai pi-aaraa
soot khinchay dheh dhayree ho-ay.
||1||

ਮੇਰੇ ਮਨ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

mayray man mai har bin avar na
ko-ay.

ਸਤਿਗੁਰ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਿਆਰਾ ਕਰਿ
ਦਇਆ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਚੋਇ ॥ ਰਹਾਉ ॥

satgur vich naam niDhaan hai pi-aaraa
kar da-i-aa amrit mukh cho-ay.
rahaa-o.

ਆਪੇ ਜਲ ਬਲਿ ਸਭਤੁ ਹੈ ਪਿਆਰਾ ਪ੍ਰਭੁ ਆਪੇ ਕਰੇ
ਸੁ ਹੋਇ ॥

aapay jal thal sabhat hai pi-aaraa
parabh aapay karay so ho-ay.

ਸਭਨਾ ਰਿਜਕੁ ਸਮਾਹਦਾ ਪਿਆਰਾ ਦੂਜਾ ਅਵਰੁ ਨ
ਕੋਇ ॥

sabhnaa rijak samaahadaa pi-aaraa
doojaa avar na ko-ay.

ਆਪੇ ਖੇਲ ਖੇਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ
॥੨॥

aapay khayl khaylaa-idaa pi-aaraa
aapay karay so ho-ay. ||2||

ਆਪੇ ਹੀ ਆਪਿ ਨਿਰਮਲਾ ਪਿਆਰਾ ਆਪੇ ਨਿਰਮਲ
ਸੋਇ ॥

aapay hee aap nirmalaa pi-aaraa
aapay nirmal so-ay.

ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ
॥

aapay keemat paa-idaa pi-aaraa
aapay karay so ho-ay.

ਆਪੇ ਅਲਖੁ ਨ ਲਖੀਐ ਪਿਆਰਾ ਆਪਿ ਲਖਾਵੈ
ਸੋਇ ॥੩॥

aapay alakh na lakhee-ai pi-aaraa aap
lakhaavai so-ay. ||3||

ਆਪੇ ਗਹਿਰ ਗੰਭੀਰੁ ਹੈ ਪਿਆਰਾ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ
ਨ ਕੋਇ ॥

aapay gahir gambheer hai pi-aaraa tis
jayvad avar na ko-ay.

ਸਭਿ ਘਟ ਆਪੇ ਭੋਗਵੈ ਪਿਆਰਾ ਵਿਚਿ ਨਾਰੀ ਪੁਰਖ
ਸਭੁ ਸੋਇ ॥

sabh ghat aapay bhogvai pi-aaraa vich
naaree purakh sabh so-ay.

ਨਾਨਕ ਗੁਪਤੁ ਵਰਤਦਾ ਪਿਆਰਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ
ਹੋਇ ॥੪॥੨॥

naanak gupat varatdaa pi-aaraa
gurmukh pargat ho-ay. ||4||2||

*Sorath Mehla 4**(Chaupada 2-26)*

In the previous *shabad*, Guru Ji told us that God is pervading everywhere and in every heart. Whatever is happening and whatever is being done to anybody, it is God's doing. The entire world is like a stage on which God is playing this wonderful drama.

The uniqueness of this drama is that in this play, God is the author, director, producer, the entire cast, all the sets, and even all the audience. In this *shabad*, he elaborates on this concept and tells us how God is in every form of creation, in every sphere, in every place, and doing everything.

He says: “(O’ my friends, God) Himself is all forms of creation, whether born out of eggs, placenta, sweat, or earth. He Himself is all continents and He Himself is all the worlds. The beloved (God) Himself is like a thread, (and using His power, He has strung all the worlds on it like many jewels. (In other worlds, He Himself is the law, and using His power He governs all the universes under this law). He Himself is the holder of that thread, and when He pulls (the thread of His power, the entire universe) falls like a heap (and is destroyed).”(1)

Therefore, Guru Ji addresses his mind and says: “O’ my mind, to me no one else seems to be there except God (who has such power). In the true Guru lies the loving treasure of (God’s) Name, showing mercy, the Guru trickles (the Name nectar) in the mouths (of his disciples).”(1-pause)

Elaborating on the all-pervasiveness and omnipotence of God, Guru Ji says: “(O’ my friends), the dear (God) Himself is contained in water, earth, and everywhere; whatever the beloved (God) Himself does that happens. The dear (God) Himself provides sustenance to all and there is none other (who does that). That dear one Himself makes the creatures play (and act in different roles, and) whatever He does that happens.”(2)

Now commenting on the intangible qualities of God, Guru Ji says: “The dear (God) Himself is the most immaculate, and has immaculate reputation. He Himself evaluates Himself, and whatever He Himself does that happens. We cannot describe His form, because He is indescribable. He Himself makes (some persons) understand His form.”(3)

Concluding this *shabad*, Guru Ji says: “(O’ my friends), that dear God Himself is (like) a deep (ocean), and there is no other equal to Him. That dear (God) Himself, (pervades and) enjoys all hearts, and in all men and women is that (God). O’ Nanak, that God is pervading in an invisible (form everywhere), and through the Guru He becomes visible.”(4-2)

The message of this *shabad* is that God is present everywhere, in everything, and in every creature. It is He who has created this creation, and it is He who is running and doing everything in the form of different creatures and phenomena. Therefore, we should never feel proud of ourselves, or hate anybody or any happening, and following Guru's advice keep admiring His wonderful play, singing His praises, and meditating on His Name.

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

ਆਪੇ ਹੀ ਸਭੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਥਾਪਿ
ਉਥਾਪੈ ॥

ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ ਪਿਆਰਾ ਕਰਿ ਚੋਜ ਵੇਖੈ
ਪ੍ਰਭੁ ਆਪੈ ॥

ਆਪੇ ਵਣਿ ਤਿਣਿ ਸਭਤੁ ਹੈ ਪਿਆਰਾ ਆਪੇ
ਗੁਰਮੁਖਿ ਜਾਪੈ ॥੧॥

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਿ ਧ੍ਰਾਪੈ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰ ਸਬਦੀ
ਚਖਿ ਜਾਪੈ ॥ ਰਹਾਉ ॥

ਆਪੇ ਤੀਰਥੁ ਤੁਲਹੜਾ ਪਿਆਰਾ ਆਪਿ ਤਰੈ
ਪ੍ਰਭੁ ਆਪੈ ॥

ਆਪੇ ਜਾਲੁ ਵਤਾਇਦਾ ਪਿਆਰਾ ਸਭੁ ਜਗੁ
ਮਛਲੀ ਹਰਿ ਆਪੈ ॥

ਆਪਿ ਅਭੁਲੁ ਨ ਭੁਲਈ ਪਿਆਰਾ ਅਵਰੁ ਨ
ਦੂਜਾ ਜਾਪੈ ॥੨॥

ਆਪੇ ਸਿੰਝੀ ਨਾਦੁ ਹੈ ਪਿਆਰਾ ਧੁਨਿ ਆਪਿ
ਵਜਾਏ ਆਪੈ ॥

ਆਪੇ ਜੋਗੀ ਪੁਰਖੁ ਹੈ ਪਿਆਰਾ ਆਪੇ ਹੀ ਤਪੁ
ਤਾਪੈ ॥

ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਹੈ ਚੇਲਾ ਉਪਦੇਸੁ ਕਰੈ
ਪ੍ਰਭੁ ਆਪੈ ॥੩॥

ਆਪੇ ਨਾਉ ਜਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਹੀ ਜਪੁ
ਜਾਪੈ ॥

ਆਪੇ ਅੰਮ੍ਰਿਤੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਹੀ
ਰਸੁ ਆਪੈ ॥

ਆਪੇ ਆਪਿ ਸਲਾਹਦਾ ਪਿਆਰਾ ਜਨ ਨਾਨਕ
ਹਰਿ ਰਸਿ ਧ੍ਰਾਪੈ ॥੪॥੩॥

sorath mehlā 4.

aapay hee sabh aap hai pi-aaraa aapay
thaap uthaapai.

aapay vaykh vigsadaa pi-aaraa kar choj
vaykhai parabh aapai.

aapay van tin sabhat hai pi-aaraa aapay
gurmukh jaapai. ||1||

jap man har har naam ras Dharaapai.
amrit naam mahaa ras meethaa gur
sabdee chakh jaapai. rahaa-o.

aapay tirath tulharhaa pi-aaraa aap
tarai parabh aapai.

aapay jaal vatāa-idaa pi-aaraa sabh jag
machhulee har aapai.

aap abhul na bhul-ee pi-aaraa avar na
doojaa jaapai. ||2||

aapay sinyee naad hai pi-aaraa Dhun
aap vajaa-ay aapai.

aapay jogee purakh hai pi-aaraa aapay
hee tap taapai.

aapay satgur aap hai chaylaa updays
karai parabh aapai. ||3||

aapay naa-o japaa-idaa pi-aaraa aapay
hee jap jaapai.

aapay amrit aap hai pi-aaraa aapay hee
ras aapai.

aapay aap salaahadaa pi-aaraa jan
naanak har ras Dharaapai. ||4||3||

*Sorath Mehla-4**Chaupada- 3-27*

In the previous *shabad*, Guru Ji told us that God is present everywhere, in everything, and in every creature. It is He who has created this creation, and it is He who is running and doing everything in the form of different creatures and phenomena. Therefore, we should never feel proud of ourselves, hate anybody, or any happening, and following Guru's advice keep admiring His wonderful play, singing His praises, and meditating on His Name. In this *shabad*, Guru Ji elaborates on this theme and gives additional beautiful examples of the uniqueness and all-pervasiveness of God in every creature, every sphere, every place, and in every activity that is happening in this world. Reflecting on these wonderful ways and astonishing antics, one is bound to go into a strange sense of awe and appreciation for God.

Guru Ji says: "(O' my friends), that dear (God) Himself is everything. He Himself creates, and He Himself destroys. The dear one Himself watches His miracles, and feels pleased seeing the same. That dear (God) Himself pervades in all the woods and blades of grass and becomes known through the Guru."(1)

Therefore instructing his mind (and indirectly us), Guru Ji says: "O' my mind, meditate on God's Name, because by meditating on God again and again, one gets satiated. The nectar Name of God is very sweet, but it is only when you taste it through the guidance of the Guru that its real taste is realized."(pause)

Now Guru Ji gives two very beautiful examples to illustrate the wondrous ways of the wonderful God. First example is that of pilgrimage stations on riverbanks, where people used to go by boat or barge rides, and the second example is that of catching fish in the ocean. He says: "Dear God Himself is the holy bank, Himself the barge, and He Himself swims across riding it. Dear (God) Himself casts the net (in the worldly ocean), and He Himself is all the fish (like human beings in the world (who get caught in the net of worldly attachments. Even then, He) Himself is infallible, the dear one never makes any mistake, and no other one seems like Him."(2)

Now taking examples from the spiritual side, Guru Ji says: "(O' my friends), dear (God) Himself is the horn (of the yogis), and Himself the tune (coming out of that horn). The dear one Himself is the yogi, and He Himself performs penance. He Himself is the true Guru, Himself the disciple, and God Himself delivers the sermon."(3)

In conclusion, Guru Ji says: "The dear (God) Himself, makes us meditate on the Name, and He Himself does the meditation. The dear (God) Himself is the nectar, and He Himself is the relish. O' Nanak, the dear (God) Himself praises Him, and Himself gets satiated by the relish of God's (Name)."(4-3)

The message of this *shabad* is that God is in every sphere of life in the universe, creating wonderful plays everywhere, and He Himself performs every activity in every play of His. So listening to and watching such astonishing miraculous ways of the wonderful *Waheguru*, we should go into rapture and keep uttering *Waheguru* again and again, and thus keep meditating on His Name.

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

ਆਪੇ ਕੰਡਾ ਆਪਿ ਤਰਾਜੀ ਪ੍ਰਭਿ ਆਪੇ ਤੋਲਿ
ਤੋਲਾਇਆ ॥

ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਆਪੇ ਵਣਜੁ
ਕਰਾਇਆ ॥

ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਪਿਆਰੈ ਪਿਛੈ ਟੰਕੁ
ਚੜਾਇਆ ॥੧॥

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਧਿਆਇ ਸੁਖੁ ਪਾਇਆ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਿਆਰਾ ਗੁਰਿ ਪੂਰੈ
ਮੀਠਾ ਲਾਇਆ ॥ ਚਹਾਉ ॥

ਆਪੇ ਧਰਤੀ ਆਪਿ ਜਲੁ ਪਿਆਰਾ ਆਪੇ ਕਰੇ
ਕਰਾਇਆ ॥

ਆਪੇ ਹੁਕਮਿ ਵਰਤਦਾ ਪਿਆਰਾ ਜਲੁ ਮਾਟੀ
ਬੰਧਿ ਰਖਾਇਆ ॥

ਆਪੇ ਹੀ ਭਉ ਪਾਇਦਾ ਪਿਆਰਾ ਬੰਨਿ ਬਕਰੀ
ਸੀਹੁ ਹਢਾਇਆ ॥੨॥

sorath mehlā 4.

aapay kandaa aap taraajee parabh aapay
tol tolaa-i-aa.

aapay saahu aapay vanjaaraa aapay
vanaj karaa-i-aa.

aapay Dhar^{tee} saajee-an pi-aarai pichhai
tank char^haa-i-aa. ||1||

mayray man har har D^{hi}-aa-ay sukh
paa-i-aa.

har har naam niD^haan hai pi-aaraa gur
poorai meeth^haa laa-i-aa. rahaa-o.

aapay Dhar^{tee} aap jal pi-aaraa aapay
karay karaa-i-aa.

aapay hukam varat^daa pi-aaraa jal
maatee banD^h rak^haa-i-aa.

aapay hee b^ha-o paa-i^daa pi-aaraa bann
bakree seehu had^haa-i-aa. ||2||

ਪੰਨਾ ੬੦੬

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ਆਪੇ ਕਾਸਟ ਆਪਿ ਹਰਿ ਪਿਆਰਾ ਵਿਚਿ
ਕਾਸਟ ਅਗਨਿ ਰਖਾਇਆ ॥

ਆਪੇ ਹੀ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰਾ ਭੈ ਅਗਨਿ
ਨ ਸਕੈ ਜਲਾਇਆ ॥

ਆਪੇ ਮਾਰਿ ਜੀਵਾਇਦਾ ਪਿਆਰਾ ਸਾਹੁ ਲੈਦੇ
ਸਭਿ ਲਵਾਇਆ ॥੩॥

ਆਪੇ ਤਾਨੁ ਦੀਬਾਨੁ ਹੈ ਪਿਆਰਾ ਆਪੇ ਕਾਰੈ
ਲਾਇਆ ॥

ਜਿਉ ਆਪਿ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਪਿਆਰੇ
ਜਿਉ ਹਰਿ ਪ੍ਰਭ ਮੇਰੇ ਭਾਇਆ ॥

ਆਪੇ ਜੰਤੀ ਜੰਤੁ ਹੈ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਵਜਹਿ
ਵਜਾਇਆ ॥੪॥੪॥

aapay kaasat aap har pi-aaraa vich
kaasat agan rak^haa-i-aa.

aapay hee aap varat^daa pi-aaraa b^hai
agan na sakai jalaa-i-aa.

aapay maar jeev^haa-i^daa pi-aaraa saah
lai^day sab^h lav^haa-i-aa. ||3||

aapay taan deebaan hai pi-aaraa aapay
kaarai laa-i-aa.

Ji-o aap chala^h-ay tⁱ-o chalee-ai pi-aaray
Ji-o har parab^h mayray b^haa-i-aa.

aapay jant^{ee} jant^h hai pi-aaraa jan naanak
vajeh vajaa-i-aa. ||4||4||

*Sorath Mehta-4**Chaupada- 4-28*

In the previous *shabad*, Guru Ji told us that God is in every sphere of life in the universe, creating wonderful plays everywhere, and He Himself performs every activity in every play of His. So listening to and watching such miraculous ways of the wonderful *Waheguru*, we should go into rapture, keep uttering *Waheguru* again and again, and meditating on His Name. In this *shabad*, Guru Ji illustrates how God is pervading in every aspect of the universe, how He is running the astonishing phenomena of the universe, and how under His command, the different elements, spheres, and phenomena, which apparently are opposed to each other are running so smoothly for such a long time.

Starting with this new beautiful example of a shopkeeper, Guru Ji says: “(In the shop of the world), God Himself is the balance, Himself the (balancing) pointer, He Himself has weighed it (and kept it in balance). He Himself is the merchant; Himself the peddler (in the form of man), and He Himself has completed the deal. The dear one Himself has created this earth, He has Himself balanced it with (a very small) counterweight (and has kept the universe in perfect balance, just by His command.”(1)

Next addressing his own mind, Guru Ji says: “O' my mind, it is by meditating on God again and again that (any one) has found peace. God's Name is a treasure (of comforts, whosoever has sought the Guru's refuge), the perfect Guru has made it seem pleasing (to that person).” (pause)

Elaborating on God's pervasiveness in all land, water, and the vegetation, Guru Ji says: “Dear (God) Himself is the earth, Himself the water, and He Himself does and gets everything done. The dear One Himself issues the command, (and through it He) has kept land and water bound together, (and even though land is surrounded by water, yet as per God's command, water cannot erode it , as if) tying a goat and lion together, (He) is making them walk together.”(2)

Giving yet another beautiful example Guru Ji illustrates, how under God's command different powerful entities or the elements exist side by side. He says: “Dear (God) Himself is the wood, (Himself the creator of fire), and He Himself has put fire in that wood. He Himself is abiding within (the wood), and in His fear the fire cannot burn (the wood). The dear (God) Himself is the killer, and Himself the reviver, and all creatures are breathing, whom He is enabling to breathe.”(3)

In conclusion, Guru Ji says: “The dear one Himself is the power, Himself the ruler, and Himself yokes everybody to his or her task. Therefore, O' my dear (friends, we should live) and conduct our life as it pleases my dear God. Devotee Nanak (says), dear (God) Himself is the musician, He Himself is all the musical instruments (in the form of creatures), and all these instruments (creatures are doing, and) playing, as He makes them play (or perform).”(4-4)

The message of this *shabad* is that it is God, who is the cause and doer of everything. Whatever He wants us to do or whatever way He wants us to behave, we have to do accordingly. But it is from the Guru that we obtain this wisdom and knowledge to understand God's will or command for us.

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

sorath mehlāa 4.

ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਸੂਰਜੁ
ਚੰਦੁ ਚਾਨਾਨੁ ॥

aapay sarisat upaa-idaa pi-aaraa kar
sooraj chand chaanaan.

ਆਪਿ ਨਿਤਾਣਿਆ ਤਾਨੁ ਹੈ ਪਿਆਰਾ ਆਪਿ
ਨਿਮਾਣਿਆ ਮਾਨੁ ॥

aap niṭaani-aa taan hai pi-aaraa aap
nimaani-aa maan.

ਆਪਿ ਦਇਆ ਕਰਿ ਰਖਦਾ ਪਿਆਰਾ ਆਪੇ
ਸੁਘੜੁ ਸੁਜਾਨੁ ॥੧॥

aap da-i-aa kar rakh-daa pi-aaraa aapay
sugharh sujaan. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਨੀਸਾਨੁ ॥
ਸਤਸੰਗਤਿ ਮਿਲਿ ਧਿਆਇ ਤੂ ਹਰਿ ਹਰਿ
ਬਹੁੜਿ ਨ ਆਵਣ ਜਾਨੁ ॥ ਰਹਾਉ ॥

mayray man jap raam naam neesaan.
satsangat mil Dhi-aa-ay too har har
bahurh na aavan jaan. rahaa-o.

ਆਪੇ ਹੀ ਗੁਣ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਹੀ
ਪਰਵਾਨੁ ॥

aapay hee gun varatdaa pi-aaraa aapay
hee parvaan.

ਆਪੇ ਬਖਸ਼ ਕਰਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਸਚੁ
ਨੀਸਾਨੁ ॥

aapay bakhsh karaa-idaa pi-aaraa aapay
sach neesaan.

ਆਪੇ ਹੁਕਮਿ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਹੀ
ਫੁਰਮਾਨੁ ॥੨॥

aapay hukam varatdaa pi-aaraa aapay
hee furmaan. ||2||

ਆਪੇ ਭਗਤਿ ਭੰਡਾਰ ਹੈ ਪਿਆਰਾ ਆਪੇ ਦੇਵੈ
ਦਾਨੁ ॥

aapay bhagat bhandaar hai pi-aaraa
aapay dayvai daan.

ਆਪੇ ਸੇਵ ਕਰਾਇਦਾ ਪਿਆਰਾ ਆਪਿ ਦਿਵਾਵੈ
ਮਾਨੁ ॥

aapay sayv karaa-idaa pi-aaraa aap
divaavai maan.

ਆਪੇ ਤਾੜੀ ਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਗੁਣੀ
ਨਿਧਾਨੁ ॥੩॥

aapay taarhee laa-idaa pi-aaraa aapay
gunee niDhaan. ||3||

ਆਪੇ ਵਡਾ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਹੀ
ਪਰਧਾਨੁ ॥

aapay vadaa aap hai pi-aaraa aapay hee
parDhaan.

ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਤੁਲੁ
ਪਰਵਾਨੁ ॥

aapay keemat paa-idaa pi-aaraa aapay
tul parvaan.

ਆਪੇ ਅਤੁਲੁ ਤੁਲਾਇਦਾ ਪਿਆਰਾ ਜਨ ਨਾਨਕ
ਸਦ ਕੁਰਬਾਨੁ ॥੪॥੫॥

aapay atul tulaa-idaa pi-aaraa jan naanak
sad kurbaan. ||4||5||

*Sorath Mehla-4**Chaupada – 5-29*

In the previous *shabad*, Guru Ji told us that it is God who is the cause and doer of everything. Whatever He wants us to do or whatever way He wants us to behave, we have to do accordingly. In this *shabad*, Guru Ji elaborates on this point, tells us how God has created the universe and the creatures on it, and how all the planets, the human beings, and other creatures are acting and doing their assigned jobs as per His command.

He says: “(O’ my friends), dear God Himself creates the universe, and Himself illuminates it by creating the sun and the moon. He Himself is the power of the powerless, and honor of the honor less. Showing His kindness, the dear one protects (His creatures); He Himself is wisest of the wise, and the knower of all hearts.”(1)

Therefore instructing his own mind (and ours) Guru Ji says: “O’ my mind, meditate on God’s Name, the mark of approval (in God’s court). Joining the society of saints meditate on God, so that (after this life there is no more birth or death for you), and you don’t have to go through coming and going (in and out of the world) again.”(pause)

Elaborating on the unique bounties of God and how He blesses us with merits and then approves us on the basis of those qualities, Guru Ji says: “(O’ my friends), on His own the Dear (God) distributes merits (among the creatures), and then approves them (on the basis of those merits). The dear one Himself arranges for the grace (of Name upon us, from the Guru), and He Himself stamps us with the mark of truth (and approval). Dear (God) Himself makes (the creatures) obey His command and Himself issues the command.”(2)

Guru Ji adds: “The Dear (God) Himself is the store house of devotion, and He Himself bestows the gift of (devotion upon His devotees). Himself, the dear one yokes (the creatures) to His service, and Himself honors them. On His own, the dear (God) goes into meditation, and He Himself is the treasure of merits.”(3)

In closing, Guru Ji says: “Dear (God) Himself is the highest of the high, and He Himself is supreme. He Himself estimates the worth (the net merits in the creatures); He Himself is the scale, and He (Himself is the weight (or the criteria on which the creatures) are judged. On His own, the dear un-weighable (and un-estimable God, gets the creatures) weighed (judged), and devotee Nanak is always a sacrifice to Him.”(405)

The message of this *shabad* is that God is all-powerful. It is actually by God's grace that some remember His Name, and it is by His grace that some are yoked to His service. Therefore, instead of ever feeling any kind of ego because of our worship or performance of any rituals, we should always pray to God to show His grace on us and grant us the gift of His service, devotion, and meditation of His Name. So that He may keep showering His grace on us, and one day bless us with His eternal union.

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

sorath mehlā 4.

ਆਪੇ ਸੇਵਾ ਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਭਗਤਿ
ਉਮਾਰਾ ॥

ਆਪੇ ਗੁਣ ਗਾਵਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਸਬਦਿ
ਸਮਾਰਾ ॥

ਆਪੇ ਲੇਖਣਿ ਆਪਿ ਲਿਖਾਰੀ ਆਪੇ ਲੇਖੁ
ਲਿਖਾਰਾ ॥੧॥

ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਓਮਾਰਾ ॥
ਅਨਦਿਨੁ ਅਨਦੁ ਹੋਵੈ ਵਡਭਾਗੀ ਲੈ ਗੁਰਿ ਪੂਰੈ
ਹਰਿ ਲਾਰਾ ॥ ਰਹਾਉ ॥

ਆਪੇ ਗੋਪੀ ਕਾਨੁ ਹੈ ਪਿਆਰਾ ਬਨਿ ਆਪੇ ਗਉ
ਚਰਾਰਾ ॥

ਆਪੇ ਸਾਵਲ ਸੁੰਦਰਾ ਪਿਆਰਾ ਆਪੇ ਵੰਸੁ
ਵਜਾਰਾ ॥

ਕੁਵਲੀਆ ਪੀਤੁ ਆਪਿ ਮਰਾਇਦਾ ਪਿਆਰਾ
ਕਰਿ ਬਾਲਕ ਰੂਪਿ ਪਚਾਰਾ ॥੨॥

ਆਪਿ ਅਖਾੜਾ ਪਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਵੇਖੈ
ਆਪਿ ਚੋਜਾਰਾ ॥

ਕਰਿ ਬਾਲਕ ਰੂਪ ਉਪਾਇਦਾ ਪਿਆਰਾ ਚੰਡੂਰੁ
ਕੰਸੁ ਕੇਸੁ ਮਾਰਾਰਾ ॥

ਆਪੇ ਹੀ ਬਲੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਬਲੁ ਭੰਨੈ
ਮੂਰਖ ਮੁਗਧਾਰਾ ॥੩॥

ਸਭੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਪਿਆਰਾ ਵਸਿ
ਆਪੇ ਜੁਗਤਿ ਹਥਾਰਾ ॥

ਪੰਨਾ ੬੦੭

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ਗਲਿ ਜੇਵੜੀ ਆਪੇ ਪਾਇਦਾ ਪਿਆਰਾ ਜਿਉ
ਪ੍ਰਭੁ ਖਿੰਚੈ ਤਿਉ ਜਾਰਾ ॥

ਜੋ ਗਰਬੈ ਸੋ ਪਚਸੀ ਪਿਆਰੇ ਜਪਿ ਨਾਨਕ
ਭਗਤਿ ਸਮਾਰਾ ॥੪॥੬॥

aapay sayvaa laa-idaa pi-aaraa aapay
bhagat omaahaa.

aapay gun gaavaa-idaa pi-aaraa aapay
sabad samaahaa.

aapay laykhan aap likhaaree aapay laykh
likhaahaa. ||1||

mayray man jap raam naam omaahaa.
an-din anad hovai vadbhaagee lai gur
poorai har laahaa. rahaa-o.

aapay gopee kaan hai pi-aaraa ban aapay
ga-oo charaahaa.

aapay saaval sundraa pi-aaraa aapay
vans vajaahaa.

kuvlee-aa peerh aap maraa-idaa pi-aaraa
kar baalak roop pachaahaa. ||2||

aap akhaarhaa paa-idaa pi-aaraa kar
vaykhai aap chojaahaa.

kar baalak roop upaa-idaa pi-aaraa
chandoor kans kays maaraahaa.

aapay hee bal aap hai pi-aaraa bal
bhannai moorakh mugDhaahaa. ||3||

sabh aapay jagat upaa-idaa pi-aaraa vas
aapay jugat hathaahaa.

gal jayvrhee aapay paa-idaa pi-aaraa Ji-o
parabh khinchai ti-o jaahaa.

jo garbai so pachsee pi-aaray jap naanak
bhagat samaahaa. ||4||6||

*Sorath Mehla-5**Chaupada – 6-30*

In the previous *shabad*, Guru Ji told us that God is all-powerful. It is actually by God's grace that some remember His Name, and it is by His grace that some are yoked to His service. Therefore, instead of ever feeling any kind of ego because of our worship or performance of any rituals, we should always pray to God to show His grace on us and grant us the gift of His humble service, devotion, and meditation of His Name. So that He may keep showering His grace on us, and one day bless us with His eternal union. In this *shabad*, he tells us how God Himself yokes us into His service, and makes us sing His praises. He also tells us what happens if one becomes too arrogant or proud of oneself.

Guru Ji says: “(O’ my friends), dear (God) Himself yokes the creatures into (His) service, and Himself instills the zeal for devotion (in their minds). He Himself makes them sing His praise, and on His own He attunes them to the word (of the Guru). He Himself is the pen, Himself the writer, and He Himself writes the writ (of destiny on one’s forehead).”(1)

Guru Ji therefore instructs his mind and says: “O’ my mind meditate on God’s Name with a great zeal. The fortunate person (who meditates on the Name), day and night bliss prevails (in that person’s life), and through the perfect Guru, such a person reaps the profit (of meditating on God’s Name).”(pause)

Guru Ji now takes the example of mythological god *Krishna*, who used to herd cows in the jungles of *Varinda Ban*, where many of his girlfriends (known as *Gopis*) used to come to play with him and listen to melodious music of his flute. According to the legend, god *Krishna* is believed to have killed a ferocious elephant named *Kuwalia Peerr*, even in his childhood. Referring to these incidents in the life of god *Krishna*, Guru Ji says: “(O’ my friends), dear (God) Himself is the *Gopis*, Himself *Krishna*, and Himself herds the cows in the forests. (Dear God), Himself is the dark-skinned, handsome groom, and He Himself plays the flute. (God) Himself killed the elephant *Kuwalia Peerr*, assuming the role of child *Krishna*.”(2)

Referring to the battle between god *Krishna* and his cruel uncle *Kanss*, in which, the former defeated many mighty wrestlers in the court of the latter in a public arena, Guru Ji says: “Dear (God) Himself sets up the arena (of the world), and plays and watches the shows arranged by Him. The dear One Himself gives birth to the child (*Krishna*), and He Himself kills the demons like *Chandoor*, *Kanss*, and *Kais*. Dear (God) Himself has the power, and He Himself destroys the power and might of the foolish proud (egocentrics).”(3)

In conclusion, Guru Ji says: “Dear (God) Himself creates the entire world, and He has kept the world in His own hands. He Himself (has kept the creatures under His control, as if) the dear one has Himself put a chain around the necks (of the creatures),

and as God pulls, they go in that direction. Nanak says, whosoever indulges in self-conceit, that one would be destroyed; (therefore, O' my friends), by worshipping God we should remain absorbed in His devotion.”(4-6)

The message of this *shabad* is that this world is God's play in which He Himself is the producer, the actor, and the audience. God is Himself the ultimate power, and He Himself, destroys the power and might of the foolish self-conceited persons. Therefore day and night, we should keep meditating on His Name and remain absorbed in His devotion and never allow us to be swayed by ego or self-conceit of any kind.

ਸੋਰਠਿ ਮਃ ੪ ਦੁਤੁਕੇ ॥

ਅਨਿਕ ਜਨਮ ਵਿਛੁੜੇ ਦੁਖੁ ਪਾਇਆ ਮਨਮੁਖਿ
ਕਰਮ ਕਰੈ ਅਹੰਕਾਰੀ ॥
ਸਾਧੂ ਪਰਸਤ ਹੀ ਪ੍ਰਭੁ ਪਾਇਆ ਗੋਬਿਦ ਸਰਣਿ
ਤੁਮਾਰੀ ॥੧॥

ਗੋਬਿਦ ਪ੍ਰੀਤਿ ਲਗੀ ਅਤਿ ਪਿਆਰੀ ॥
ਜਬ ਸਤਸੰਗ ਭਏ ਸਾਧੂ ਜਨ ਹਿਰਦੈ ਮਿਲਿਆ
ਸਾਂਤਿ ਮੁਰਾਰੀ ॥ ਰਹਾਉ ॥

ਤੂੰ ਹਿਰਦੈ ਗੁਪਤੁ ਵਸਹਿ ਦਿਨੁ ਰਾਤੀ ਤੇਰਾ ਭਾਉ
ਨ ਬੁਝਹਿ ਗਵਾਰੀ ॥
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਿਆ ਪ੍ਰਭੁ ਪ੍ਰਗਟਿਆ ਗੁਣ
ਗਾਵੈ ਗੁਣ ਵੀਚਾਰੀ ॥੨॥

ਗੁਰਮੁਖਿ ਪ੍ਰਗਾਸੁ ਭਇਆ ਸਾਂਤਿ ਆਈ ਦੁਰਮਤਿ
ਬੁਧਿ ਨਿਵਾਰੀ ॥
ਆਤਮ ਬ੍ਰਹਮ ਚੀਨਿ ਸੁਖੁ ਪਾਇਆ ਸਤਸੰਗਤਿ
ਪੁਰਖ ਤੁਮਾਰੀ ॥੩॥

ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਿਆ ਗੁਰੁ ਪਾਇਆ ਜਿਨ ਕਉ
ਕਿਰਪਾ ਭਈ ਤੁਮਾਰੀ ॥
ਨਾਨਕ ਅਤੁਲ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਅਨਦਿਨੁ
ਜਾਗਤੁ ਰਹੈ ਬਨਵਾਰੀ ॥੪॥੧॥

sorath mehlā 4 dūtukay.

anik janam vichhurhay dukh paa-i-aa
manmukh karam karai aha^Nkaaree.
saaDhoo parsat hee parabh paa-i-aa
gobid saran tumaaree. ||1||

gobid pareet lagee at pi-aaree.
jab satsang bha-ay saaDhoo jan hirdai
mili-aa saa^Nt muraaree. rahaa-o.

too hirdai gupat vasesh din raatee tayraa
bhaa-o na bujheh gavaaree.
satgur purakh mili-aa parabh pargati-aa
gun gaavai gun veechaaree. ||2||

gurmukh pargaas bha-i-aa saat aa-ee
durmat buDh nivaaree.
aatam barahm cheen sukh paa-i-aa
satsangat purakh tumaaree. ||3||

purkhai purakh mili-aa gur paa-i-aa Jin
ka-o kirpaa bha-ee tumaaree.
naanak atul sahj sukh paa-i-aa an-din
jaagat rahai banvaaree. ||4||7||

Sorath Mehla-4

Chaupada – 7-31 (Dutukaiy)

Guru Ji concluded the previous *shabad*, stating, “Whosoever indulges in self-conceit will be destroyed; (therefore O' my dear friends), by worshipping Him, we should remain absorbed in His devotion.” In this *shabad*, Guru Ji elaborates on this concept

and tells us how the egocentric persons do all their deeds in self-conceit and then suffer on account of that. Finally he tells us, how by seeking the shelter of the Guru, their ego is stilled and they also merge in God.

Guru Ji says: “(O' my friends), by doing arrogant deeds, the self-conceited person gets separated (from God), and keeps suffering in pain for innumerable births. But immediately upon coming in contact with the saint (Guru), has obtained God. (Because, O') God, that person has sought Your shelter.”(1)

Explaining how as soon as the self-conceited persons come in contact with the Guru, they obtain God's sight, Guru Ji says: “(On meeting the saint and faithfully acting on his advice), love of God seems very endearing to them. Therefore, when they obtain the company of saintly persons, they find peace-giving God in their heart.”(pause)

Explaining further the above phenomena, Guru Ji says: “(O' God, although), day and night You invisibly abide in the hearts (of Your creatures), the foolish persons who have strayed do not understand how to love You (and feel Your presence. But whom) the true Guru has met, God becomes manifest, and reflecting on (God's) virtues, that person sings His praises.”(2)

Guru Ji adds: “(O' my friends, the person) who comes to the shelter of the Guru, that person's mind is illuminated by (divine) wisdom, peace prevails within, and such a person gets rid of the harmful intellect (which was swaying him or her into evil ways. In this way), O' God, by joining the company of Your saints, and by realizing the presence of God in oneself, one has obtained peace.”(3)

Guru Ji concludes the *shabad*, by describing the state of the person who has been united with God through the guidance of the Guru. He says: “(O' God), on whom has been bestowed Your grace, they have obtained the (guidance of) the Guru, (and then that) person has obtained the supreme Being. O' Nanak, (in this way, one has) obtained inestimable peace and poise, and (being attuned to God) day and night, one remains awake to (any evil influences).”(4-7)

The message of this *shabad* is that because of our ego and indulgence in arrogant foolish deeds, we are separated from God and then we suffer pains of births and deaths for many ages. Therefore, we should pray to God to bless us with the guidance of the Guru, so that we may follow Guru's advice and meditate on God's Name. Then we would be able to again realize God in ourselves, and be reunited with Him and live in eternal peace.

Personal note: Dear readers, this humble author (actually the poor copy cat of so many other translators), has to express his concern that for last so many pages, he has been basically following the Punjabi Translation by the extremely knowledgeable, and spiritual person of his time, Dr. Bhai Vir Singh Ji. This was the last *shabad*, which he could translate from the original Guru Granth Sahib, in seventeen years, before God called him home.

In July, 1997 this humble servant of yours had an heart attack and was concerned whether he would get the opportunity even to complete what Dr. Bhai Vir Singh had the opportunity to do in Punjabi. But by God's grace, at least the Guru has given him that much opportunity to complete and revise about 607 Pages and hope that God Himself would grant him further opportunity to complete the task of translating and presenting to the Sangat, the complete translation to which God prompted him in April 1995, when the Sangat of the Kansas City Gurdwara dishonorably kicked him out for "the mistake of sponsoring a Gursikh to teach Sikh religion and language to the Sikh children." May God grant everybody the right intellect!

From now on, the humble author would basically use Panjabi translation by Giani Harbans Singh fellow Panjabi University Patiala, India. The main reason for this selection is that Giani Harbans Singh has generally followed Prof. Sahib Singh, but wherever he found basic differences in the meanings of a particular phrase or sentence between Sahib Singh and many others, he examined these on the basis of context, grammar, pronunciation, and all other relevant criteria, and then selected the one which appealed most to him.

(Dated April 2, 1998, Dec. 27. 03, Aug 2. 08, Feb. 5, 2013)

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

sorath mehlā 4.

ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਅੰਤਰੁ ਮਨੁ ਬੇਧਿਆ ਹਰਿ
ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ॥
ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਨੀਰੈ ਬਿਨਸੈ ਤਿਉ ਨਾਮੈ
ਬਿਨੁ ਮਰਿ ਜਾਈ ॥੧॥

har si-o pareet̃ antar man bayDhi-aa har
bin rahan na jaa-ee.
Ji-o machhulee bin neerai binsai t̃i-o
naamai bin mar jaa-ee. ||1||

ਮੇਰੇ ਪ੍ਰਭ ਕਿਰਪਾ ਜਲੁ ਦੇਵਹੁ ਹਰਿ ਨਾਈ ॥

mayray parabh kirpaa jal dayvhu har
naa-ee.

ਹਉ ਅੰਤਰਿ ਨਾਮੁ ਮੰਗਾ ਦਿਨੁ ਰਾਤੀ ਨਾਮੇ ਹੀ
ਸਾਂਤਿ ਪਾਈ ॥ ਰਹਾਉ ॥

ha-o antar naam mangaa din raatee
naamay hee saan̄t̃ paa-ee. rahaa-o.

ਜਿਉ ਚਾਤ੍ਰਕੁ ਜਲ ਬਿਨੁ ਬਿਲਲਾਵੈ ਬਿਨੁ ਜਲ
ਪਿਆਸ ਨ ਜਾਈ ॥

Ji-o chaat̃rik jal bin billaavai bin jal pi-aas
na jaa-ee.

ਗੁਰਮੁਖਿ ਜਲੁ ਪਾਵੈ ਸੁਖ ਸਹਜੇ ਹਰਿਆ ਭਾਇ
ਸੁਭਾਈ ॥੨॥

gurmukh jal paavai sukh sehjay hari-aa
bhaa-ay subhaa-ee. ||2||

ਮਨਮੁਖ ਭੂਖੇ ਦਹ ਦਿਸ ਡੋਲਹਿ ਬਿਨੁ ਨਾਵੈ
ਦੁਖੁ ਪਾਈ ॥

manmukh bhookhay dah dis doleh bin
naavai dukh paa-ee.

ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਜੋਨੀ ਆਵੈ ਦਰਗਹਿ ਮਿਲੈ
ਸਜਾਈ ॥੩॥

janam marai fir jonee aavai dargahi milai
sajaa-ee. ||3||

ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਾ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਹਰਿ ਰਸੁ
ਅੰਤਰਿ ਪਾਈ ॥

kirpaa karahi taa har gun gaavah har ras
antar paa-ee.

ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਭਏ ਹੈ ਤ੍ਰਿਸਨਾ
ਸਬਦਿ ਬੁਝਾਈ ॥੪॥੮॥

naanak deen da-i-aal bha-ay hai tarisnaa
sabad bujhaa-ee. ||4||8||

Sorath Mehla-4

In the previous *shabad*, Guru Ji advised us that we should pray to God, and ask Him to bless us with the guidance of the Guru, so that we may follow Guru's advice, and meditate on God's Name. Then we would be able to again realize God in ourselves, be reunited with Him, and live in eternal peace. In this *shabad*, Guru Ji shows us what kind of a deep love for God he feels in his heart, so that we may also try to follow his footsteps.

Guru Ji says: "My heart has been so pierced from within by the love of God that I cannot survive without (seeing) Him. Just as a fish dies without water, similarly without (God's Name, I feel so weak and powerless, as if I am) dead." (1)

Therefore, addressing God in utter humility and devotion, Guru Ji says: "O' my dear God, bestow upon me Your kindness and give me the water of Your Name. In my heart, day and night I beg for Your Name, because it is only through (Your) Name, that I find (spiritual) peace." (pause)

Explaining why he so much longs for God's Name, Guru Ji says: "(O' my friends), just as a pied cuckoo cries grievously without water, because without (the special) drop of water its thirst is not quenched. (It is satiated only when it obtains that special drop); similarly, a Guru's follower obtains peace and blossoms with divine love upon obtaining the water (of God's Name)." (2)

But regarding the fate of self-conceited persons, who do not care for the Guru's advice, he says: "The self-conceited persons, hungry (for the worldly wealth), wander in (all the) ten directions; without meditating on God's Name, they suffer in pain. They are born and die and then again fall into existences and receive punishment in God's court." (3)

Guru Ji concludes the *shabad*, by saying: "(O' God, only if You) show Your mercy, then we can sing God's praises, and put the nectar of God's (Name) in our heart. Nanak (feels that God) has bestowed grace on the humble (devotees), and through the (Guru's) word, He has quenched our thirst (for worldly possessions)." (4-8)

The message of this *shabad* is that if we want to avoid the pains and sufferings of going through births again and again, we need to abandon our self-conceit and pursuit for the worldly riches and power. Instead, we should pursue and develop such a deep love for God that we feel as if we are dying without His Name and love so that God may show His mercy on us and bless us also with His grace and eternal union.

ਸੋਰਠਿ ਮਹਲਾ ੪ ਪੰਚਪਦਾ ॥

sorath mehlāa 4 panchpadāa.

ਅਚਰੁ ਚਰੈ ਤਾ ਸਿਧਿ ਹੋਈ ਸਿਧੀ ਤੇ ਬੁਧਿ ਪਾਈ ॥

achar charai taa siDh ho-ee siDhee
tay buDh paa-ee.

ਪ੍ਰੇਮ ਕੇ ਸਰ ਲਾਗੇ ਤਨ ਭੀਤਰਿ ਤਾ ਭ੍ਰਮੁ ਕਾਟਿਆ
ਜਾਈ ॥੧॥

paraym kay sar laagay tan bheetar
taa bharam kaati-aa jaa-ee. ||1||

ਮੇਰੇ ਗੋਬਿੰਦ ਅਪੁਨੇ ਜਨ ਕਉ ਦੇਹਿ ਵਡਿਆਈ ॥

mayray gobind apunay jan ka-o deh vadi-aa-ee.

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਹੁ ਸਦਾ ਰਹਹੁ
ਸਰਣਾਈ ॥ ਰਹਾਉ ॥

gurmat raam naam pargaasahu sadā rahhu sarnāa-ee. rahaa-o.

ਇਹੁ ਸੰਸਾਰੁ ਸਭੁ ਆਵਣ ਜਾਣਾ ਮਨ ਮੂਰਖ ਚੇਤਿ
ਅਜਾਣਾ ॥

ih sansaar sabh aavan jaanāa man moorakh chayt ajaanāa.

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਤਾ ਹਰਿ ਨਾਮਿ
ਸਮਾਣਾ ॥੨॥

har jee-o kirpaa karahu gur maylhu taa har naam samaanāa. ||2||

ਜਿਸ ਕੀ ਵਥੁ ਸੋਈ ਪ੍ਰਭੁ ਜਾਣੈ ਜਿਸ ਨੋ ਦੇਇ ਸੁ
ਪਾਏ ॥

jis kee vath so-ee parabh jaanai Jis no day-ay so paa-ay.

ਵਸਤੁ ਅਨੂਪ ਅਤਿ ਅਗਮ ਅਗੋਚਰ ਗੁਰੁ ਪੂਰਾ
ਅਲਖੁ ਲਖਾਏ ॥੩॥

vasat anoop at agam agochar gur pooraa alakh lakhāa-ay. ||3||

ਜਿਨਿ ਇਹ ਚਾਖੀ ਸੋਈ ਜਾਣੈ ਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥

jin ih chaakhē so-ee jaanai goongay kee mithi-aa-ee.

ਪੰਨਾ ੬੦੮

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ਰਤਨੁ ਲੁਕਾਇਆ ਲੂਕੈ ਨਾਹੀ ਜੇ ਕੋ ਰਖੈ ਲੁਕਾਈ
॥੪॥

raṭan lukaa-i-aa lookai naahee jay ko rakhai lukaa-ee. ||4||

ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਤੂ ਅੰਤਰਜਾਮੀ ਤੂ ਸਭਨਾ ਕਾ ਪ੍ਰਭੁ
ਸੋਈ ॥

sabh kichh tayraa too antarjaamee too sabhnāa kaa parabh so-ee.

ਜਿਸ ਨੋ ਦਾਤਿ ਕਰਹਿ ਸੋ ਪਾਏ ਜਨ ਨਾਨਕ ਅਵਰੁ ਨ
ਕੋਈ ॥੫॥੯॥

Jis no daat karahi so paa-ay jan naanak avar na ko-ee. ||5||9||

Sorath Mehla-4

Panchpada

In the second paragraph before (pause) in the previous *shabad*, addressing God, Guru Ji stated: “O’ my dear God, bestow upon me Your kindness and give me the water of Your Name. In my heart, day and night I beg for Your Name, because it is only through (Your) Name, that I find (spiritual) peace.” In this *shabad*, he again comments upon the absolute necessity of Name, for one’s spiritual perfection; he also tells us how difficult it is for an ordinary person to acquire this boon. Because to an ordinary person, repeating God’s Name again and again appears incredibly difficult, boring, and tiring. It is like eating or digesting some special food, which is very good for one’s health, but it appears so tasteless and insipid that one doesn’t like to even taste it. So comparing meditating on God’s Name to eating a food, which is practically uneatable, but is very beneficial for one’s health, Guru Ji tells us about the virtues of God’s Name.

He says: “(Just as a person can enjoy perfect health, only when) he eats the uneatable (foods, similarly only when one meditates on God’s Name with full concentration of mind, which is extremely difficult), only then spiritual perfection is attained, and from this perfection one obtains (divine) wisdom. It is only when the shafts of (God’s) love pierce a person within the body, that the mind’s doubt can be removed.”(1)

Therefore, Guru Ji humbly says: “O’ my God of the universe, bestow honor on Your devotee. Through the Guru’s instruction, illuminate (my mind with) God’s Name, (and bless me that I may) always remain in Your shelter.”(pause)

Showing further humility, and putting himself among the self-conceited persons like us, Guru Ji says: “This entire world is subject to coming and going, (therefore) O’ my ignorant and foolish mind, remember (God, and say to Him): “O’ my dear God, show kindness and unite me with the Guru, (only then, I could) get absorbed in Your Name.”(2)

Explaining how valuable and extremely difficult it is to obtain the commodity of God’s Name, Guru Ji says: “(O’ my friends, only He) whose commodity (this Name is) knows (about its value, and only that person) to whom He gives His Name, receives it. This commodity is of unparalleled beauty and extremely incomprehensible; only the perfect Guru helps one to understand this inscrutable (commodity).”(3)

Guru Ji now tells how indescribably blissful and pleasant the commodity of God’s Name is. He says: “(O’ my friends), only the one who has tasted it knows its taste. It is like a dumb person tasting a sweet; (even if one likes it, still, one cannot say how tasty it is). However, the jewel (of God’s Name) cannot be kept hidden, even if one tries to hide.”(4)

Therefore, Guru Ji concludes the *shabad*, by saying: “O’ God, everything belongs to You. You are the inner knower, and You are the God who takes care of all. Devotee Nanak says on whom (God) bestows the gift (of Name), that person alone obtains it, (and except God) there is no one else (who can give this gift).”(5-9)

The message of this *shabad* is that if unlike the rest of the world, we want to save ourselves from perpetual comings and goings, then we should acquire the gift of God’s Name by praying to God to bless us with the guidance of the perfect Guru. Because only He can properly train our mind to concentrate and meditate on God, who alone is the owner and giver of this priceless commodity.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਤਿਤੁਕੈ

sorath mehlāa 5 ghar 1 titukay

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਕਿਸ ਹਉ ਜਾਚੀ ਕਿਸ ਆਰਾਧੀ ਜਾ ਸਭੁ ਕੋ
ਕੀਤਾ ਹੋਸੀ ॥

kis ha-o jaachee kis aaraaDhee jaa sabh
ko keetaa hosee.

ਜੋ ਜੋ ਦੀਸੈ ਵਡਾ ਵਡੇਰਾ ਸੋ ਸੋ ਖਾਕੂ ਰਲਸੀ ॥

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਭਵ ਖੰਡਨੁ ਸਭਿ ਸੁਖ ਨਵ
ਨਿਧਿ ਦੇਸੀ ॥੧॥

ਹਰਿ ਜੀਉ ਤੇਰੀ ਦਾਤੀ ਰਾਜਾ ॥

ਮਾਣਸੁ ਬਪੁੜਾ ਕਿਆ ਸਾਲਾਹੀ ਕਿਆ ਤਿਸ ਕਾ
ਮੁਹਤਾਜਾ ॥ ਰਹਾਉ ॥

ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ
ਤਿਸ ਕੀ ਭੂਖ ਗਵਾਈ ॥

ਐਸਾ ਧਨੁ ਦੀਆ ਸੁਖਦਾਤੈ ਨਿਖੁਟਿ ਨ ਕਬ ਹੀ
ਜਾਈ ॥

ਅਨਦੁ ਭਇਆ ਸੁਖ ਸਹਜਿ ਸਮਾਣੇ ਸਤਿਗੁਰਿ
ਮੇਲਿ ਮਿਲਾਈ ॥੨॥

ਮਨ ਨਾਮੁ ਜਪਿ ਨਾਮੁ ਆਰਾਧਿ ਅਨਦਿਨੁ ਨਾਮੁ
ਵਖਾਣੀ ॥

ਉਪਦੇਸੁ ਸੁਣਿ ਸਾਧ ਸੰਤਨ ਕਾ ਸਭ ਚੁਕੀ ਕਾਣਿ
ਜਮਾਣੀ ॥

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾਲੁ ਹੋਆ ਪ੍ਰਭੁ ਮੇਰਾ ਸੇ ਲਾਗੇ ਗੁਰ
ਕੀ ਬਾਣੀ ॥੩॥

ਕੀਮਤਿ ਕਉਣੁ ਕਰੈ ਪ੍ਰਭ ਤੇਰੀ ਤੂ ਸਰਬ ਜੀਆ
ਦਇਆਲਾ ॥

ਸਭੁ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤੈ ਕਿਆ ਹਮ ਬਾਲ
ਗੁਪਾਲਾ ॥

ਰਾਖਿ ਲੇਹੁ ਨਾਨਕੁ ਜਨੁ ਤੁਮਰਾ ਜਿਉ ਪਿਤਾ ਪੂਤ
ਕਿਰਪਾਲਾ ॥੪॥੧॥

jo jo deesai vadaa vadayraa so so
khaakoo ralsee.

nirbha-o nirankaar bhav khandan sabh
sukh nav niDh daysee. ||1||

har jee-o tayree daatee raajaa.

maansapurhaa ki-aa saalaahee ki-aa
tis kaa muhtaajaa. rahaa-o.

Jin har Dhi-aa-i-aa sabh kichh tis kaa tis
kee bhookh gavaa-ee.

aisaa Dhan dee-aa sukh-daatai nikhut
na kab hee jaa-ee.

anad bha-i-aa sukh sahj samaanay
satgur mayl milaa-ee. ||2||

man naam jap naam aaraaDh an-din
naam vakhaanee.

updays sun saaDh santan kaa sabh
chookee kaan jamaanee.

Jin ka-o kirpaal ho-aa parabh mayraa
say laagay gur kee banee. ||3||

keemat ka-un karai parabh tayree too
sarab jee-aa da-i-aalaa.

sabh kichh keetaa tayraa vartai ki-aa
ham baal gupaalaa.

raakh layho naanak jan tumraa Ji-o
pitaa poot kirpaalaa. ||4||1||

Sorath Mehla-5

Ghar-1 Titukaas

In the previous *shabad*, Guru Ji advised us that if unlike the rest of the world, we want to save ourselves from perpetual comings and goings, then we should acquire the gift of God's Name by praying to God to bless us with the guidance of the perfect Guru. However, a doubt may arise in our mind that this advice is good and valid for fulfilling our spiritual needs only, but while living in this world and in our households, we have our other financial, social, and family needs, so to whom should we go and depend upon, for help in meeting such worldly needs? In this *shabad*, Guru Ji answers that question and shares his thoughts and attitude with us in this matter, because in

addition to being a spiritual leader, he was also a husband and father, and had to fulfill his family obligations like any other householder.

Expressing his faith in God even in this matter, Guru Ji says: “When every one has been and would be created by Him, then why should I beg from any other, or worship any other (god, goddess, or human being)? Moreover, whosoever seems to be great or high (in rank or riches) is going to (die one day, and) become dust. (Ultimately, it is that immortal), fearless, formless, Destroyer of fears (who would) give us all comforts, and (all) the nine treasures (of wealth).” (1)

Guru Ji therefore addresses God and says: “O' my dear God, why should I praise or be dependent upon any poor human being, when it is only by Your gift that I am satiated?” (pause)

Commenting upon the blessings of meditating on God's Name, Guru Ji says: “(O' my friends, the one who) has meditated on God, every thing becomes that one's (own), all one's hunger (for worldly things) is lost. The peace-giving Giver has bestowed such a kind of wealth that never falls short. (When) after uniting with him, the true Guru has united (one with God), bliss has prevailed (in one's life), and imperceptibly one have merged in peace and comforts.”(2)

Therefore, addressing his own mind, Guru Ji says: “O' my mind, utter (God's) Name, meditate on the Name, and day and night contemplate on the Name. By listening to the sermon of the saints and holy persons, all one's fear of death is removed. Therefore, they on whom my God has become merciful, have become attuned to the Guru's word.” (3)

Guru Ji concludes the *shabad* by addressing God and says: “O' God, who can evaluate You, You are merciful on all the creatures. Whatever happens is as per Your doing; what can we the naïve, ignorant children do? But O' dear God (I), Nanak, am a devotee of Yours, save me, just as a merciful father would save his own child.”(4-1)

The message of this *shabad* is that in case we want any kind of protection, happiness, or any kind of gifts or favors, we should not run after rich or powerful persons, because they are themselves transitory mortals with very limited and short lived power or influence. Instead, we should go and pray to God, just as small innocent children approach their dear father with love and affection. Then God would surely listen to our prayers and shower His mercy and grace on us.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਚੌਤੁਕੈ ॥

sorath mehlāa 5 ghar 1 chouṭukay.

ਗੁਰੂ ਗੋਵਿੰਦੁ ਸਲਾਹੀਐ ਭਾਈ ਮਨਿ ਤਨਿ
ਹਿਰਦੈ ਧਾਰ ॥

gur govind salaahee-ai bhaa-ee man
tan hirdai Dhaar.

ਸਾਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਭਾਈ ਏਹਾ ਕਰਣੀ
ਸਾਰ ॥

saachaa saahib man vasai bhaa-ee
ayhaa karnee saar.

ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਊਪਜੈ ਭਾਈ ਸੇ ਤਨ ਹੋਏ
ਛਾਰ ॥

ਸਾਧਸੰਗਤਿ ਕਉ ਵਾਰਿਆ ਭਾਈ ਜਿਨ
ਏਕੰਕਾਰ ਅਧਾਰ ॥੧॥

ਸੋਈ ਸਚੁ ਅਰਾਧਣਾ ਭਾਈ ਜਿਸ ਤੇ ਸਭੁ ਕਿਛੁ
ਹੋਇ ॥

ਗੁਰਿ ਪੂਰੈ ਜਾਣਾਇਆ ਭਾਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ
ਨ ਕੋਇ ॥ ਰਹਾਉ ॥

ਨਾਮ ਵਿਹੁਣੇ ਪਚਿ ਮੁਏ ਭਾਈ ਗਣਤ ਨ ਜਾਇ
ਗਣੀ ॥

ਵਿਣੁ ਸਚ ਸੋਚ ਨ ਪਾਈਐ ਭਾਈ ਸਾਚਾ ਅਗਮ
ਧਣੀ ॥

ਆਵਣ ਜਾਣੁ ਨ ਚੁਕਈ ਭਾਈ ਝੂਠੀ ਦੁਨੀ ਮਣੀ
॥

ਗੁਰਮੁਖਿ ਕੋਟਿ ਉਧਾਰਦਾ ਭਾਈ ਦੇ ਨਾਵੈ ਏਕ
ਕਣੀ ॥੨॥

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਸੋਧਿਆ ਭਾਈ ਵਿਣੁ ਸਤਿਗੁਰ
ਭਰਮੁ ਨ ਜਾਇ ॥

ਅਨਿਕ ਕਰਮ ਕਰਿ ਥਾਕਿਆ ਭਾਈ ਫਿਰਿ
ਫਿਰਿ ਬੰਧਨ ਪਾਇ ॥

ਚਾਰੇ ਕੁੰਡਾ ਸੋਧਿਆ ਭਾਈ ਵਿਣੁ ਸਤਿਗੁਰ
ਨਾਹੀ ਜਾਇ ॥

ਪੰਨਾ ੬੦੯

ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਭਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਇ ॥੩॥

ਸਚੁ ਸਦਾ ਹੈ ਨਿਰਮਲਾ ਭਾਈ ਨਿਰਮਲ ਸਾਚੇ
ਸੋਇ ॥

ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਭਾਈ ਤਿਸੁ
ਪਰਾਪਤਿ ਹੋਇ ॥

ਕੋਟਿ ਮਧੇ ਜਨੁ ਪਾਈਐ ਭਾਈ ਵਿਰਲਾ ਕੋਈ
ਕੋਇ ॥

ਨਾਨਕ ਰਤਾ ਸਚਿ ਨਾਮਿ ਭਾਈ ਸੁਣਿ ਮਨੁ ਤਨੁ
ਨਿਰਮਲੁ ਹੋਇ ॥੪॥੨॥

Jit̃ tan naam na oopjai bhaa-ee say tan
ho-ay chhaar.

saaDhsangat̃ ka-o vaari-aa bhaa-ee Jin
aykankaar aDhaar. ||1||

so-ee sach araaDhanaa bhaa-ee Jis tay
sabh kichh ho-ay.

gur poorai jaanaa-i-aa bhaa-ee tis bin
avar na ko-ay. rahaa-o.

naam vihoonay pach mu-ay bhaa-ee
ganat̃ na jaa-ay gane.

vin sach soch na paa-ee-ai bhaa-ee
saachaa agam Dhane.

aavan jaan na chuk-ee bhaa-ee
jhoothee dunee manee.

gurmukh kot uDhaardaa bhaa-ee day
naavai ayk kane. ||2||

simrit̃ saasat̃ soDhi-aa bhaa-ee vin
satgur bharam na jaa-ay.

anik karam kar thaaki-aa bhaa-ee fir fir
banDhan paa-ay.

chaaray kundaa soDhee-aa bhaa-ee vin
satgur naahee jaa-ay.

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vadbhaagee gur paa-i-aa bhaa-ee har
har naam Dhi-aa-ay. ||3||

sach sadaa hai nirmalaa bhaa-ee nirmal
saachay so-ay.

naḁar karay Jis aapnee bhaa-ee tis
paraapat̃ ho-ay.

kot maDhay jan paa-ee-ai bhaa-ee
virlaa ko-ee ko-ay.

naanak rat̃aa sach naam bhaa-ee sun
man tan nirmal ho-ay. ||4||2||

*Sorath Mehla-5**Ghar-1 Chautukaas*

In the previous *shabad*, Guru Ji advised us that we should not go to anybody for any thing or any favor. Instead we should only go and seek the help of God at all times and meditate on His Name. In this *shabad*, he teaches us how and under whose guidance we need to meditate on God's Name, and how we should sing His praises.

He says: "O' my brothers (and sisters), we should praise the supreme God by enshrining Him completely in our body and mind (and with full attention of all our faculties). Because for a (human being), this alone is the most important thing, that the true God comes to reside in the mind. O' brother, the bodies in which the (tune of God's) Name doesn't arise, those bodies have become (useless like) ashes.. O' brother, I am a sacrifice to the company of those saintly persons, who have made the one God's Name, the support of their life,." (1)

Giving the gist of his message, Guru Ji says: "O' my brothers (and sisters), we should only worship that true (God), from whom everything (in the universe) comes into existence. O' brother, the perfect Guru has made (me) realize this thing, that except (God) there is no one else (who is the cause and doer of everything)." (pause)

But commenting on the general state of affairs in this world, Guru Ji says: "O' my brothers, there is no end to the count of those persons who, without meditating on God's Name, have been completely (destroyed and) consumed by (spiritual) death. O' my brother, spiritual purification cannot be obtained without the Name of that eternal God, who is the incomprehensible eternal Master and the source of all purity. O' my brothers, (without God's Name the process of) coming and going (in and out of the world) doesn't end; and the pride of worldly (riches) is short lived. (On the other hand), O' my brother, a Guru's follower saves millions (of persons) by giving them just a bit of (God's) Name." (2)

Now Guru Ji clarifies our doubts regarding those who read many religious books and do many other kinds of rituals as if that might be the way to reach God. On the basis of his own experience, he says: "O' my brothers (and sisters), I have reflected deeply on all the *Simrities* and *Shastras* (the Hindu holy books, but I have concluded) that without the guidance of the true Guru, one's doubts are not removed, O' brother. A person may become exhausted doing countless (ritualistic) deeds (suggested by the *Shastras*), but still one gets caught in (worldly) bonds again and again. O' brothers (and sisters), I have searched through out all the four corners of the world, (but I have concluded that) without the (guidance of the) true Guru, there is no other place (for spiritual rest or guidance). Therefore O' brother, the fortunate person who has obtained (the guidance of) the Guru meditates on God's Name again and again." (3)

In conclusion, Guru Ji says: "O' my brothers (and sisters), the eternal (God) is always immaculate, and immaculate is the praise of that true (God). He alone obtains (this praise) on whom God shows His grace. But O' brothers (and sisters), even among

millions, rarely such a true person is ever found. O' Nanak, (the person) who remains imbued with the true Name (of God) by listening to God's Name, that (person's) mind and body become immaculate." (4-2)

The message of this *shabad* is that all worldly wealth and possessions are of no avail and all the rituals or simple readings of the holy books are also useless for one's spiritual advancement unless one reflects on the Guru's word and under his guidance meditates on God's Name.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਦੁਤੁਕੇ ॥

sorath mehlāa 5 dūtukay.

ਜਉ ਲਉ ਭਾਉ ਅਭਾਉ ਇਹੁ ਮਾਨੈ ਤਉ ਲਉ
ਮਿਲਣੁ ਦੁਰਾਈ ॥

ja-o la-o bhaa-o abhaa-o ih maanai t̥a-o
la-o milan̄ dooraa-ee.

ਆਨ ਆਪਨਾ ਕਰਤ ਬੀਚਾਰਾ ਤਉ ਲਉ ਬੀਚੁ
ਬਿਖਾਈ ॥੧॥

aan aapnaa karaṭ beechaaraa t̥a-o la-o
beech bikh̄aa-ee. ||1||

ਮਾਧਵੇ ਐਸੀ ਦੇਹੁ ਬੁਝਾਈ ॥

maaDh̄vay aisee d̄ayh bujh̄aa-ee.

ਸੇਵਉ ਸਾਧ ਗਹਉ ਓਟ ਚਰਨਾ ਨਹ ਬਿਸਰੈ ਮੁਹਤੁ
ਚਸਾਈ ॥ ਰਹਾਉ ॥

sayva-o saaDh̄ gaha-o ot charnaa nah
bisrai muhaṭ chasaa-ee. rahaa-o.

ਰੇ ਮਨ ਮੁਗਧ ਅਚੇਤ ਚੰਚਲ ਚਿਤ ਤੁਮ ਐਸੀ
ਰਿਦੈ ਨ ਆਈ ॥

ray man mugaDh̄ achayṭ chanchal chiṭ
tum aisee rid̄ai na aa-ee.

ਪ੍ਰਾਨਪਤਿ ਤਿਆਗਿ ਆਨ ਤੂ ਰਚਿਆ ਉਰਝਿਓ
ਸੰਗਿ ਬੈਰਾਈ ॥੨॥

paraanpaṭ t̄i-aag aan too rachi-aa
urjhi-o sang bairaa-ee. ||2||

ਸੋਗੁ ਨ ਬਿਆਪੈ ਆਪੁ ਨ ਥਾਪੈ ਸਾਧਸੰਗਤਿ ਬੁਧਿ
ਪਾਈ ॥

sog na bi-aapai aap na thaapai
saaDhsangaṭ buDh̄ paa-ee.

ਸਾਕਤ ਕਾ ਬਕਨਾ ਇਉ ਜਾਨਉ ਜੈਸੇ ਪਵਨੁ
ਝੁਲਾਈ ॥੩॥

saakaṭ kaa baknaa i-o jaan-o jaisay
pavan jh̄ulaa-ee. ||3||

ਕੋਟਿ ਪਰਾਧ ਅਛਾਦਿਓ ਇਹੁ ਮਨੁ ਕਹਣਾ ਕਛੂ ਨ
ਜਾਈ ॥

kot paraaDh̄ achhaadi-o ih man kahnaa
kachhoo na jaa-ee.

ਜਨ ਨਾਨਕ ਦੀਨ ਸਰਨਿ ਆਇਓ ਪ੍ਰਭ ਸਭੁ ਲੇਖਾ
ਰਖਹੁ ਉਠਾਈ ॥੪॥੩॥

jan naanak d̄een saran aa-i-o parab̄h
sabh̄ laykh̄aa rak̄hahu uth̄aa-ee.
||4||3||

Sorath Mehla-5

Do Tukaas

In the previous *shabad*, Guru Ji told us that all worldly wealth and possessions are of no avail, and all the rituals or simple readings of the holy books are also useless for one's spiritual advancement, unless one reflects on the Guru's word and under his guidance meditates on God's Name. In this *shabad*, he is guiding us and telling us

how to conduct our life in the world, and what kind of relationships and feelings we should have for different people, so that in the eyes of God we are considered worthy of uniting with Him. He also tells us what kind of prayer we need to make before God to seek His blessings and forgiveness.

First of all, Guru Ji makes it clear and says: “(O’ my friends), as long as one has attachment for some and enmity with others, then one’s union (with God) remains difficult (and far away. In other words, if we want to meet God, then we should feel affection for all and hostility towards none). Furthermore, as long as one considers some as one’s own, and other as strangers, till then a curtain of the poisonous worldly relationships (remains between that person and God).” (1)

Therefore Guru Ji shows us what kind of understanding or intellect we should beg from God? He says: “O’ God, bless me with such understanding that I may keep performing the service assigned to me by the Guru and keep holding on to the shelter of Guru’s feet (his words), and he may never go out of my mind, even for moment or instant.”(pause)

So instead of pointing fingers at others, Guru Ji admonishes his own mind, and says: “O’ my foolish, unconscious, and mercurial mind, never has such a thing occurred to you, that forsaking the Master of your life breath, you are attached to others, and you are involved in the company and love of enemies (such as lust, anger, and greed etc.).” (2)

Next sharing with us his experience of the company of saintly and self-conceited persons, Guru Ji says: “I have obtained this wisdom from the company of saintly persons, (that the one who) doesn’t remain attached to one’s self (interest or ego), no sorrow afflicts that one. (I have also learnt that) you should deem the silly talk of the power hungry persons (like) a waft of wind (which comes from one side and goes through the other).” (3)

Finally Guru Ji shows us how to pray to God when we realize that we are full of so many evil tendencies. He says: “O’ God, this mind (of mine) is covered with millions of sins and wrong doings, about which nothing can be said. Your humble servant Nanak has come to Your shelter; (please show mercy and) close the account (of his deeds).” (4-3)

The message of this *shabad* is that in case we want to be emancipated from this worldly ocean and become united with God, then we should forgo all our sense of discrimination between friends and foes. We should erase our self-conceit and remain away from any misguidance of the self-conceited, power-hungry persons. Finally we should pray to God and say: “O’ God we are full of so many sins and evil thoughts, please don’t take these into account, but in Your own mercy, forgive us and unite us with Yourself.”

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਲੋਕ ਗ੍ਰਿਹ ਬਨਿਤਾ ਮਾਇਆ
ਸਨਬੰਧੋਹੀ ॥

ਅੰਤ ਕੀ ਬਾਰ ਕੋ ਖਰਾ ਨ ਹੋਸੀ ਸਭ ਮਿਥਿਆ
ਅਸਨੇਹੀ ॥੧॥

ਰੇ ਨਰ ਕਾਹੇ ਪਪੋਰਹੁ ਦੇਹੀ ॥

ਉਡਿ ਜਾਇਗੋ ਧੂਮੁ ਬਾਦਰੋ ਇਕੁ ਭਾਜਹੁ ਰਾਮੁ
ਸਨੇਹੀ ॥ ਰਹਾਉ ॥

ਤੀਨਿ ਸੰਛਿਆ ਕਰਿ ਦੇਹੀ ਕੀਨੀ ਜਲ ਕੂਕਰ
ਭਸਮੇਹੀ ॥

ਹੋਇ ਆਮਰੋ ਗ੍ਰਿਹ ਮਹਿ ਬੈਠਾ ਕਰਣ ਕਾਰਣ
ਬਿਸਰੋਹੀ ॥੨॥

ਅਨਿਕ ਭਾਤਿ ਕਰਿ ਮਣੀਏ ਸਾਜੇ ਕਾਚੈ ਤਾਗਿ
ਪਰੋਹੀ ॥

ਤੂਟਿ ਜਾਇਗੋ ਸੂਤੁ ਬਾਪੁਰੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤੋਹੀ
॥੩॥

ਜਿਨਿ ਤੁਮ ਸਿਰਜੇ ਸਿਰਜਿ ਸਵਾਰੇ ਤਿਸੁ
ਧਿਆਵਹੁ ਦਿਨੁ ਰੈਨੇਹੀ ॥

ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੀ ਮੈ ਸਤਿਗੁਰ ਓਟ
ਗਹੇਹੀ ॥੪॥੪॥

sorath mehlā 5.

putar kaltar lok garih banitāa maa-i-aa
sanbanDhayhee.

ant kee baar ko kharāa na hosee sabh
mithi-aa asnayhee. ||1||

ray nar kaahay paporahu dayhee.

ood jaa-igo Dhoom baadro ik bhaajahu
raam sanayhee. rahaa-o.

teen sanyī-aa kar dayhee keenee jal
kookar bhasmayhee.

ho-ay aamro garih meh baithāa karan
kaaran bisrohee. ||2||

anik bhaat kar manee-ay saajay kaachai
taag parohee.

toot jaa-igo soot baapuray fir paachhai
pachhutohee. ||3||

Jin tum sirjay siraj savaaray tis
Dhi-aavahu din rainayhee.

jan naanak parabh kirpaa Dhaaree mai
satgur ot gahayhee. ||4||4||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us, that in case we want to get liberated from this worldly ocean and get united with God, then we should forgo all our sense of discrimination between friends and foes. We should erase our self-conceit, and remain away from any misguidance by the self-conceited, power hungry persons. In this *shabad*, he is cautioning us against too much attachment with our relatives and friends, and even with ourselves and wants us to meditate on that God, who holds the thread of our life in His hand.

He says: “(O' my friends), our sons, wife, and other persons in our household are related to us by the process of *Maya* (or worldly affairs), but at the time of death nobody is going to be standing there (to help us); all are false lovers.” (1)

Even regarding our own body, he asks: “O' mortal, why are you embellishing your body with such care and concern? It will vanish away like a cloud of smoke, therefore only meditate on God, who alone is (your) true friend.” (pause)

Now Guru Ji shows us what kind of death awaits us and how our body, which we nourish with such care is going to be disposed off. He says: “(O’ my friends), mixing together three aspects of worldly behavior, (God) has created the (human) body, which would ultimately be disposed off by floating in water, throwing before dogs (and animals), or burning to ashes. But deeming yourself as immortal, you are sitting in your house, forsaking (God) the cause and doer (of everything).” (2)

Now Guru Ji gives a very beautiful example about different kinds of people who are created by God and how all their existence depends upon the one command of God. He says: “(O’ my friends), in a myriad ways (God has created His creatures), and like pearls He has strung them in a necklace with one thread (of life breaths). O’ my poor friend, (on His one command), any time this thread (of breaths) would break down, and after that you would repent.” (3)

In conclusion, Guru Ji advises: “(O’ my friends), He who has created you and after creating has embellished you, meditate on Him day and night. God has shown mercy on devotee Nanak, (therefore), I have caught hold of the support of the true Guru.” (4-4)

The message of this *shabad* is that we should not be too much attached to our friends and relatives or our own body. Because our friends and relatives are associated with us for worldly convenience only, and wouldn’t accompany us in the end. Eventually, even our own body will die and be disposed off in one-way or another. We should only meditate on that God who has created us and is our only true friend.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਵਡਭਾਗੀ ਮਨਹਿ ਭਇਆ
ਪਰਗਾਸਾ ॥

ਕੋਇ ਨ ਪਹੁਚਨਹਾਰਾ ਦੂਜਾ ਅਪੁਨੇ ਸਾਹਿਬ ਕਾ
ਭਰਵਾਸਾ ॥੧॥

ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੈ ॥
ਆਗੈ ਸੁਖੁ ਪਾਛੈ ਸੁਖ ਸਹਜਾ ਘਰਿ ਆਨੰਦੁ ਹਮਾਰੈ ॥
ਰਹਾਉ ॥

ਅੰਤਰਜਾਮੀ ਕਰਣੈਹਾਰਾ ਸੋਈ ਖਸਮੁ ਹਮਾਰਾ ॥

ਨਿਰਭਉ ਭਏ ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਇਕ ਰਾਮ ਨਾਮ
ਆਧਾਰਾ ॥੨॥

ਸਫਲ ਦਰਸਨੁ ਅਕਾਲ ਮੂਰਤਿ ਪ੍ਰਭੁ ਹੈ ਭੀ
ਹੋਵਨਹਾਰਾ ॥

ਕੰਠਿ ਲਗਾਇ ਅਪੁਨੇ ਜਨ ਰਾਖੇ ਅਪੁਨੀ ਪ੍ਰੀਤਿ
ਪਿਆਰਾ ॥੩॥

sorath mehlā 5.

gur pooraa bhayti-o vadbhaagee
maneh bha-i-aa pargaasaa.

ko-ay na pahuchanhaaraa doojaa
apunay saahib kaa bharvaasaa. ||1||

apunay satgur kai balihaarai.
aagai sukh paachhai sukh sahjaa
ghar aanand hamaarai. rahaa-o.

antarjaamee karnaihaaraa so-ee
khasam hamaaraa.

nirbha-o bha-ay gur charnee laagay
ik raam naam aaDhaaraa. ||2||

safal darsan akaal moorat parabh hai
bhee hovanhaaraa.

kanth lagaa-ay apunay jan raakhay
apunee pareet pi-aaraa. ||3||

ਵਡੀ ਵਡਿਆਈ ਅਚਰਜ ਸੋਭਾ ਕਾਰਜੁ ਆਇਆ
ਰਾਸੇ ॥

vadee vadi-aa-ee achraj sobh^haa
kaaraj aa-i-aa raasay.

ਪੰਨਾ ੬੧੦

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ਨਾਨਕ ਕਉ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਸਗਲੇ ਦੁਖ ਬਿਨਾਸੇ
॥੪॥੫॥

naanak ka-o gur pooraa bhayti-o
saglay dookh binaasay. ||4||5||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us to forsake our dependence on our relatives and friends, and instead take the shelter of the Guru and under his guidance meditate on God's Name. In this *shabad*, he tells us how fortunate he himself feels upon meeting the perfect Guru, and what kind of blessings he has been enjoying since that meeting.

He says: “(O my friends), by great good fortune, I have obtained the sight of the perfect Guru, and my mind has been illuminated (with divine wisdom. I have realized) that (except God), no one else is able to come (to our help, so) I have put (complete) faith in my Master.” (1)

Expressing his gratitude to his Guru, he says: “I am a sacrifice to my true Guru, (by whose grace) I have obtained peace now) in this world, (and I am assured of similar peace in the) future, so there is state of bliss in my mind.”(pause)

Describing the blessings he is enjoying after meeting the Guru, he says: “(O’ my friends, since the time I have) yoked myself to the service of the Guru, I have developed faith in God’s Name. I have become fearless, (and I have developed the confidence that) same (God) is my Master, who is the inner knower of hearts, and doer (of everything).” (2)

Elaborating on his faith in God, Guru Ji says: “(O’ my friends), that immortal (God), fruitful is whose vision, He is present now, and would always be there (in future). He keeps His devotees embraced to His bosom and is the lover (and savior of those who) love Him.” (3)

In conclusion, Guru Ji says: “(O’ my friends), great is the glory and wondrous is His splendor, (by whose grace the) object (of life) has been accomplished. Nanak has met (and obtained the guidance of) the perfect Guru, and all his sufferings have been eradicated.” (4-5)

The message of this *shabad* is that if we seek and act on the guidance of the perfect Guru (Granth Sahib Ji) and meditate on God's Name, He would become our savior, thus all our troubles would end, and we would obtain peace and poise, both in this and the next world.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸੁਖੀਏ ਕਉ ਪੇਖੈ ਸਭ ਸੁਖੀਆ ਰੋਗੀ ਕੈ ਭਾਣੈ
ਸਭ ਰੋਗੀ ॥

ਕਰਣ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ਆਪਨ ਹਾਥਿ
ਸੰਜੋਗੀ ॥੧॥

ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ ॥

ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੂਲਾ ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ
ਪਛਾਤਾ ॥ ਰਹਾਉ ॥

ਸੰਤ ਸੰਗਿ ਜਾ ਕਾ ਮਨੁ ਸੀਤਲੁ ਓਹੁ ਜਾਣੈ ਸਗਲੀ
ਠਾਂਢੀ ॥

ਹਉਮੈ ਰੋਗਿ ਜਾ ਕਾ ਮਨੁ ਬਿਆਪਿਤ ਓਹੁ ਜਨਮਿ
ਮਰੈ ਬਿਲਲਾਤੀ ॥੨॥

ਗਿਆਨ ਅੰਜਨੁ ਜਾ ਕੀ ਨੇਤ੍ਰੀ ਪੜਿਆ ਤਾ ਕਉ
ਸਰਬ ਪ੍ਰਗਾਸਾ ॥

ਅਗਿਆਨਿ ਅੰਧੋਰੈ ਸੂਝਸਿ ਨਾਹੀ ਬਹੁੜਿ ਬਹੁੜਿ
ਭਰਮਾਤਾ ॥੩॥

ਸੁਣਿ ਬੇਨਤੀ ਸੁਆਮੀ ਅਪੁਨੇ ਨਾਨਕੁ ਇਹੁ ਸੁਖੁ
ਮਾਗੈ ॥

ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਸਾਧੂ ਗਾਵਹਿ ਤਹ ਮੇਰਾ ਮਨੁ
ਲਾਗੈ ॥੪॥੬॥

sorath mehlā 5.

sukhee-ay ka-o paykhai sabh sukhee-aa
rogee kai bhaanai sabh rogee.

karan karaavanhaar su-aamee aapan
haath sanjogee. ||1||

man mayray Jin apunaa bharam
gavaataa.

tis kai bhaanai ko-ay na bhoolaa Jin
saglo barahm pachhaataa. rahaa-o.

sant sang jaa kaa man seetl oh jaanai
saglee thaan dhee.

ha-umai rog jaa kaa man bi-aapat oh
janam marai billaatee. ||2||

gi-aan anjan jaa kee naytree parhi-aa
taa ka-o sarab pargaasaa.

agi-aan anDhayrai soojhas naahee
bahurh bahurh bharmataa. ||3||

sun baynante su-aamee apunay
naanah ih sukh maagai.

jah keertan tayraa saadho gaavahi tah
mayraa man laagai. ||4||6||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we seek and act on the guidance of the perfect Guru and meditate on God's Name, God would become our savior, all our troubles would end, and we would obtain peace and poise, both in this and the next world. In this *shabad*, like a psychologist Guru Ji, is commenting upon the way, how a man or woman thinks about other persons and the environment around him or her on the basis of his or her own inner state of mind. He also tells how the Guru's wisdom enlightens us, and then we are able to see the world in that enlightened state of mind.

He says: "To a (spiritually) happy person, everybody seems to be happy; (but, just as everything looks yellow to a patient of jaundice, similarly) to a sick person, everybody seems afflicted.. (But it is God) the Master, who is the doer and cause of everything, who has kept under His control all union and separation (and all happiness or sorrow)." (1)

Therefore, instructing his mind and indirectly us, Guru Ji says: “O’ my mind, one who has shed doubt, and the one who has recognized God pervading in all (the creatures), for that one no one has (knowingly) gone astray, (it is God, who in His grand scheme of things, has assigned this role to that person in this wondrous play of the world).” (pause)

Now comparing the state of mind of those who listen to the saint (Guru) with those who only follow the dictates of their own mind, Guru Ji says: “(O’ my friends), they whose mind has been soothed in the company of saints deem that the entire (world) is in peace and contentment. (But the rest of the world), whose mind remains afflicted with the malady of self-conceit keeps wailing in (the perpetual pain of) births and deaths.” (2)

Elaborating on the above statement, Guru Ji says: “They in whose eyes has been put the slaver of divine wisdom, (they whose minds have been enlightened by the divine wisdom of the Guru), to them everything becomes clear, (and they view and deal with the world in its true perspective). But the one, who is in the midst of the darkness of ignorance, to that person, there seems no way (out of sorrow), and such a person keeps repeatedly wandering in existences.” (3)

Therefore, Guru Ji prays to God and says: “O’ my Master, listen to this prayer of mine; (I) Nanak beg for this comfort, that where the saints sing Your praise; there my mind may remain attuned.” (4-6)

The message of this *shabad* is that if we want to enlighten our mind and have peace and poise not only within ourselves, but may also live in peace with rest of the world around us, then we should seek the company of those saintly persons who are always singing God's praise. From them we should obtain divine wisdom, which would illuminate our minds and remove all the cobwebs of bad thoughts about others and cure our mind of all the diseases of duality and self-conceit, etc.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਤਨੁ ਸੰਤਨ ਕਾ ਧਨੁ ਸੰਤਨ ਕਾ ਮਨੁ ਸੰਤਨ ਕਾ
ਕੀਆ ॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਸਰਬ
ਕੁਸਲ ਤਬ ਥੀਆ ॥੧॥

ਸੰਤਨ ਬਿਨੁ ਅਵਰੁ ਨ ਦਾਤਾ ਬੀਆ ॥

ਜੋ ਜੋ ਸਰਣਿ ਪਰੈ ਸਾਧੂ ਕੀ ਸੋ ਪਾਰਗਰਾਮੀ
ਕੀਆ ॥ ਰਹਾਉ ॥

ਕੋਟਿ ਪਰਾਧ ਮਿਟਹਿ ਜਨ ਸੇਵਾ ਹਰਿ ਕੀਰਤਨੁ
ਰਸਿ ਗਾਈਐ ॥

ਈਹਾ ਸੁਖ ਆਗੈ ਮੁਖ ਊਜਲ ਜਨ ਕਾ ਸੰਗੁ
ਵਡਭਾਗੀ ਪਾਈਐ ॥੨॥

sorath mehlāa 5.

tan santan kaa Dhan santan kaa man
santan kaa kee-aa.

sant pargaad har naam Dhi-aa-i-aa
sarab kusal tab thee-aa. ||1||

santan bin avar na daataa bee-aa.

jo jo saran parai saaDhoo kee so
paargaraamee kee-aa. rahaa-o.

kot paraaDh miteh jan sayvaa har
keertan ras gaa-ee-ai.

eehaa sukh aagai mukh oojal jan kaa
sang vadbhaagee paa-ee-ai. ||2||

ਰਸਨਾ ਏਕ ਅਨੇਕ ਗੁਣ ਪੂਰਨ ਜਨ ਕੀ ਕੇਤਕ
ਉਪਮਾ ਕਹੀਐ ॥

ਅਗਮ ਅਗੋਚਰ ਸਦ ਅਬਿਨਾਸੀ ਸਰਣਿ ਸੰਤਨ
ਕੀ ਲਹੀਐ ॥੩॥

rasnaa ayk anayk guṇ pooran jan kee
kayṭak upmaa kahee-ai.

agam agochar sad abhinaasee saran
santān kee lahee-ai. ||3||

ਨਿਰਗੁਨ ਨੀਚ ਅਨਾਥ ਅਪਰਾਧੀ ਓਟ ਸੰਤਨ ਕੀ
ਆਹੀ ॥

ਬੂਡਤ ਮੋਹ ਗ੍ਰਿਹ ਅੰਧ ਕੂਪ ਮਹਿ ਨਾਨਕ ਲੇਹੁ
ਨਿਬਾਹੀ ॥੪॥੨॥

nirgun neech anaath apraaDhee ot
santān kee aahee.

boodat moh garih anDh koop meh
naanak layho nibaahee. ||4||7||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enlighten our mind and have peace and poise not only within ourselves, but may live in peace with rest of the world around us also, then we should seek the company of those saintly persons who are always singing God's praise. In this *shabad*, Guru Ji tells us, how to obtain that enlightenment from the saints, and with what kind of attitude, we should approach them, and then what kind of blessings we obtain.

He says: "When I (so thoroughly shed off my self-conceit, that as if I had) surrendered my body, wealth, and mind to the saints, and by the grace of the saints meditated on God's Name, then happiness prevailed everywhere." (1)

Guru Ji therefore, declares: "(O' my friends), except the saint (Guru), there is no other giver (of true peace and happiness). Whosoever seeks the shelter of the saint (Guru) has crossed over this (worldly ocean)." (pause)

Stating the benefits of following the advice of saints, he says: "(O' my friends), millions of sins are erased when we perform the service suggested by the saints, because then with relish we sing praises of God. (By doing so), we obtain peace here, and honor hereafter. But it is with great good fortune that we obtain the company of saint (Guru)." (2)

Continuing to describe the glory of saints, Guru Ji says: "(O' my friends, I don't know) how far can I talk about the glory of saints, because I have only one tongue, but the saints are full of unaccountable merits. (It is only) by seeking the shelter of saints, that we can obtain (to that God), who is incomprehensible and always imperishable." (3)

Guru Ji concludes the *shabad*, by showing us the kind of humility with which we should pray to God, and what should we pray for. He says: "O' God, I am a meritless, lowly orphan criminal, (but I) have sought the refuge of the saints. (I) Nanak, am drowning in the dark blind well of family attachment; please stand by me till the end." (4)

The message of this *shabad* is that if in spite of our faults, we want to be saved; we should shed our self-conceit, pray to God to bless us with the guidance of saints, and live in accordance with their advice.

Personal note: - Although in this *shabad* Guru Ji has very much praised the saints and advised us to seek their shelter, but there is always a danger of us falling pray to the hypocritical and actually unholy persons who call themselves saints. Therefore, for us the safest thing is to follow the advice contained in *Guru Granth Sahib Ji*, which is the essence of advice of the saints (gurus), not only from Sikh faith, but also from many other faiths. Therefore, in the humble opinion of this author, we need not seek the advice of any human being at this time. Because we already have the great treasure of divine wisdom, and whatever advice we need is available right in *Guru Granth Sahib*. By understanding and living in accordance with *Gurbani*, we can live in peace and honor, both here and hereafter.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

sorath mehlāa 5 ghar 1.

ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਤੂ ਕਰਤੇ ਤਾ ਕੀ ਤੈਂ ਆਸ ਪੁਜਾਈ ॥

jaa kai hirdai vasi-aa too kartay taa kee t̤ai^N aas pujaa-ee.

ਦਾਸ ਅਪੁਨੇ ਕਉ ਤੂ ਵਿਸਰਹਿ ਨਾਹੀ ਚਰਣ ਧੂਰਿ ਮਨਿ ਭਾਈ ॥੧॥

daas apunay ka-o too visrahi naahee charan Dhoor man bhāa-ee. ||1||

ਤੇਰੀ ਅਕਥ ਕਥਾ ਕਥਨੁ ਨ ਜਾਈ ॥

tayree akath kathaa kathan na jaa-ee.

ਗੁਨੁ ਨਿਧਾਨੁ ਸੁਖਦਾਤੇ ਸੁਆਮੀ ਸਭ ਤੇ ਉਚ ਬਡਾਈ ॥ ਰਹਾਉ ॥

gun niDhaan sukh-daatay su-aamee sabh tay ooch badaa-ee. rahaa-o.

ਸੋ ਸੋ ਕਰਮ ਕਰਤ ਹੈ ਪ੍ਰਾਣੀ ਜੈਸੀ ਤੁਮ ਲਿਖਿ ਪਾਈ ॥

so so karam karat hai paraanee jaisee tum likh paa-ee.

ਸੇਵਕ ਕਉ ਤੁਮ ਸੇਵਾ ਦੀਨੀ ਦਰਸਨੁ ਦੇਖਿ ਅਘਾਈ ॥੨॥

sayvak ka-o tum sayvaa deenee darsan daykh aghaa-ee. ||2||

ਸਰਬ ਨਿਰੰਤਰਿ ਤੁਮਹਿ ਸਮਾਨੇ ਜਾ ਕਉ ਤੁਧੁ ਆਪਿ ਬੁਝਾਈ ॥

sarab niranṭar tumeh samaanay jaa ka-o tuDh aap bujhaa-ee.

ਗੁਰ ਪਰਸਾਦਿ ਮਿਟਿਓ ਅਗਿਆਨਾ ਪ੍ਰਗਟ ਭਏ ਸਭ ਠਾਈ ॥੩॥

gur parsaad miti-o agi-aanaa pargat bha-ay sabh thaa-ee. ||3||

ਸੋਈ ਗਿਆਨੀ ਸੋਈ ਧਿਆਨੀ ਸੋਈ ਪੁਰਖੁ ਸੁਭਾਈ ॥

so-ee gi-aanee so-ee Dhi-aanee so-ee purakh subhāa-ee.

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਦਇਆਲਾ ਤਾ ਕਉ ਮਨ ਤੇ ਬਿਸਰਿ ਨ ਜਾਈ ॥੪॥੮॥

kaho naanak Jis bha-ay da-i-aalaa taa ka-o man tay bisar na jaa-ee. ||4||8||

Sorath Mehla-5 Ghar-1

In the previous *shabad*, Guru Ji advised us to surrender our mind, body, wealth, and everything to the saints or devotees of God. The reason is that they help us to meditate on God's Name, and through that meditation God is enshrined in our hearts. (Actually, God always resides in our hearts, but it is only after obtaining divine guidance from the Guru, we realize this). In this *shabad*, Guru Ji tells us what kind of blessings one enjoys when one realizes this.

In essence, Guru Ji says: “O' Creator, in whose heart You have come to abide, You have fulfilled every desire of that (person). You never go out of the mind of Your servant, because the dust of Your lotus feet (Your loving devotion) seems pleasing to that person's mind.” (1)

Next acknowledging God's indescribable greatness, Guru Ji says: “O' Master, the treasure of merits and giver of peace, Your indescribable discourse cannot be described, highest is Your greatness.” (pause)

Now, Guru Ji reveals to us the root cause of difference in the behavior and conduct of different human beings. He says: “O' God, one does that very deed, as is the writ You have written and put in one's destiny. (However), to Your servant You have given the (gift) of Your service, and so (Your servant) feels satiated on seeing Your sight.” (2)

Next Guru Ji tells us how those saints view the world on whom God shows His grace. He says: “O' God those to whom You Yourself give this understanding, they are able to see You pervading in every heart; by Guru's grace, all their ignorance is removed and to them You seem prevalent in all places.” (3)

Finally Guru Ji tells us who are the truly wise persons and who are the true mediators on God. He says: “O' God, Nanak says that the person on whom You become merciful, from that person's mind (You) are never forsaken, and such a person is truly wise, a true mediator, and is a person of good nature.” (4-8)

The message of the *shabad* is that when we seek the shelter of the Guru and under his advice meditate on God's Name, we realize that God is enshrined in our hearts. Then we become so calm, contented, and wise that we feel that we have obtained all treasures, and all our wishes have been fulfilled. We are able to see God pervading in each and every heart and place and we become truly wise and honorable persons.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਸਗਲ ਸਮਗ੍ਰੀ ਮੋਹਿ ਵਿਆਪੀ ਕਬ ਊਚੇ ਕਬ ਨੀਚੇ ॥

sagal samagree mohi vi-aapee kab oochay kab neechay.

ਸੁਖੁ ਨ ਹੋਈਐ ਕਾਹੂ ਜਤਨਾ ਓੜਕਿ ਕੋ ਨ ਪਹੂਚੇ ॥੧॥

suDh na ho-ee-ai kaahoo jatnaa orhak ko na pahoochay. ||1||

ਪੰਨਾ ੬੧੧

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ਮੇਰੇ ਮਨ ਸਾਧ ਸਰਣਿ ਛੁਟਕਾਰਾ ॥
ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਜਨਮ ਮਰਣੁ ਨ ਰਹਈ ਫਿਰਿ
ਆਵਤ ਬਾਰੇ ਬਾਰਾ ॥ ਰਹਾਉ ॥

mayray man saaDh saran chhutkaaraa.
bin gur pooray janam maran na rah-ee
fir aavat baaro baaraa. rahaa-o.

ਓਹੁ ਜੁ ਭਰਮੁ ਭੁਲਾਵਾ ਕਹੀਅਤ ਤਿਨ ਮਹਿ
ਉਰਝਿਓ ਸਗਲ ਸੰਸਾਰਾ ॥
ਪੂਰਨ ਭਗਤੁ ਪੁਰਖ ਸੁਆਮੀ ਕਾ ਸਰਬ ਥੋਕ ਤੇ
ਨਿਆਰਾ ॥੨॥

oh jo bharam bhulaavaa kahee-at tin
meh urjhi-o sagal sansaaraa.
pooran bhagat purakh su-aamee kaa
sarab thok tay ni-aaraa. ||2||

ਨਿੰਦਉ ਨਾਹੀ ਕਾਹੂ ਬਾਤੈ ਏਹੁ ਖਸਮ ਕਾ ਕੀਆ
॥
ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਪ੍ਰਭਿ ਮੇਰੈ ਮਿਲਿ
ਸਾਧਸੰਗਤਿ ਨਾਉ ਲੀਆ ॥੩॥

ninda-o naahee kaahoo baatai ayhu
khasam kaa kee-aa.
jaa ka-o kirpaa karee parabh mayrai mil
saaDhsangat naa-o lee-aa. ||3||

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਸਤਿਗੁਰ ਸਭਨਾ ਕਰਤ
ਉਧਾਰਾ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਹੀ ਤਰੀਐ ਇਹੁ ਪੂਰਨ
ਤਤੁ ਬੀਚਾਰਾ ॥੪॥੯॥

paarbarahm parmaysur satgur sabhnaa
karat uDhaaraa.
kaho naanak gur bin nahee taree-ai ih
pooran tat beechaaraa. ||4||9||

Sorath Mehla-5

In the paragraph before (pause) in the previous *shabad*, Guru Ji told us that except the saint (Guru), there is no other giver of true peace and happiness. Whosoever seeks the shelter of the saint (Guru) has been ferried across this (worldly) ocean. In this *shabad*, he elaborates on this advice and while commenting on how the world is suffering on account of worldly attachments, Guru Ji tells us how a Guru's follower saves him or herself from any such pain and suffering by remaining detached from worldly allurements.

Guru Ji says: “(O’ my friends), the entire world is afflicted with worldly attachment. Sometime it feels elated (and self- conceited), and sometime down (or depressed. O’ my mind, by) any of our own efforts, we do not get purified (or liberated from the dirt of worldly attachment). Therefore no one obtains the end (object of life or salvation).” (1)

Now telling his own mind (and us) the only way to be liberated from worldly attachments and what happens when we don’t follow that path, Guru Ji says: “O’ my mind, by seeking the shelter of saint (Guru), we are liberated (from the bondage of worldly attachments. But) without (the guidance of) the perfect Guru, (liberation from the worldly attachments is not achieved); the process of birth and death does not end, and one keeps coming and going (in and out of this world) again and again.” (pause)

Now describing the difference, between the conduct of life and attitude of a God's devotee, and the rest of the world, Guru Ji says: "(O' my friends), the entire world is entangled in those (worldly riches and power, which in spiritual terms) we call doubt and illusion. But the person who is the perfect devotee of (God) the Master, that person remains detached from all (worldly) allurements." (2)

But advising even those who realize the above, Guru Ji says: " (O' my friends), don't disparage others for any reason, because all this is the doing of our Master. However, the one on whom my God has shown mercy, by meeting the society of the saintly persons, that one has meditated on God's Name." (3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says that after reflecting completely (upon) the essence, (he has come to the conclusion) that without (the guidance of) the Guru, we cannot swim across (the worldly ocean. They who seek his shelter, true Guru the embodiment of the all pervading God ferries them across." (4-9)

The message of this *shabad* is that the entire world is entangled in the web of worldly attachments and keeps suffering the pains of births and deaths, again and again. The only way to save ourselves from this perpetual pain is that we should seek the guidance of the Guru, and without slandering or deriding others; we should follow Guru's advice, and meditate on God's Name.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਰਾਮ ਨਾਮੁ ਤਤੁ ਸਾਰਾ
॥

ਕਿਲਬਿਖ ਕਾਟੇ ਨਿਮਖ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਪਾਰਿ
ਉਤਾਰਾ ॥੧॥

ਹਰਿ ਰਸੁ ਪੀਵਹੁ ਪੁਰਖ ਗਿਆਨੀ ॥
ਸੁਣਿ ਸੁਣਿ ਮਹਾ ਤ੍ਰਿਪਤਿ ਮਨੁ ਪਾਵੈ ਸਾਧੂ ਅੰਮ੍ਰਿਤ
ਬਾਨੀ ॥ ਰਹਾਉ ॥

ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਸਚੁ ਪਾਈਐ ਸਰਬ ਸੁਖਾ ਕਾ
ਦਾਤਾ ॥
ਅਪੁਨੇ ਦਾਸ ਕਉ ਭਗਤਿ ਦਾਨੁ ਦੇਵੈ ਪੂਰਨ ਪੁਰਖੁ
ਬਿਧਾਤਾ ॥੨॥

ਸੁਵਣੀ ਸੁਣੀਐ ਰਸਨਾ ਗਾਈਐ ਹਿਰਦੈ ਧਿਆਈਐ
ਸੋਈ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਈ
॥੩॥

sorath mehlā 5.

khojat khojat khoj beechaari-o raam
naam tat saaraa.

kilbikh kaatay nimakh araaDhi-aa
gurmukh paar utaaraa. ||1||

har ras peevhu purakh gi-aanee.
sun sun mahaa taripat man paavai
saaDhoo amrit baanee. rahaa-o.

mukat bhugat jugat sach paa-ee-ai
sarab sukhaa kaa daataa.
apunay daas ka-o bhagat daan dayvai
pooran purakh biDhaataa. ||2||

sarvanee sunee-ai rasnaa gaa-ee-ai
hirdai Dhi-aa-ee-ai so-ee.
karan kaaran samrath su-aamee jaa
tay baritha na ko-ee. ||3||

ਵਡੈ ਭਾਗਿ ਰਤਨ ਜਨਮੁ ਪਾਇਆ ਕਰਹੁ ਕ੍ਰਿਪਾ
ਕਿਰਪਾਲਾ ॥
ਸਾਧਸੰਗਿ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਸਿਮਰੈ ਸਦਾ
ਗੁਪਾਲਾ॥੪॥੧੦॥

vadai bhaag ratan janam paa-i-aa
karahu kirpaa kirpaalaa.
saaDhsang naanak gun gaavai simrai
sadaa gopaalaa. ||4||10||

Sorath Mehla-5

In the previous *shabad*, Guru Ji told us that the entire world is entangled in the web of worldly attachments and keeps suffering the pains of births and deaths, again and again. The only way to save ourselves from this perpetual pain is that we should seek the guidance of the Guru, and without slandering or deriding others; we should follow Guru's advice and meditate on God's Name. In this *shabad*, sharing with us the essence of his research, Guru Ji tells us how God's Name is the essence of all kinds of worship, and why we should listen with our ears; see with our eyes, and utter with our tongue, God's Name at all times.

Guru Ji says: "(O' my friends), after searching again and again, I have come to this conclusion: God's Name is the supreme essence of (all worship). By meditating on (God's Name) under Guru's guidance, even for a moment, it washes off one's sins and ferries one across (the worldly ocean)." (1)

Therefore very respectfully addressing us, Guru Ji says: "(O' wise (holy) persons, drink the elixir of God's (Name), because by listening to the nectar sweet word of the saint (Guru), the mind obtains supreme satisfaction." (pause)

Listing some of the reasons for his above statement, Guru Ji says: "(O' my friends), God is the giver of all comforts; it is from Him that we obtain salvation, joys, and the right way (of life). He is perfect Supreme Being, and the creator of the universe; He gives the boon of devotion to His devotee." (2)

Therefore advising us all, Guru Ji says: "(O' my friends), with our ears we should listen (to God's Name), with our tongue sing His praise and enshrine that (God) in our heart. No one comes out empty handed from the door of that cause and doer, the all powerful being." (3)

Guru Ji concludes the *shabad*, by showing us how we should pray to God, and what to ask for. He says: "By great good fortune, I have obtained this jewel (like valuable human) birth. O' merciful Master, show mercy (and bless) Nanak, that in the company of saintly persons, he may sing (Your) praises, and always meditate on (You), the Master." (4-10)

The message of this *shabad* is that we should pray to God to bless us with the guidance and company of the saint Guru, so that we may sing praises of God and meditate on His Name with our ears, tongue, and heart, which is the essence of all worship.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ
ਅਰੋਗਾ ॥

ਕੋਟਿ ਬਿਘਨ ਲਾਥੇ ਪ੍ਰਭ ਸਰਣਾ ਪ੍ਰਗਟੇ ਭਲੇ ਸੰਜੋਗਾ
॥੧॥

ਪ੍ਰਭ ਬਾਣੀ ਸਬਦੁ ਸੁਭਾਖਿਆ ॥

ਗਾਵਹੁ ਸੁਣਹੁ ਪੜਹੁ ਨਿਤ ਭਾਈ ਗੁਰ ਪੂਰੈ ਤੂ
ਰਾਖਿਆ ॥ ਰਹਾਉ ॥

ਸਾਚਾ ਸਾਹਿਬੁ ਅਮਿਤਿ ਵਡਾਈ ਭਗਤਿ ਵਛਲ
ਦਇਆਲਾ ॥

ਸੰਤਾ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ ਆਦਿ ਬਿਰਦੁ
ਪ੍ਰਤਿਪਾਲਾ ॥੨॥

ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਨਿਤ ਭੁੰਚਹੁ ਸਰਬ ਵੇਲਾ
ਮੁਖਿ ਪਾਵਹੁ ॥

ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਭੁ ਨਾਠਾ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ
ਗਾਵਹੁ ॥੩॥

ਸੁਣੀ ਅਰਦਾਸਿ ਸੁਆਮੀ ਮੇਰੈ ਸਰਬ ਕਲਾ ਬਣਿ
ਆਈ ॥

ਪ੍ਰਗਟ ਭਈ ਸਗਲੇ ਜੁਗ ਅੰਤਰਿ ਗੁਰ ਨਾਨਕ ਕੀ
ਵਡਿਆਈ ॥੪॥੧੧॥

sorath mehlā 5.

kar isnaan simar parabh apnaa man
tan bha-ay aroga.

kot bighan laathay parabh sarnaa
pargatay bhalay sanjogaa. ||1||

parabh banee sabad subhaakhi-aa.

gaavhu sunhu parhahu nit bhaa-ee
gur poorai too raakhi-aa. rahaa-o.

saachaa saahib amit vadaa-ee bhagat
vachhal da-i-aalaa.

santaa kee paij rakh-daa aa-i-aa aad
birad partipaalaa. ||2||

har amit naam bhojan nit bhunchahu
sarab vaylaa mukh paavhu.

jaraa maraa taap sabh naathaa gun
gobind nit gaavhu. ||3||

sunee ardaas su-aamee mayrai sarab
kalaa ban aa-ee.

pargat bha-ee saglay jug antar gur
naanak kee vadi-aa-ee. ||4||11||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the guidance and company of the saint Guru, so that we may sing praises of God and meditate on His Name with our ears, tongue, and heart, which is the essence of all worship. In this *shabad*, he tells what kind of blessings he obtained by meditating on God's Name, so that we may also be inspired to sing God's praises and meditate on His Name.

He says: “(O’ my friends), after taking a bath and meditating on my God, my body and mind have become (healthy, and) disease-free. In the shelter of God, myriad of obstructions have been removed, as if my good fortune has awakened.” (1)

Guru Ji therefore advises: “(O’ my dear friends), this gospel of God has been beautifully uttered through the word (of the Guru). Therefore, O’ brothers, daily sing, listen, and read (this *Bani*. If you do that, you would find that) the perfect Guru has saved you (from all kinds of troubles).” (pause)

Next commenting upon the excellences of God, Guru Ji says: “(O’ my friends), God is eternal, of limitless glory, and the merciful Master is the lover of His devotees. That Savior has been existing even before the beginning of time and has been saving the honor of His saints in accordance with His ancient tradition.” (2)

Therefore, Guru Ji advises: “(O’ my friends), daily partake this dainty dish of God’s Name, and utter it from your mouth at all times. Every day sing praises of God, (by doing so you would find that all your problems including those associated with) old age, (fear of) death, and disease have fled away.” (3)

Finally, Guru Ji expresses his gratitude and considering this as the glory of Guru Nanak, says: “(O’ my friends), my Master listened to my prayer, then all (kind of) power became manifest (in me), and in this way glory of Guru Nanak became manifest throughout the entire universe.” (4-11)

The message of this *shabad* is that we should daily sing and hear the beautiful and sweet hymns uttered by our Gurus with great devotion and attention, and meditate on God’s Name at all time. Then all our problems of old age, fear of death, and any other mental anguish or physical ailment would vanish.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ

sorath mehlāa 5 ghar 2 cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ
ਗੁਰ ਹਾਈ ॥

ayk piṭaa aykas kay ham baarik too mayraa
gur haa-ee.

ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਹਮਾਰਾ ਬਲਿ ਬਲਿ ਜਾਸੀ
ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਦਿਖਾਈ ॥੧॥

sun meetāa jee-o hamaaraa bal bal jaasee
har darsan dayh dikhāa-ee. ||1||

ਪੰਨਾ ੬੧੨

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ਸੁਣਿ ਮੀਤਾ ਧੂਰੀ ਕਉ ਬਲਿ ਜਾਈ ॥
ਇਹੁ ਮਨੁ ਤੇਰਾ ਭਾਈ ॥ ਰਹਾਉ ॥

sun meetāa Dhooree ka-o bal jaa-ee.
ih man tayraa bhāa-ee. rahaa-o.

ਪਾਵ ਮਲੋਵਾ ਮਲਿ ਮਲਿ ਧੋਵਾ ਇਹੁ ਮਨੁ ਤੈ ਕੂ
ਦੇਸਾ ॥

paav malovaa mal mal Dhovaa ih man tai
koo daysaa.

ਸੁਣਿ ਮੀਤਾ ਹਉ ਤੇਰੀ ਸਰਣਾਈ ਆਇਆ
ਪ੍ਰਭ ਮਿਲਉ ਦੇਹੁ ਉਪਦੇਸਾ ॥੨॥

sun meetāa ha-o tayree sarnāa-ee aa-i-aa
parabh mila-o dayh updaysaa. ||2||

ਮਾਨੁ ਨ ਕੀਜੈ ਸਰਣਿ ਪਰੀਜੈ ਕਰੈ ਸੁ ਭਲਾ
ਮਨਾਈਐ ॥

maan na keejai saraṇ pareejai karai so
bhalāa manāa-ee-ai.

ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਨੁ ਅਰਪੀਜੈ
ਇਉ ਦਰਸਨੁ ਹਰਿ ਜੀਉ ਪਾਈਐ ॥੩॥

sun meetāa jee-o pind sabh tan arpeejai
i-o darsan har jee-o paa-ee-ai. ||3||

ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਪ੍ਰਸਾਦਿ ਸੰਤਨ ਕੈ ਹਰਿ ਨਾਮਾ
ਹੈ ਮੀਠਾ ॥

ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਸਭੁ
ਅਕੁਲ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥੪॥੧॥੧੨॥

bha-i-o anoograhu parsaaḍ santan kai har
naamaa hai meethaa.

jan naanak ka-o gur kirpaa Dhaaree sabh
akul niranjan deethaa. ||4||1||12||

Sorath Mehla-5

Ghar-2 Chaupadaas

In this beautiful *shabad*, Guru Arjun Dev Ji, shares with us how he approached his Guru and father Guru Ramdas Ji, and asked him how he obtained the sight of God. So that he too may follow that path and enjoy the bliss of seeing and uniting with that eternal God.

So addressing his Guru and father, Guru Ji says: “(O’ dear father), we are the children of the same one Father; you are my Guru (and spiritual guide as well). O’ my respected dear friend, listen: “(Each and every part of my body) would be a sacrifice (to You) again and again if you show me the sight (of God).” (1)

Continuing his humble submission, Guru Ji says: “Listen O’ my friend, I am a sacrifice to the dust of your feet, I (surrender) this mind of mine before you, (and I would do anything you ask me to do, but show me His sight).” (pause)

Guru Ji adds: “I would massage your feet, would wash them with care and tenderness, and I would surrender this mind of mine to you. O’ my friend: “Listen, I have come to your shelter, give me such instruction that I may meet God.” (2)

Now Guru Ji shares with us, the response of his father and Guru (Ram Das Ji) to this humble prayer. He says: “(Upon listening to this humble prayer, my father said: “(O’ my son), do not become proud, and seek the shelter (of God). Whatever God does, deem it as the best (thing for you). Listen, O’ dear friend, surrender all your life and body (to Him), this is how we obtain the sight of respected God.” (3)

Guru Ji concludes the *shabad* by describing the result of following the above advice of his Guru. He says: “By the grace of the saint (Guru), I have received this blessing that (now) God’s Name has (become) sweet (for me). Guru has shown mercy upon devotee Nanak, (and he has) seen the caste-less, immaculate (God) prevailing everywhere.” (4-1-12)

The message of this *shabad* is that if we want to see the sight of the merciful immaculate God pervading everywhere, then we should humbly follow the advice of our Guru, and without any pride, surrender our mind, body, and everything to God, and deem whatever He does as the best thing for us.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੋ ਠਾਕੁਰੁ ਸੁਆਮੀ ਸਰਬ ਜੀਆ ਕਾ
ਦਾਤਾ ਰੇ ॥

ਪ੍ਰਤਿਪਾਲੈ ਨਿਤ ਸਾਰਿ ਸਮਾਲੈ ਇਕੁ ਗੁਨੁ ਨਹੀ
ਮੂਰਖਿ ਜਾਤਾ ਰੇ ॥੧॥

ਹਰਿ ਆਰਾਧਿ ਨ ਜਾਨਾ ਰੇ ॥

ਹਰਿ ਹਰਿ ਗੁਰੁ ਗੁਰੁ ਕਰਤਾ ਰੇ ॥

ਹਰਿ ਜੀਉ ਨਾਮੁ ਪਰਿਓ ਰਾਮਦਾਸੁ ॥ ਰਹਾਉ ॥

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੁਖ ਸਾਗਰ ਸਰਬ ਘਟਾ
ਭਰਪੂਰੀ ਰੇ ॥

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੂਰਖ ਜਾਨਿਆ
ਦੂਰੀ ਰੇ ॥੨॥

ਹਰਿ ਬਿਅੰਤੁ ਹਉ ਮਿਤਿ ਕਰਿ ਵਰਨਉ ਕਿਆ
ਜਾਨਾ ਹੋਇ ਕੈਸੇ ਰੇ ॥

ਕਰਉ ਬੇਨਤੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਮੈ ਮੂਰਖ ਦੇਹੁ
ਉਪਦੇਸੇ ਰੇ ॥੩॥

ਮੈ ਮੂਰਖ ਕੀ ਕੇਤਕ ਬਾਤ ਹੈ ਕੋਟਿ ਪਰਾਧੀ
ਤਰਿਆ ਰੇ ॥

ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ ਪੇਖਿਆ ਸੇ ਫਿਰਿ
ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ ॥੪॥੨॥੧੩॥

sorath mehlā 5.

kot barahmand ko thaakur su-aamee
sarab jee-aa kaa daatāa ray.

paratipaalai niṭ saar samaalai ik gun
nahee moorakh kh jaatāa ray. ||1||

har aaraaDh na jaanaa ray.

har har gur gur kartāa ray.

har jee-o naam pari-o raamdaas.
rahaa-o.

deen da-i-aal kirpaal sukh saagar
sarab ghataa bharporee ray.

paykhat sunat sadāa hai sangay mai
moorakh kh jaani-aa dooree ray. ||2||

har bi-ant ha-o mit kar varna-o ki-aa
jaanaa ho-ay kaiso ray.

kara-o bayntee satgur apunay mai
moorakh kh dayh updayso ray. ||3||

mai moorakh kh kee kaytak baat hai kot
paraaDhee tari-aa ray.

gur naanak Jin suni-aa paykhi-aa say
fir garbhaas na pari-aa ray.
||4||2||13||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to see the sight of the merciful immaculate God, pervading everywhere, then we should humbly follow the advice of our Guru, and without any pride, surrender our mind, body, and everything to God, and deem whatever He does as the best thing for us. In his *shabad*, Guru Ji shows us, with how much humility we need to approach God, confess our faults, and ask Him to show His mercy upon us and save us.

First making a general comment about the excellence of God, Guru Ji says: “(O’ my friends), God is the master of millions of universes. He is the giver and the benefactor of all beings. He sustains them and every day takes care of them, but me an ignorant fool has not realized (and appreciated) even one of His merits.” (1)

Guru Ji even admits that he doesn't know how to even remember God. (Indirectly he comments on those people who just mechanically keep repeating God's Name, without real affection, and concentration of mind, and think that they are great saints or devotees). So assuming himself, as one of such devotees, Guru Ji says: "(O' my friends), I don't know how to meditate on God. I only keep uttering God and Guru's (Name, again and again). O' my reverend God, I have been nick named *Ram Das* (or God's servant, so save me)." (pause)

Continuing to comment upon our ignorance about the merits and greatness of God, Guru Ji says: "(O' my friends), the merciful and kind Master of the meek, the ocean of comforts is fully pervading in all the hearts. He always sees and listens to us and is always with us, but me the foolish one has deemed Him far away." (2)

Therefore, sharing with us what he does to remove his ignorance about God, Guru Ji says: "(O' my friends), God is limitless, but I describe Him within certain limits. How do I know how great God is? Therefore I make a supplication before my true Guru and ask him: "O' sir, instruct (me), the foolish one (regarding God)." (3)

Guru Ji concludes the *shabad* by sharing with us the result of following the advice of his Guru. He says: "(O' my friends), what to talk of a foolish person like me, (in Guru's shelter even a person) with millions of sins has been ferried across. (In fact, anyone) who has listened to or seen Guru Nanak (and acted on his advice), that person hasn't fallen into the womb again." (4-2-13)

The message of this *shabad* is that if we listen and act on the advice of Guru (Granth Sahib Ji), then what to speak of ignorant persons like us, who might have unknowingly made some mistakes, even the worst sinners, who have knowingly committed many crimes would be saved from any punishment and pain.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਜਿਨਾ ਬਾਤ ਕੋ ਬਹੁਤੁ ਅੰਦੇਸਰੋ ਤੇ ਮਿਟੇ ਸਭਿ
ਗਇਆ ॥

ਸਹਜ ਸੈਨ ਅਰੁ ਸੁਖਮਨ ਨਾਰੀ ਊਧ ਕਮਲ
ਬਿਗਸਇਆ ॥੧॥

ਦੇਖਹੁ ਅਚਰਜੁ ਭਇਆ ॥

ਜਿਹ ਠਾਕੁਰ ਕਉ ਸੁਨਤ ਅਗਾਧਿ ਬੋਧਿ ਸੋ ਰਿਦੈ
ਗੁਰਿ ਦਇਆ ॥ ਰਹਾਉ ॥

ਜੋਇ ਦੂਤ ਮੋਹਿ ਬਹੁਤੁ ਸੰਤਾਵਤ ਤੇ ਭਇਆਨਕ
ਭਇਆ ॥

ਕਰਹਿ ਬੇਨਤੀ ਰਾਖੁ ਠਾਕੁਰ ਤੇ ਹਮ ਤੇਰੀ ਸਰਨਇਆ
॥੨॥

sorath mehlā 5.

Jinaa baat ko bahut andaysro tay
mitay sabh ga-i-aa.

sahj sain ar sukhman naaree ooDh
kamal bigsa-i-aa. ||1||

daykhuu achraj bha-i-aa.

Jih thaakur ka-o sunat agaaDh boDh
so ridai gur da-i-aa. rahaa-o.

jo-ay doot mohi bahut santavaat tay
bha-i-aanak bha-i-aa.

karahi bayntee raakh thaakur tay
ham tayree sarna-i-aa. ||2||

ਜਹ ਭੰਡਾਰੁ ਗੋਬਿੰਦ ਕਾ ਖੁਲਿਆ ਜਿਹ ਪ੍ਰਾਪਤਿ ਤਿਹ
ਲਇਆ ॥

ਏਕੁ ਰਤਨੁ ਮੋ ਕਉ ਗੁਰਿ ਦੀਨਾ ਮੇਰਾ ਮਨੁ ਤਨੁ
ਸੀਤਲੁ ਬਿਆ ॥੩॥

ਏਕ ਬੂੰਦ ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਦੀਨੋ ਤਾ ਅਟਲੁ ਅਮਰੁ ਨ
ਮੁਆ ॥

ਭਗਤਿ ਭੰਡਾਰ ਗੁਰਿ ਨਾਨਕ ਕਉ ਸਉਪੇ ਫਿਰਿ ਲੇਖਾ
ਮੂਲਿ ਨ ਲਇਆ ॥੪॥੩॥੧੪॥

jah bhandaar gobind kaa khuli-aa Jih
paraapat̃ tih la-i-aa.

ayk raṭan mo ka-o gur dēenaa
mayraa man tan seet̃al thi-aa. ||3||

ayk boond gur amrit̃ dēeno taa atal
amar na mu-aa.

bhagat̃ bhandaar gur naanak ka-o
sa-upay fir laykhaa mool na la-i-aa.
||4||3||14||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we listen and act on the advice of *our Guru*, then what to speak of ignorant persons like us, who might have unknowingly made some mistakes, even the worst sinners, who have knowingly committed many crimes, would be saved from any punishment and pain. In this *shabad*, he shares with us the blessings he obtained when following the advice of his Guru he meditated on God's Name.

Guru Ji starts by sharing with us the blessings he obtained when by Guru's grace he saw God enshrined in him. He says: "(O' my friends, when I saw the bliss-giving God enshrined in me), all the fear of things, about which I was (afraid), was erased. Now, I am absorbed in a state of equipoise, all my sense faculties are in peace, and I feel so delighted (as if) the inverted lotus (of my heart) has blossomed." (1)

Deeming it as a miracle, Guru Ji says: "Look (O' my friends), a miracle has happened. The Master, about whom we used to hear that He is beyond the comprehension of our sense faculties and knowledge, (that God) the Guru has shown me in my own heart." (pause)

Elaborating on the results, of this miracle, he says: "The demons (such as lust, anger, and greed) who used to constantly torture me, they are now afraid of me, and say: "O' sir, we have come to your shelter, save us from God's (wrath)." (2)

Explaining another concept and describing what other blessings he has received, Guru Ji says: " (O' my friends), wherever the storehouse of (God's) devotion has opened, (at that place) they in whose destiny it was so written, have obtained (the gift of God's Name). The Guru has given me one such diamond (of God's Name, that with it) my body and mind have been cooled (and soothed)." (3)

Guru Ji concludes this *shabad*, by saying: "Yes, (O' my friends), the Guru gave me just a drop of the nectar (of God's Name, because of which) I have become eternal and immortal, and I would never die (a spiritual death). The Guru has entrusted Nanak with the storehouses of worship, and has not asked for the accounts at all." (4-3-14)

The message of this *shabad* is that if we seek the shelter of the Guru, and following his advice, meditate on God's Name, then we would realize God abiding in our heart; all our fears and mental anguishes would vanish forever, and we would enjoy a state of complete peace, bliss, and spiritual immortality.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਚਰਨ ਕਮਲ ਸਿਉ ਜਾ ਕਾ ਮਨੁ ਲੀਨਾ ਸੇ ਜਨ
ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥

charan kamal si-o jaa kaa man leenaa
say jan taripat aghaa-ee.

ਗੁਣ ਅਮੋਲ ਜਿਸੁ ਰਿਦੈ ਨ ਵਸਿਆ ਤੇ ਨਰ ਤ੍ਰਿਸਨ
ਤ੍ਰਿਖਾਈ ॥੧॥

gun amol Jis ridai na vasi-aa tay nar
tarisan tarikhaa-ee. ||1||

ਹਰਿ ਆਰਾਧੇ ਅਰੋਗ ਅਨਦਾਈ ॥
ਜਿਸ ਨੋ ਵਿਸਰੈ ਮੇਰਾ ਰਾਮ ਸਨੇਹੀ ਤਿਸੁ ਲਾਖ ਬੇਦਨ
ਜਣੁ ਆਈ ॥ ਰਹਾਉ ॥

har aaraaDhay arog andaa-ee.
Jis no visrai mayraa raam sanayhee
tis laakh baydan jan aa-ee. rahaa-o.

ਪੰਨਾ ੬੧੩

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ਜਿਹ ਜਨ ਓਟ ਗਹੀ ਪ੍ਰਭ ਤੇਰੀ ਸੇ ਸੁਖੀਏ ਪ੍ਰਭ ਸਰਣੇ
॥

Jih jan ot gahee parabh tayree say
sukhee-ay parabh sarnay.

ਜਿਹ ਨਰ ਬਿਸਰਿਆ ਪੁਰਖੁ ਬਿਧਾਤਾ ਤੇ ਦੁਖੀਆ
ਮਹਿ ਗਨਣੇ ॥੨॥

Jih nar bisri-aa purakh biDhaataa tay
dukhee-aa meh gannay. ||2||

ਜਿਹ ਗੁਰ ਮਾਨਿ ਪ੍ਰਭੁ ਲਿਵ ਲਾਈ ਤਿਹ ਮਹਾ ਅਨੰਦ
ਰਸੁ ਕਰਿਆ ॥

Jih gur maan parabhoo liv laa-ee tih
mahaa anand ras kari-aa.

ਜਿਹ ਪ੍ਰਭੁ ਬਿਸਾਰਿ ਗੁਰ ਤੇ ਬੇਮੁਖਾਈ ਤੇ ਨਰਕ ਘੋਰ
ਮਹਿ ਪਰਿਆ ॥੩॥

Jih parabhoo bisaar gur tay
baymukhaa-ee tay narak ghor meh
pari-aa. ||3||

ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਹੀ
ਵਰਤਾਰਾ ॥

Jit ko laa-i-aa tit hee laagaa taiso hee
vartaaraa.

ਨਾਨਕ ਸਹ ਪਕਰੀ ਸੰਤਨ ਕੀ ਰਿਦੈ ਭਏ ਮਗਨ
ਚਰਨਾਰਾ ॥੪॥੪॥੧੫॥

naanak sah pakree santan kee ridai
bha-ay magan charnaaraa.
||4||4||15||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we seek the shelter of the Guru, and following his advice, meditate on God's Name, then we would realize God abiding in our heart, all our fears and mental anguishes would vanish forever and we would enjoy a state of complete peace, bliss, and spiritual immortality. In this *shabad*, Guru Ji is comparing the bliss enjoyed by those who, following the Guru's advice, remain absorbed in God's Name, unlike those who keep suffering pain and punishment by forsaking God and not listening to Guru's advice.

Guru Ji says: “The devotees whose mind is attuned to the lotus feet (or love of God), they remain satiated (from worldly desires. On the other hand), they in whose mind the priceless merits (of God) haven’t been enshrined, those persons remain thirsty (for worldly things).” (1)

Continuing the comparison, he says: “(O’ my friends), by meditating on God, the devotees have become healthy, and blissful. However, the one who forsakes my dear (God), deem that person is afflicted with millions of pains.” (pause)

But the comparison doesn’t end there. Guru Ji adds “O’ God, they who have firmly held on to Your support are happy in Your sanctuary. On the other hand, the persons who have forgotten God, the architect of destiny, they are counted amongst the miserable persons.” (2)

Therefore, acknowledging the clear benefits of seeking God’s shelter, Guru Ji says: “Obeying the Guru, they who have attuned their minds to God have enjoyed great bliss. But forsaking God, they who have turned their backs on the Guru (have refused to follow his advice have suffered so much pain, as if they have) fallen in the worst of hell.” (3)

But Guru Ji always has compassion even for those sinners who have forgotten God. Putting himself in their position, he prays on their behalf, and says: “(O’ God, in) whatever (task You have) yoked (anyone), that one is engaged in that very (job) and exactly according to (Your command) has become that person’s conduct. But Nanak (says), they who have caught hold of the refuge of saints, they remain attuned to (the love of) God’s feet (and are saved).” (4-4-15)

The message of this *shabad* is that if we choose to ignore the advice of the Guru and forsake God from our mind, then we are going to suffer all kinds of pains and miseries. On the other hand, if we seek the shelter and guidance of the Guru and remain attuned to the love of God, then we would enjoy supreme bliss.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਰਾਜਨ ਮਹਿ ਰਾਜਾ ਉਰਝਾਇਓ ਮਾਨਨ ਮਹਿ
ਅਭਿਮਾਨੀ ॥

ਲੋਭਨ ਮਹਿ ਲੋਭੀ ਲੋਭਾਇਓ ਤਿਉ ਹਰਿ ਰੰਗਿ ਰਚੇ
ਗਿਆਨੀ ॥੧॥

ਹਰਿ ਜਨ ਕਉ ਇਹੀ ਸੁਹਾਵੈ ॥

ਪੇਖਿ ਨਿਕਟਿ ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰ ਹਰਿ ਕੀਰਤਨਿ
ਹੀ ਤ੍ਰਿਪਤਾਵੈ ॥ ਰਹਾਉ ॥

ਅਮਲਨ ਸਿਉ ਅਮਲੀ ਲਪਟਾਇਓ ਭੂਮਨ ਭੂਮਿ
ਪਿਆਰੀ ॥

ਖੀਰ ਸੰਗਿ ਬਾਰਿਕੁ ਹੈ ਲੀਨਾ ਪ੍ਰਭ ਸੰਤ ਐਸੇ
ਹਿਤਕਾਰੀ ॥੨॥

raajan meh raajaa urjhā-i-o maanan
meh abhimaanee.

lobhan meh lobhee lobhā-i-o tī-o har
rang rachay gi-aanee. ||1||

har jan ka-o ihee suhaavai.

paykh nikat kar sayvaa satgur har
keertan hee t̤arīpt̤aavai. rahaa-o.

amlan si-o amlee laptā-i-o bhooman
bhoom pi-aaree.

kheer sang baarik hai leenaa parabh
sant̤ aisay hitkaaree. ||2||

ਬਿਦਿਆ ਮਹਿ ਬਿਦੁਅੰਸੀ ਰਚਿਆ ਨੈਨ ਦੇਖਿ ਸੁਖੁ
ਪਾਵਹਿ ॥

ਜੈਸੇ ਰਸਨਾ ਸਾਦਿ ਲੁਭਾਨੀ ਤਿਉ ਹਰਿ ਜਨ ਹਰਿ
ਗੁਣ ਗਾਵਹਿ ॥੩॥

bidī-aa meh bidu-ansee rachi-aa nain
daykh sukh paavahi.

jaisay rasnaa saad lubhaanee ti-o har
jan har gun gaavahi. ||3||

ਜੈਸੀ ਭੂਖ ਤੈਸੀ ਕਾ ਪੂਰਕੁ ਸਗਲ ਘਟਾ ਕਾ ਸੁਆਮੀ ॥

ਨਾਨਕ ਪਿਆਸ ਲਗੀ ਦਰਸਨ ਕੀ ਪ੍ਰਭੁ ਮਿਲਿਆ
ਅੰਤਰਜਾਮੀ ॥੪॥੫॥੧੬॥

jaisee bhookh taisee kaa poorak sagal
ghataa kaa su-aamee.

naanak pi-aas lagee darsan kee
parabh mili-aa antarjaamee.
||4||5||16||

Sorath Mehla-5

In the first paragraph of the previous *shabad*, Guru Ji stated: “The devotees whose mind is attuned to the lotus feet of God remain satiated from worldly desires. On the other hand, they in whose mind the priceless merits of God haven’t been enshrined remain thirsty for worldly things.” In this *shabad*, by citing some commonplace examples from ordinary life, Guru Ji describes how deeply and continuously the true devotees of God keep singing His praise, and remain thirsty for His sight, and how God Himself quenches their thirst.

He says: “(O’ my friends), just as a king remains involved in the affairs of the state, a self-conceited person (is always on the look out for opportunities to satisfy his or her) ego, or a greedy person is lured by greed, similarly a (divinely) wise person remains absorbed in God’s love.” (1)

But regarding God’s devotees, Guru Ji says: “(O’ my friends), to the devotees of God, only this thing looks pleasing, that by seeing God close to them, serving the true Guru, and by singing God’s praise, they remain satiated.” (pause)

Guru Ji elaborates on this passion of the devotees, by citing some more examples of love and obsessions of persons from different walks of life. He says: “(O’ my friends), just as an addict remains attached to his addiction, a landlord is attached to his land and an infant is attached to milk, (similarly) the saints are lovers (of God).” (2)

Guru Ji adds: “A scholar remains absorbed in studying books; the eyes feel comforted only by seeing (different things), or just as the tongue is always craving relishes, similarly a devotee always sings God’s praises.” (3)

Guru Ji concludes the *shabad* by describing how God takes care of the desire of various people, and how his own desire has been fulfilled. He says: “(O’ my friends), whatever (type) of hunger (or desire) a person has, God is the fulfiller of that, (because) He is the Master (and knower of) all hearts. Nanak felt a thirst for the vision of God, and the Knower of hearts has come to meet him.” (4-3-16)

The message of this *shabad* is that just as different kinds of people are absorbed in different kinds of vocations, tastes, or obsessions, similarly we should become devotees of God and crave for His sight. So that one day God, the knower of our desires, may show His grace and fulfill our desire for His vision.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਹਮ ਮੈਲੇ ਤੁਮ ਊਜਲ ਕਰਤੇ ਹਮ ਨਿਰਗੁਨ ਤੂ ਦਾਤਾ ॥

ham mailay tum oojal kartay ham nirgun too daataa.

ਹਮ ਮੂਰਖ ਤੁਮ ਚਤੁਰ ਸਿਆਣੇ ਤੂ ਸਰਬ ਕਲਾ ਕਾ ਗਿਆਤਾ ॥੧॥

ham moorakh tum chaṭur si-aanay too sarab kalaa kaa gi-aataa. ||1||

ਮਾਧੋ ਹਮ ਐਸੇ ਤੂ ਐਸਾ ॥

maaDho ham aisay too aisaa.

ਹਮ ਪਾਪੀ ਤੁਮ ਪਾਪ ਖੰਡਨ ਨੀਕੋ ਠਾਕੁਰ ਦੇਸਾ ॥ ਰਹਾਉ ॥

ham paapee tum paap khandan neeko thaakur daysaa. rahaa-o.

ਤੁਮ ਸਭ ਸਾਜੇ ਸਾਜਿ ਨਿਵਾਜੇ ਜੀਉ ਪਿੰਡੁ ਦੇ ਪ੍ਰਾਨਾ ॥

tum sabh saajay saaj nivaajay jee-o pind day paraanaa.

ਨਿਰਗੁਨੀਆਰੇ ਗੁਨੁ ਨਹੀ ਕੋਈ ਤੁਮ ਦਾਨੁ ਦੇਹੁ ਮਿਹਰਵਾਨਾ ॥੨॥

nirgunee-aaray gun nahee ko-ee tum daan dayh miharvaanaa. ||2||

ਤੁਮ ਕਰਹੁ ਭਲਾ ਹਮ ਭਲੋ ਨ ਜਾਨਹੁ ਤੁਮ ਸਦਾ ਸਦਾ ਦਇਆਲਾ ॥

tum karahu bhalaa ham bhalo na jaanah tum sadaa sadaa da-i-aalaa.

ਤੁਮ ਸੁਖਦਾਈ ਪੁਰਖ ਬਿਧਾਤੇ ਤੁਮ ਰਾਖਹੁ ਅਪੁਨੇ ਬਾਲਾ ॥੩॥

tum sukh-daa-ee purakh biDhaatay tum raakhho apunay baalaa. ||3||

ਤੁਮ ਨਿਧਾਨ ਅਟਲ ਸੁਲਿਤਾਨ ਜੀਅ ਜੰਤ ਸਭਿ ਜਾਚੈ ॥

tum niDhaan atal sulitaan jee-a jant sabh jaachai.

ਕਹੁ ਨਾਨਕ ਹਮ ਇਹੈ ਹਵਾਲਾ ਰਾਖੁ ਸੰਤਨ ਕੈ ਪਾਛੈ ॥੪॥੬॥੧੭॥

kaho naanak ham ihai havaalaa raakh santan kai paachhai. ||4||6||17||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that just as different kinds of people are absorbed in different kinds of vocations, tastes, or obsessions, similarly we should become devotees of God and long for His sight. So that one day God, the knower of our hearts, may show His grace and fulfill our desire for His vision. However, one thing is obvious, that we have to approach God and ask for His grace in the most appropriate way. In this *shabad*, Guru Ji shows us how to approach God by first confessing our faults and shortcomings while recognizing His powers, and then praying to Him to save us in spite of all our faults and vices.

Guru Ji says: “(O' God) we are soiled (with the dirt of so many sins and vices), but You are the washer (and purifier of our sins). We are without any merits, but You are the donor (of all merits). We are foolish, but You are profoundly wise, and knower of all kinds of arts and techniques.” (1)

Next showing us how to totally surrender ourselves before God and confess our shortcomings, Guru Ji says: “O' God, we are such (evil doers), and You are such a Forgiver. We are the sinners, and You are the Destroyer of sins; beautiful is Your abode, O' my Master.” (pause)

Recognizing the blessings bestowed by God on His creatures, Guru Ji says: “O' God, You have created all beings, by giving them body, soul, and life breaths. We the meritless ones do not have any merit, but You, the merciful one, keep bestowing gifts (on us).” (2)

Guru Ji continues his confession on behalf of all human beings, and says: “O' God, You do so much good for us, but we don't recognize or appreciate Your favors on us. However, You, the supreme Being, are giver of comforts and save Your children (from any harm).” (3)

In conclusion, Guru Ji says: “(O' God), You are the treasure (of all virtues), and eternal King (from whom) all mortals and beings beg. Nanak has only this (letter of reference, and beseeches You) to save us as being the followers of saint (Guru).” (4-6-17)

The message of this *shabad* is that if we want to be saved in spite of all our sins, short-comings, demerits, and vices, we should pray to God, confess all our sins, and thank Him for all His favors. Like a child, we should request that He keep us free from any sinful habits and save us as being the Guru's followers.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥

sorath mehlāa 5 ghar 2.

ਮਾਤ ਗਰਭ ਮਹਿ ਆਪਨ ਸਿਮਰਨੁ ਦੇ ਤਹ ਤੁਮ
ਰਾਖਨਹਾਰੇ ॥

maat̃ garabh̃ meh aapan simran day t̃ah
t̃um raakhanhaaray.

ਪਾਵਕ ਸਾਗਰ ਅਬਾਹ ਲਹਰਿ ਮਹਿ ਤਾਰਹੁ
ਤਾਰਨਹਾਰੇ ॥੧॥

paavak saagar athaah lahar meh
taarahu taaranhaaray. ||1||

ਮਾਧੋ ਤੂ ਠਾਕੁਰੁ ਸਿਰਿ ਮੋਰਾ ॥
ਈਹਾ ਊਹਾ ਤੁਹਾਰੋ ਧੋਰਾ ॥ ਰਹਾਉ ॥

maaDhou too thaakur sir moraa.
eehaa oohaa tuhaaro Dhoraa. rahaa-o.

ਕੀਤੇ ਕਉ ਮੇਰੈ ਸੰਮਾਨੈ ਕਰਣਹਾਰੁ ਤ੍ਰਿਣ ਜਾਨੈ ॥

keetay ka-o mayrai sammaanai
karanhaar tarin jaanai.

ਤੂ ਦਾਤਾ ਮਾਗਨ ਕਉ ਸਗਲੀ ਦਾਨੁ ਦੇਹਿ ਪ੍ਰਭ
ਭਾਨੈ ॥੨॥

too daataa maagan ka-o saglee daan
deh parabh bhaanai. ||2||

ਖਿਨ ਮਹਿ ਅਵਰੁ ਖਿਨੈ ਮਹਿ ਅਵਰਾ ਅਚਰਜ
ਚਲਤ ਤੁਮਾਰੇ ॥
ਰੂੜੇ ਗੂੜੇ ਗਹਿਰ ਗੰਭੀਰੇ ਊਚੇ ਅਗਮ ਅਪਾਰੇ
॥੩॥

khin meh avar khinai meh avraa achraj
chalaṭ tumaaray.
roorho goorho gahir gambheero oochou
agam apaaray. ||3||

ਪੰਨਾ ੬੧੪

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ਸਾਧਸੰਗਿ ਜਉ ਤੁਮਹਿ ਮਿਲਾਇਓ ਤਉ ਸੁਨੀ
ਤੁਮਾਰੀ ਬਾਣੀ ॥
ਅਨਦੁ ਭਇਆ ਪੇਖਤ ਹੀ ਨਾਨਕ ਪ੍ਰਤਾਪ ਪੁਰਖ
ਨਿਰਬਾਣੀ ॥੪॥੧੮॥੧੮॥

saaDhsang ja-o tumeh milaa-i-o ta-o
sunee tumaaree banee.
anad bha-i-aa paykhaṭ hee naanak
partaap purakh nirbaanee. ||4||7||18||

Sorath Mehla-5

Ghar-2

In the previous *shabad*, Guru Ji advised us that if we want to be saved in spite of all our sins, short comings, demerits, and vices, we should pray to God, confess all our sins, thank Him for all His favors, and like a child request Him to keep us free from any sinful habits and bless us with the guidance of the Guru. By now, at least one quality, which we must appreciate about our Guru Ji's method of teaching, is that he doesn't only give us some advice and leaves us at that. But after giving us some advice on the basis of his deep research, he demonstrates with a personal example to show us how to act on that advice. In this *shabad*, Guru Ji is showing us how we need to have full confidence in God for His protection and other blessings, and how we should approach and pray to Him to protect us and save our honor.

So addressing God in a most grateful way, Guru Ji says: "O' our Savior, by bestowing Your meditation in the (fire like heat of the) womb of our mother, You keep us safe. (Now show Your similar kindness, and) ferry us across this fiery (worldly) ocean in which countless waves of the fire (of desire, sin, and evil passions) are raging." (1)

Expressing his full faith in God, Guru Ji says: "O' the Spouse of the goddess of wealth, You are my Master, and protector over my head. Here in this world or there (in the next world), I only have Your support." (pause)

Next, acknowledging our human weaknesses and faults in not duly appreciating that God who has created us all, but flattering those who bestow small favors on us, Guru Ji says: "O' God, (the foolish human being attaches so much importance (to a small thing) created by You, that he or she deems it great (like) a mountain, but (gives so little importance) to the Creator, (as if he or she deems Him) to be a straw. (But the fact is that) You are the Giver, and the entire universe is Your beggar. As per Your pleasure, You give charity to all." (2)

Next appreciating and acknowledging God's beauty, wisdom, and His wonders, Guru Ji says: "(O' God), You are beautiful, mysterious, wise, patient, supreme, inaccessible, and limitless. In one moment, You are in one form, and in another You appear entirely different. Wonderful and astonishing are Your plays." (3)

Guru Ji concludes the *shabad* by again thanking God for His blessing. He says: "O' God, when You brought me in touch with the company of saint (Guru), I listened to Your (divine) word, (and then immediately upon) seeing the glory of desire-free, all-pervading (God), Nanak went into a state of (divine) bliss." (4-7-18)

The message of this *shabad* is that God is great and limitless. He is our protector and savior in all kinds of situations; therefore, we should have complete faith in Him. If we want to have the bliss of His vision then we need to listen and act on the true Guru's advice, sing the praises of God, and meditate on His Name.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਹਮ ਸੰਤਨ ਕੀ ਰੇਨੁ ਪਿਆਰੇ ਹਮ ਸੰਤਨ ਕੀ
ਸਰਣਾ ॥
ਸੰਤ ਹਮਾਰੀ ਓਟ ਸਤਾਣੀ ਸੰਤ ਹਮਾਰਾ ਗਹਣਾ
॥੧॥

ਹਮ ਸੰਤਨ ਸਿਉ ਬਣਿ ਆਈ ॥
ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਈ ॥
ਇਹੁ ਮਨੁ ਤੇਰਾ ਭਾਈ ॥ ਰਹਾਉ ॥

ਸੰਤਨ ਸਿਉ ਮੇਰੀ ਲੇਵਾ ਦੇਵੀ ਸੰਤਨ ਸਿਉ
ਬਿਉਹਾਰਾ ॥
ਸੰਤਨ ਸਿਉ ਹਮ ਲਾਹਾ ਖਾਟਿਆ ਹਰਿ ਭਗਤਿ ਭਰੇ
ਭੰਡਾਰਾ ॥੨॥

ਸੰਤਨ ਮੋ ਕਉ ਪੂਜੀ ਸਉਪੀ ਤਉ ਉਤਰਿਆ ਮਨ
ਕਾ ਧੋਖਾ ॥
ਧਰਮ ਰਾਇ ਅਬ ਕਹਾ ਕਰੈਗੋ ਜਉ ਫਾਟਿਓ ਸਗਲੋ
ਲੇਖਾ ॥੩॥

ਮਹਾ ਅਨੰਦ ਭਏ ਸੁਖੁ ਪਾਇਆ ਸੰਤਨ ਕੈ ਪਰਸਾਦੇ
॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਰੰਗਿ ਰਤੇ
ਬਿਸਮਾਦੇ ॥੪॥੮॥੧੯॥

sorath mehlā 5.

ham santan kee rayn pi-aaray ham
santan kee sarnaa.
sant hamaaree ot sataangee sant
hamaaraa gahnaa. ||1||

ham santan si-o ban aa-ee.
poorab likhi-aa paa-ee.
ih man tayraa bhaa-ee. rahaa-o.

santan si-o mayree layvaa dayvee
santan si-o bi-uhaaraa.
santan si-o ham laahaa khaati-aa har
bhagat bharay bhandaaraa. ||2||

santan mo ka-o poonjee sa-upee ta-o
utri-aa man kaa Dhokhaa.
Dharam raa-ay ab kahaa karaigo ja-o
faati-o saglo laykhaa. ||3||

mahaa anand bha-ay sukh paa-i-aa
santan kai parsaaday.
kaho naanak har si-o man maani-aa
rang ratay bismaaday. ||4||8||19||

Sorath Mehla-5

Guru Ji concluded the previous *shabad* by stating that when God brought him in touch with the company of saint (Guru), he listened to His (divine) word, (and then immediately upon) seeing the glory of desire-free, and all-pervading (God), he went into a state of (divine) bliss. But this is not the only *shabad* where Guru Ji has expressed his gratitude and appreciation for the kind of spiritual guidance and inspiration he has received from the saint Guru (Ram Das Ji). He has expressed similar sentiments innumerable times. This *shabad* appears to be entirely dedicated to the sincere expression of his deep love, and gratitude for Guru (Ram Das Ji), whom he didn't love and respect only as his father, but also as a perfect saint and his Guru.

Describing his respect for his saint Guru, he says: “(O’ my) dear (friends, I love, respect, and so much depend upon my saint Guru, as if) I am the dust of the saints’ feet, and I am in the shelter of the saint (Guru. In fact), the saint (Guru) is my firm support; (he has so reformed and embellished my life, as if) that saint is my ornamental decoration.” (1)

Summarizing his relationship with the Guru, he says: “(O’ my friends), the saint (Guru) and I have developed a mutual liking. (It appears that I have) obtained (this closeness with the saint Guru, as a result of my) pre-ordained destiny, and I love the saint (Guru) so much that I have said to him: “This mind is yours, O’ brother!” (pause)

Guru Ji now describes the kind of intimacy and closeness he has with the saints. He says: “(O’ my friends), my dealings are only with the saints, and with the saints I do business. From the saints, I have earned this profit, (now I am so much devoted to God as if) within me are storehouses brimful with (God’s) devotion.” (2)

Next sharing with us, the blessings and confidence he is enjoying as a result of earning the wealth of God’s devotion, he says: “(O’ my friends, when) the saints entrusted me with the capital (of God’s Name), the worry of my mind was removed. (Now I ask myself), what can the judge of righteousness do, (and on what basis he can award me any punishment), when all the account of my (past deeds) has been torn off?” (3)

In conclusion, Guru Ji says: “(O’ my friends), by the grace of the saint (Guru,) I have obtained supreme bliss. Nanak says my mind now feels connected with God, and I have been imbued in His wondrous love.” (4-8-19)

The message of this *shabad* is that we should seek the company of saintly people and sing God’s praises, under the guidance of the saint (Guru Granth Sahib) Ji. By doing so, we would wash off all our past sins and enjoy a state of supreme bliss of union with God.

ਸੋਰਠਿ ਮਃ ੫ ॥

sorath mehlāa 5.

ਜੇਤੀ ਸਮਗ੍ਰੀ ਦੇਖਹੁ ਰੇ ਨਰ ਤੇਤੀ ਹੀ ਛਡਿ
ਜਾਨੀ ॥

ਰਾਮ ਨਾਮ ਸੰਗਿ ਕਰਿ ਬਿਉਹਾਰਾ ਪਾਵਹਿ ਪਦੁ
ਨਿਰਬਾਨੀ ॥੧॥

ਪਿਆਰੇ ਤੂ ਮੇਰੇ ਸੁਖਦਾਤਾ ॥

ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਉਪਦੇਸਾ ਤੁਮ ਹੀ ਸੰਗਿ ਪਰਾਤਾ
॥ ਰਹਾਉ ॥

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਭਿਮਾਨਾ ਤਾ ਮਹਿ ਸੁਖੁ
ਨਹੀ ਪਾਈਐ ॥

ਹੋਹੁ ਰੇਨ ਤੂ ਸਗਲ ਕੀ ਮੇਰੇ ਮਨ ਤਉ ਅਨਦ
ਮੰਗਲ ਸੁਖੁ ਪਾਈਐ ॥੨॥

ਘਾਲ ਨ ਭਾਨੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੈ ਤਾ ਕੀ ਕਰਿ
ਮਨ ਸੇਵਾ ॥

ਕਰਿ ਪੂਜਾ ਹੋਮਿ ਇਹੁ ਮਨੁਆ ਅਕਾਲ ਮੂਰਤਿ
ਗੁਰਦੇਵਾ ॥੩॥

ਗੋਬਿਦ ਦਾਮੋਦਰ ਦਇਆਲ ਮਾਧਵੇ ਪਾਰਬ੍ਰਹਮ
ਨਿਰੰਕਾਰਾ ॥

ਨਾਮੁ ਵਰਤਣਿ ਨਾਮੋ ਵਾਲੇਵਾ ਨਾਮੁ ਨਾਨਕ ਪ੍ਰਾਨ
ਅਧਾਰਾ ॥੪॥੯॥੨੦॥

jaytee samagree daykhu ray nar
taytee hee chhad jaanee.

raam naam sang kar bi-uhaaraa
paavahi pad nirbaanee. ||1||

pi-aaray too mayro sukh-daata.
gur poorai dee-aa updaysaa tum hee
sang paraataa. rahaa-o.

kaam kroDh lobh moh abhimaanaa taa
meh sukh nahee paa-ee-ai.

hohu rayn too sagal kee mayray man
ta-o anad mangal sukh paa-ee-ai. ||2||

ghaal na bhaanai antar biDh jaanai taa
kee kar man sayvaa.

kar poojaa hom ih manoo-aa akaal
moorat gurdayvaa. ||3||

gobid daamodar da-i-aal maaDhvay
paarbarahm nirankaaraa.

naam vartan naamo vaalayvaa naam
naanak paraan aDhaaraa. ||4||9||20||

Sorath Mehla-5

In this *shabad* Guru Ji is advising his mind (actually ours) and is telling us about the short-lived nature of all the wealth and possessions of this world and tells us what we need to do to obtain eternal bliss and emancipation.

Guru Ji says: "O' mortal, whatever possessions or capital stock you see, all of that you would leave (here in this world and go. Therefore, instead of running after the worldly wealth), deal in (the wealth of) God's Name, so that you may obtain the state of salvation." (1)

Therefore, addressing God, Guru Ji says: "O' my Beloved, You are my giver of comforts. This is the wisdom rendered to me by the perfect Guru, therefore I have fallen in love with You." (pause)

So addressing his mind (and indirectly us), Guru Ji says: “(O' my mind), we don't obtain peace by indulging in lust, anger, greed, attachment, and ego. O' my mind, (it is by) becoming (humble, like) the dust of feet of everybody, that we obtain bliss, joy, and happiness.” (2)

Guru Ji now assures us that our devotion to God and meditating on His Name does not go waste, and it is always fruitful. So he says: “(O' my mind, remember and) serve (that God, who) never lets anybody's efforts go in vain. He knows the inner condition of our heart. (O' my friend), surrender your own mind so completely, as if) you have sacrificed your mind in the sacred fire and worship the immortal Guru-God.” (3)

In conclusion, Guru Ji says: “(O' my friends), God (who is known by many names, such as) *Govind*, *Damodar*, and *Madhav* is very compassionate and formless all pervading God. Therefore, Nanak (says, O' my mind), make His Name as your thing of everyday use and the support of your life breaths.” (4-9-20)

The message of this *shabad* is that in case we want to obtain eternal bliss and happiness, then instead of running after worldly wealth or possessions, we should try to earn the pleasure of God by meditating on His Name and singing His praise under Guru's guidance.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਮਿਰਤਕ ਕਉ ਪਾਇਓ ਤਨਿ ਸਾਸਾ ਬਿਛੁਰਤ ਆਨਿ
ਮਿਲਾਇਆ ॥

mirtak ka-o paa-i-o tan saasaa
bichhurat aan milaa-i-aa.

ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਭਏ ਸ੍ਰੋਤੇ ਹਰਿ ਨਾਮਾ ਮੁਖਿ
ਗਾਇਆ ॥੧॥

pasoo parayt mugaDh bha-ay
sarotay har naamaa mukh gaa-i-aa.
||1||

ਪੂਰੇ ਗੁਰ ਕੀ ਦੇਖੁ ਵਡਾਈ ॥
ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥ ਰਹਾਉ ॥

pooray gur kee daykh vadaa-ee.
taa kee keemat kahan na jaa-ee.
rahaa-o.

ਦੂਖ ਸੋਗ ਕਾ ਢਾਹਿਓ ਡੇਰਾ ਅਨਦ ਮੰਗਲ ਬਿਸਰਾਮਾ ॥
ਮਨ ਬਾਂਛਤ ਫਲ ਮਿਲੇ ਅਚਿੰਤਾ ਪੂਰਨ ਹੋਏ ਕਾਮਾ
॥੨॥

dookh sog kaa Dhaahi-o dayraa
anad mangal bisraamaa.
man baa^Nchhat fal milay achintaa
pooran ho-ay kaamaa. ||2||

ਈਹਾ ਸੁਖੁ ਆਗੈ ਮੁਖ ਊਜਲ ਮਿਟਿ ਗਏ ਆਵਣ ਜਾਣੇ
॥
ਨਿਰਭਉ ਭਏ ਹਿਰਦੈ ਨਾਮੁ ਵਸਿਆ ਅਪੁਨੇ ਸਤਿਗੁਰ
ਕੈ ਮਨਿ ਭਾਣੇ ॥੩॥

eehaa sukh aagai mukh oojal mit
ga-ay aavan jaanay.
nirbha-o bha-ay hirdai naam vasi-aa
apunay satgur kai man bhaanay.
||3||

ਉਠਤ ਬੈਠਤ ਹਰਿ ਗੁਣ ਗਾਵੈ ਦੁਖੁ ਦਰਦੁ ਭ੍ਰਮੁ
ਭਾਗਾ ॥

ਕਹੁ ਨਾਨਕ ਤਾ ਕੇ ਪੂਰ ਕਰੰਮਾ ਜਾ ਕਾ ਗੁਰ ਚਰਨੀ
ਮਨੁ ਲਾਗਾ ॥੪॥੧੦॥੨੧॥

oothat baithat har gun gaavai dookh
darad bharam bhaagaa.

kaho naanak taa kay poor karammaa
jaa kaa gur charnee man laagaa.
||4||10||21||

Sorath Mehla-5

In the sentence before pause in the previous *shabad*, addressing God Guru Ji says: “O’ my Beloved, You are my giver of comforts. This is the wisdom rendered to me by the perfect Guru, therefore I have fallen in love with You.” But, this is not the only blessing, which we receive from the perfect Guru. In this *shabad*, Guru Ji lists some more invaluable gifts, which the perfect Guru bestows upon his devotees and disciples.

He says: “(O’ my friends, the Guru) has reunited the separated ones (with God again, and in this way) he has revived the (spiritually) dead. (The persons, who were spiritually ignorant and uncivilized like) the animals and evil spirits, became his ardent audience, and they started singing God’s Name from their mouths.” (1)

So addressing us Guru Ji says: “(O’ my friend), look at the (amazing) glory of the perfect Guru, whose worth cannot be described.” (pause)

Now listing some of the blessings the perfect Guru has bestowed upon different persons, he says: “(O’ my friends, the person who has come to his shelter, the Guru has so dispelled all that person’s troubles, as if he has) completely demolished the very abode of that person’s pains and sorrows, and within that person pervades peace, bliss, and joys. Imperceptibly that person obtained the fruits of heart’s desire, and (all) that person’s tasks were accomplished.” (2)

Guru Ji adds: “(O’ my friends, they who have come to the Guru’s shelter) have obtained peace here (in this world), and honor in the next (world, or God’s court), and their comings and goings (in and out of this world) have come to an end. Because they have become pleasing to their true Guru’s heart, God’s Name has been enshrined in their minds, and they have become free from (any kind of fear, including death.” (3)

Therefore, in conclusion, Guru Ji says: “(O’ my friends, the person who at all times, whether) sitting or standing, sings praises of God, all that person’s sorrow, pain, and doubt vanishes. Nanak says, perfect is that person’s destiny whose mind has become attuned to (*Gurbani*), the Guru’s feet.” (4-10-21)

The message of this *shabad* is that if we want to obtain all kinds of comforts, bliss, happiness, and even salvation, then we should seek and follow the advice of the perfect Guru (Granth Sahib Ji), who has the power to reunite us with God, the true source of all peace, poise, and bliss.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਰਤਨੁ ਛਾਡਿ ਕਉਡੀ ਸੰਗਿ ਲਾਗੇ ਜਾ ਤੇ ਕਛੂ ਨ
ਪਾਈਐ ॥

ਪੰਨਾ ੬੧੫

ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਮੇਰੇ ਮਨ ਸਦਾ
ਧਿਆਈਐ ॥੧॥

ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਰਾਨੀ ॥
ਬਿਨਸੈ ਕਾਚੀ ਦੇਹ ਅਗਿਆਨੀ ॥ ਰਹਾਉ ॥

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਤਾ ਕੀ ਕਛੂ ਨ
ਵਡਾਈ ॥
ਰਾਮ ਭਜਨ ਬਿਨੁ ਕਾਮਿ ਨ ਆਵਸਿ ਸੰਗਿ ਨ ਕਾਹੂ
ਜਾਈ ॥੨॥

ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਇ ਅਵਰਦਾ ਜੀਅ ਕੋ ਕਾਮੁ ਨ
ਕੀਨਾ ॥
ਧਾਵਤ ਧਾਵਤ ਨਹ ਤ੍ਰਿਪਤਾਸਿਆ ਰਾਮ ਨਾਮੁ ਨਹੀ
ਚੀਨਾ ॥੩॥

ਸਾਦ ਬਿਕਾਰ ਬਿਖੈ ਰਸ ਮਾਤੇ ਅਸੰਖ ਖਤੇ ਕਰਿ
ਫੇਰੇ ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਾਹਿ ਬਿਨੰਤੀ ਕਾਟਹੁ ਅਵਗੁਣ ਮੇਰੇ
॥੪॥੧੧॥੨੨॥

sorath mehlāa 5.

raṭan chhaad ka-udee sang laagay
jaa ṭay kachhoo na paa-ee-ai.

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pooran paarbarahm parmaysur
mayray man sadāa Dhi-aa-ee-ai. ||1||

simrahu har har naam paraanee.
binsai kaachee dayh agi-aanee.
rahaa-o.

marig ṭarisnaa ar supan manorath ṭaa
kee kachh na vadaa-ee.
raam bhajan bin kaam na aavas sang
na kaahoo jaa-ee. ||2||

ha-o ha-o karatṭ bihaa-ay avradāa
jee-a ko kaam na keenaa.
Dhaavatṭ Dhaavatṭ nah ṭaripṭaasi-aa
raam naam nahee cheenaa. ||3||

saad bikaar bikhhai ras maato asa^Nkh
khatay kar fayray.
naanak kee parabh paahi binantee
kaatahu avgun mayray. ||4||11||22||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain all kinds of comforts, bliss, happiness, and even salvation, then we should seek and follow the advice of the perfect Guru, who has the power to reunite us with God, the true source of all peace, poise, and bliss. However, in this *shabad*, Guru Ji tells us how we are wasting our time, and instead of amassing genuine gems of the wealth of God's Name, we are engaged in collecting worldly wealth, which ultimately proves to be worthless like the shells.

Including himself in the category of ordinary human beings, Guru Ji humbly addresses himself and says: "Forsaking the jewel (of God's Name), we are attached to the pursuit of trinkets (of worldly riches) from which we don't obtain any real merit.

(Instead of that), O' my mind, we should always remember the perfect all-pervading God." (1)

Guru Ji now addresses the human being in general and says: "O' human being, meditate on God's Name, (which is immortal, but) O' ignorant one, the frail body would perish (one day)." (pause)

Comparing the worldly riches and God's Name, Guru Ji says: " (O' my friend, the worldly wealth is like) a mirage, (which gives a false hope) to a thirsty deer, and is like fulfilling one's object in a dream, which has no value. (The fact is) that except God's Name, (nothing else) serves any purpose (in God's court, and the worldly wealth) doesn't accompany any one." (2)

Next commenting on the general conduct of the human being, he says: " (O' my friends, one) wastes one's (entire) life in trying to satisfy one's ego (for wealth and power), and doesn't do any thing (truly useful) for one's soul. (In spite of repeatedly) running after (worldly wealth and power), one is neither satiated nor one has reflected on God's Name." (3)

Summarizing human life, Guru Ji says: " (O' my friends, in general a human being) remains intoxicated in the poisonous relishes (of worldly riches) and false pleasures, (and because of one's) innumerable misdeeds, one keeps going through rounds (of births and deaths). Therefore, Nanak says, "O' God, please rid me of my faults." (4-11-12)

The message of this *shabad* is that we should not waste our time in running after worldly riches and power. Instead we should pray to God to wipe out our faults and yoke us in meditating on His Name.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਗੁਣ ਗਾਵਹੁ ਪੂਰਨ ਅਬਿਨਾਸੀ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ
ਜਾਰੇ ॥

ਮਹਾ ਬਿਖਮੁ ਅਗਨਿ ਕੋ ਸਾਗਰੁ ਸਾਧੂ ਸੰਗਿ
ਉਧਾਰੇ ॥੧॥

ਪੂਰੈ ਗੁਰਿ ਮੇਟਿਓ ਭਰਮੁ ਅੰਧੇਰਾ ॥
ਭਜੁ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭੁ ਨੇਰਾ ॥ ਰਹਾਉ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਰਸੁ ਪੀਆ ਮਨ ਤਨ
ਚਰੇ ਅਘਾਈ ॥

ਜਤ ਕਤ ਪੂਰਿ ਰਹਿਓ ਪਰਮੇਸਰੁ ਕਤ ਆਵੈ ਕਤ
ਜਾਈ ॥੨॥

gun gaavhu pooran abhinaasee kaam
kroDh bikh jaaray.

mahaa bikham agan ko saagar saaDhoo
sang uDhaaray. ||1||

poorai gur mayti-o bharam anDhayraa.
bhaj paraym bhagat parabh nayraa.
rahaa-o.

har har naam niDhaan ras pee-aa man
tan rahay aghaa-ee.

jat kat poor rahi-o parmaysar kat aavai
kat jaa-ee. ||2||

ਜਪ ਤਪ ਸੰਜਮ ਗਿਆਨ ਤਤ ਬੇਤਾ ਜਿਸੁ ਮਨਿ
ਵਸੈ ਗੁਪਾਲਾ ॥

ਨਾਮੁ ਰਤਨੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਪਾਇਆ ਤਾ ਕੀ
ਪੂਰਨ ਘਾਲਾ ॥੩॥

jap tap sanjam gi-aan tat bayṭaa Jis
man vasai gopaalaa.

naam raṭan Jin gurmukh paa-i-aa ṭaa
kee pooran ghaalaa. ||3||

ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਦੁਖ ਸਗਲੇ ਕਾਟੀ ਜਮ ਕੀ
ਫਾਸਾ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਮਨ ਤਨ ਭਏ
ਬਿਗਾਸਾ ॥੪॥੧੨॥੨੩॥

kal kalays mitay dukh saglay kaatee jam
kee faasaa.

kaho naanak parabh kirpaa Dhaaree
man ṭan bha-ay bigaasaa. ||4||12||23||

Sorath Mehla-5

In the previous *shabad* Guru Ji told us that we should not waste our time in running after worldly riches and power. Instead we should pray to God to wipe out our faults and yoke us in meditating on His Name. In this *shabad* he tells us what to do instead of running after the worldly riches and power, so that we can find union with God and achieve the real object of life for which we have been sent here.

Guru Ji says: “(O’ my friends), sing praises of the perfect imperishable God. (So that He may dispel and) burn down the poisons of lust and anger (in you). This world is (like a) terrible ocean of fire, which is very difficult to cross. (But the one who sings God’s praises by keeping) the company of saints (God) saves that one (from drowning).” (1)

Therefore, Guru Ji advises: “(O’ my friend), seek the shelter of the perfect Guru, (because anyone who has done that), the perfect Guru has dispelled the darkness of doubt (in that person’s mind. The Guru advises one to) meditate (on God) with loving devotion (so that one may see) God near in one’s company.” (pause)

Guru Ji now lists some of the blessings obtained by those who have meditated on God’s Name. He says: “(O’ my friends, they who) have enjoyed the relish of the treasure of God’s Name, their minds and bodies have been satiated. They have realized that God is pervading here, there, and everywhere. (He is eternal, so) doesn’t ever come or go.” (2)

Continuing to describe the merits of meditating on God under the guidance of the Guru, he says: “(O’ my friends), they who under the guidance of the Guru have obtained the jewel of (God’s) Name, their hard work has become fruitful. (Because by doing so, God comes to abide in their hearts, and) in whose mind resides the Master (obtains the merits of all kinds of) worships, penances, austerities, and becomes the knower of the essence of (divine) wisdom.” (3)

In conclusion, Guru Ji says: “(O’ my friends, the person who has meditated on God under Guru’s guidance, all) that person’s troubles, conflicts, and sorrows have been obliterated, and noose of (spiritual) death has been cut off. Nanak says, God has become gracious (and that person’s) mind and body have become delighted.” (4-12-23)

The message of this *shabad* is that if we want to erase all our sorrows, fears, and pains, and enjoy a state of supreme bliss, then we should meditate on God's Name, under Guru's guidance.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਕਰਣ ਕਰਾਵਣਹਾਰ ਪ੍ਰਭੁ ਦਾਤਾ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ
ਸੁਆਮੀ ॥

ਸਗਲੇ ਜੀਅ ਕੀਏ ਦਇਆਲਾ ਸੋ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ
॥੧॥

ਮੇਰਾ ਗੁਰੁ ਹੋਆ ਆਪਿ ਸਹਾਈ ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਮੰਗਲ ਰਸ ਅਚਰਜ ਭਈ
ਬਣਾਈ ॥ ਰਹਾਉ ॥

ਗੁਰ ਕੀ ਸਰਣਿ ਪਏ ਭੈ ਨਾਸੇ ਸਾਚੀ ਦਰਗਹ ਮਾਨੇ ॥

ਗੁਣ ਗਾਵਤ ਆਰਾਧਿ ਨਾਮੁ ਹਰਿ ਆਏ ਅਪੁਨੈ ਥਾਨੇ
॥੨॥

ਜੈ ਜੈ ਕਾਰੁ ਕਰੈ ਸਭ ਉਸਤਤਿ ਸੰਗਤਿ ਸਾਧ
ਪਿਆਰੀ ॥

ਸਦ ਬਲਿਹਾਰਿ ਜਾਉ ਪ੍ਰਭ ਅਪੁਨੇ ਜਿਨਿ ਪੂਰਨ ਪੈਜ
ਸਵਾਰੀ ॥੩॥

ਗੋਸਟਿ ਗਿਆਨੁ ਨਾਮੁ ਸੁਣਿ ਉਧਰੇ ਜਿਨਿ ਜਿਨਿ
ਦਰਸਨੁ ਪਾਇਆ ॥

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਨਾਨਕ ਪ੍ਰਭੁ ਅਪੁਨਾ ਅਨਦ ਸੇਤੀ
ਘਰਿ ਆਇਆ ॥੪॥੧੩॥੨੪॥

karan karaavanhaar parab^h daataa
paarbarahm parab^h su-aamee.

saglay jee-a kee-ay da-i-aalaa so
parab^h antarjaamee. ||1||

mayraa gur ho-aa aap sahaa-ee.
sook^h sa^hj aanand mangal ras achraj
bha-ee badaa-ee. rahaa-o.

gur kee saran pa-ay bhai naasay
saachee dargeh maanay.
gun gaavaṭ aaraaD^h naam har aa-ay
apunai thaanay. ||2||

jai jai kaar karai sab^h ustaṭ sangat
saaD^h pi-aaree.

sad balihaar jaa-o parab^h apunay Jin
pooran paj savaaree. ||3||

gosat gi-aan naam sun uD^hray Jin Jin
darsan paa-i-aa.

bha-i-o kirpaal naanak parab^h
apunaa anad saytee ghar aa-i-aa.
||4||13||24||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to erase all our sorrows, fears, and pains, and enjoy a state of supreme bliss, then we should meditate on God's Name, under Guru's guidance. In this *shabad*, he tells us what happens when God becomes gracious on anyone, and with whom does He unite that person, and what happens after that.

Before going into further details, Guru Ji lists some of the unique qualities and powers of God. He says: “(O’ my friends, my) God the Giver is the Doer, and the One who accomplishes (everything happening in this world). That all pervading God is the Master of all. That merciful Being has created all beings. That God knows all hearts,” (1)

Sharing his own experience, Guru Ji says: “(O’ my friends), my Guru himself has become my helper. (As a result, I have obtained) peace, poise, bliss, relishing pleasures, and I am amazed at my glory.” (pause)

Continuing to express his sense of gratefulness for his Guru, he says: “(O’ my friends), when I obtained the shelter of the Guru, all my fears vanished and I obtained honor in the true court (of God. In this way, by) singing (God’s) praises and meditating on Name of God, I have reached my destination (my home).” (2)

Describing the response of the rest of the congregation (when they saw him being glorified), Guru Ji says: “Now everyone acclaims and praises me and they say that company of the saint (Guru) is very dear (to them also). Therefore, I am always a sacrifice to my God, who has preserved my honor.” (3)

In conclusion, Guru Ji says: “(O’ my friends, they) who have obtained the sight of the Guru, by listening to his divine discourse on God’s Name, they have been ferried across (this worldly ocean). In short, (I) Nanak say, “My God has become merciful on me, and blissfully I have come to my home (and realized God in my heart).” (4-13-24)

The message of this *shabad* is that if we seek the shelter of the Guru, and follow his advice by meditating on God's Name, then all our sins would be dispelled, and we would be honored both in this world and God's court.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਸਗਲ ਭੈ ਲਾਥੇ ਦੁਖ ਬਿਨਸੇ ਸੁਖੁ
ਪਾਇਆ ॥

parabh kee saran sagal bhai laathay
dukh binsay sukh paa-i-aa.

ਦਇਆਲੁ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ਪੂਰਾ ਸਤਿਗੁਰੁ
ਧਿਆਇਆ ॥੧॥

da-i-aal ho-aa paarbarahm su-aamee
pooraa satgur Dhi-aa-i-aa. ||1||

ਪ੍ਰਭ ਜੀਉ ਤੂ ਮੇਰੇ ਸਾਹਿਬੁ ਦਾਤਾ ॥

parabh jee-o too mayro saahib
daataa.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ਗੁਣ ਗਾਵਉ ਰੰਗਿ
ਰਾਤਾ ॥ ਰਹਾਉ ॥

kar kirpaa parabh deen da-i-aalaa
gun gaava-o rang raataa. rahaa-o.

ਸਤਿਗੁਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਦ੍ਰਿੜਾਇਆ ਚਿੰਤਾ ਸਗਲ
ਬਿਨਾਸੀ ॥

satgur naam niDhaan drirh-aa-i-aa
chintaa sagal binaasee.

ਪੰਨਾ ੬੧੬

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ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੋ ਕਰਿ ਲੀਨਾ ਮਨਿ ਵਸਿਆ
ਅਬਿਨਾਸੀ ॥੨॥

kar kirpaa apuno kar leenaa man
vasi-aa abhinaasee. ||2||

ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗੈ ਜੋ ਸਤਿਗੁਰਿ ਅਪੁਨੈ
ਰਾਖੇ ॥

taa ka-o bighan na ko-oo laagai jo
satgur apunai raakhay.

ਚਰਨ ਕਮਲ ਬਸੇ ਰਿਦ ਅੰਤਰਿ ਅੰਮ੍ਰਿਤ ਹਰਿ ਰਸੁ
ਚਾਖੇ ॥੩॥

charan kamal basay rid antar amrit
har ras chaakhay. ||3||

ਕਰਿ ਸੇਵਾ ਸੇਵਕ ਪ੍ਰਭ ਅਪੁਨੇ ਜਿਨਿ ਮਨ ਕੀ ਇਛ
ਪੁਜਾਈ ॥

kar sayvaa sayvak parabh apunay Jin
man kee ichh pujaa-ee.

ਨਾਨਕ ਦਾਸ ਤਾ ਕੈ ਬਲਿਹਾਰੈ ਜਿਨਿ ਪੂਰਨ ਪੈਜ
ਰਖਾਈ ॥੪॥੧੪॥੨੫॥

naanak daas taa kai balihaarai Jin
pooran paj rakhaa-ee. ||4||14||25||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we seek the shelter of the Guru, and follow his advice by meditating on God's Name, then all our sins would be dispelled and we would be honored both in this world and God's court. In this *shabad*, Guru Ji tells us what kind of blessings people obtained and how all their sorrows and troubles were ended when they sought the refuge of God.

Describing it as his personal experience, Guru Ji says: “On seeking the shelter of God, all my fears were removed. My troubles were ended and I obtained peace and happiness. Yes, when I meditated on my perfect Guru, the all-pervading Master showed mercy to me.” (1)

Guru Ji now makes a prayer to God and says: “O' my dear God, You are my master and my benefactor. O' merciful God of the meek, show Your mercy so that imbued with Your love I may sing Your praises.” (pause)

Describing exactly what happened when he sought the shelter of his Guru, he says: “(When I entered his refuge), the true Guru made me meditate on the treasure of God's Name, and all my anxiety was destroyed. Then showing His mercy (God) made me His own and the imperishable (God) came to reside in my mind.” (2)

Therefore on the basis of his personal experience and that of others who have sought the shelter of the true Guru, he states: “(O' my friends, the one) whom the true Guru has saved as his own faces no obstacles. God's lotus feet (His loving Name) abide in that one's mind, and one relishes the nectar of God.” (3)

Guru Ji therefore advises: "O' servant of God, serve your God, who has fulfilled the wish of your heart. Slave Nanak is a sacrifice to Him who has fully protected (his) honor." (4-14-25)

The message of this *shabad* is that in case we want to get rid of all our fears, doubts, troubles, and pains, then we should seek the shelter of our true Guru and meditate on God's Name, then God would come to abide in our heart and we will obtain eternal bliss.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਮਾਇਆ ਮੋਹ ਮਗਨੁ ਅੰਧਿਆਰੈ ਦੇਵਨਹਾਰੁ ਨ
ਜਾਨੈ ॥
ਜੀਉ ਪਿੰਡੁ ਸਾਜਿ ਜਿਨਿ ਰਚਿਆ ਬਲੁ ਅਪੁਨੋ
ਕਰਿ ਮਾਨੈ ॥੧॥

maa-i-aa moh magan anDhi-aarai
dayvanhaar na jaanai.
jee-o pind saaj Jin rachi-aa bal apuno
kar maanai. ||1||

ਮਨ ਮੂੜੇ ਦੇਖਿ ਰਹਿਓ ਪ੍ਰਭ ਸੁਆਮੀ ॥
ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਸੋਈ ਜਾਣੈ ਰਹੈ ਨ ਕਛੁਐ
ਛਾਨੀ ॥ ਰਹਾਉ ॥

man moorhay daykh rahi-o parabh
su-aamee.
jo kichh karahi so-ee so-ee jaanai rahai
na kachhoo-ai chhaanee. rahaa-o.

ਜਿਹਵਾ ਸੁਆਦ ਲੋਭ ਮਦਿ ਮਾਤੋ ਉਪਜੇ ਅਨਿਕ
ਬਿਕਾਰਾ ॥
ਬਹੁਤੁ ਜੋਨਿ ਭਰਮਤ ਦੁਖੁ ਪਾਇਆ ਹਉਮੈ ਬੰਧਨ
ਕੇ ਭਾਰਾ ॥੨॥

Jihvaa su-aad lobh mad maato upjay
anik bikaaraa.
bahut jon bharmaat dukh paa-i-aa
ha-umai banDhan kay bhaaraa. ||2||

ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ
ਸੰਗਿ ਫਾਕੈ ॥
ਚਿਤ੍ਰ ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਣੁ
ਪੜਦਾ ਤੇਰਾ ਢਾਕੈ ॥੩॥

day-ay kivaarh anik parh-day meh par
daaraa sang faakai.
chitar gupat jab laykhaa maageh tab
ka-un parh-daa tayraa dhaakai. ||3||

ਦੀਨ ਦਇਆਲ ਪੂਰਨ ਦੁਖ ਭੰਜਨ ਤੁਮ ਬਿਨੁ ਓਟ
ਨ ਕਾਈ ॥
ਕਾਢਿ ਲੇਹੁ ਸੰਸਾਰ ਸਾਗਰ ਮਹਿ ਨਾਨਕ ਪ੍ਰਭ
ਸਰਣਾਈ ॥੪॥੧੫॥੨੬॥

deen da-i-aal pooran dukh bhanjan tum
bin ot na kaa-ee.
kaadh layho sansaar saagar meh
naanak parabh sarnaa-ee. ||4||15||26||

Sorath Mehla-5

In this *shabad* Guru Ji is exposing the arrogance, ungratefulness, deceit, and other evil actions being indulged in by many human beings, who think themselves to be all powerful and clever, as if nobody knows their secrets. But Guru Ji wants to warn them that God is watching everything, and they would have to ultimately pay for their misdeeds.

So Guru Ji says: “Lost in the darkness of attachment for worldly wealth, one doesn’t realize the Giver, (who has given him everything. Instead of recognizing Him) who has created that person by giving life, soul, and body, the foolish person deems his or her own power (greater than God).” (1)

Guru Ji therefore, addresses his own mind (indirectly us) and says: “O’ my foolish mind, God the Master is seeing (everything). He is aware of whatever you do, and nothing remains hidden from Him” (pause).

Now Guru Ji comments on the general nature of human beings and how they remain absorbed in all kinds of false relishes and evil pursuits. He says: “The human being remains intoxicated with all kinds of relishes of the tongue and greed; out of that are born many kinds of evils. Consequently, being weighed down by the bonds (and sins) of ego (the human being) wanders through many wombs and suffers great pain.” (2).

Therefore, directly addressing those human beings who are secretly committing many sins but think that nobody is watching them, Guru Ji asks: “Behind so many closed doors (and making so many efforts to hide your evil acts), you remain involved in illegitimate relationships with spouses of others, but when *Chitar* and *Gupat* (the scribes of the judge of righteousness), ask you to render the account of your deeds, then tell me who would hide your secrets.” (3)

Again, as per Guru Ji’s tradition of humility and the style of putting himself among the sinners and praying for their welfare, Guru Ji addresses God and says: “O’ the merciful God of the meek, the perfect destroyer of all sorrows and sins, except You, we don’t have any other shelter (or place to go for help,. Please) pull us out of this (poisonous) ocean of the world. Nanak has sought Your refuge.” (4-15-26)

The message of the *shabad* is that instead of running after false and sinful worldly pursuits to satisfy our lust and ego, we should recognize and be grateful to God for giving us this wonderful life, body, and soul, and we should pray to Him to save us from these worldly temptations and sins and emancipate us.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਪਾਰਬ੍ਰਹਮੁ ਹੋਆ ਸਹਾਈ ਕਥਾ ਕੀਰਤਨੁ ਸੁਖਦਾਈ ॥

paarbarahm ho-aa sahaa-ee kathaa
keertan sukh-daa-ee.

ਗੁਰ ਪੂਰੇ ਕੀ ਬਾਣੀ ਜਪਿ ਅਨਦੁ ਕਰਹੁ ਨਿਤ ਪ੍ਰਾਣੀ
॥੧॥

gur pooray kee baṇee jap anaḁ
karahu niṭ paraṇee. ||1||

ਹਰਿ ਸਾਚਾ ਸਿਮਰਹੁ ਭਾਈ ॥

har saachaa simrahu bhāa-ee.

ਸਾਧਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਬਿਸਰਿ ਨ ਕਬਹੂ
ਜਾਈ ॥ ਰਹਾਉ ॥

saaDhsang sadaa sukh paa-ee-ai har
bisar na kabhoo jaa-ee. rahaa-o.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪਰਮੇਸਰੁ ਤੇਰਾ ਜੋ ਸਿਮਰੈ ਸੋ ਜੀਵੈ ॥

amrit naam parmaysar tayraa jo simrai so jeevai.

ਜਿਸ ਨੋ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਵੈ ਸੋ ਜਨੁ ਨਿਰਮਲੁ
ਬੀਵੈ ॥੨॥

Jis no karam paraapat hovai so jan nirmal theevai. ||2||

ਬਿਘਨ ਬਿਨਾਸਨ ਸਭਿ ਦੁਖ ਨਾਸਨ ਗੁਰ ਚਰਣੀ ਮਨੁ
ਲਾਗਾ ॥

bighan binaasan sabh dukh naasan gur charnee man laagaa.

ਗੁਣ ਗਾਵਤੁ ਅਚੁਤੁ ਅਬਿਨਾਸੀ ਅਨਦਿਨੁ ਹਰਿ ਰੰਗਿ
ਜਾਗਾ ॥੩॥

gun gaavat achut abhinaasee an-din har rang jaagaa. ||3||

ਮਨ ਇਛੇ ਸੇਈ ਫਲ ਪਾਏ ਹਰਿ ਕੀ ਕਥਾ ਸੁਰੇਲੀ ॥

man ichhay say-ee fal paa-ay har kee katha suhaylee.

ਆਦਿ ਅੰਤਿ ਮਧਿ ਨਾਨਕ ਕਉ ਸੋ ਪ੍ਰਭੁ ਹੋਆ ਬੋਲੀ
॥੪॥੧੬॥੨੭॥

aad ant madh naanak ka-o so parabh ho-aa baylee. ||4||16||27||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of running after false and sinful worldly pursuits to satisfy our lust and ego, we should recognize and be grateful to God for giving us this wonderful life, body, and soul, and we should pray to Him to save us from these worldly temptations and sins and emancipate us. In this *shabad*, Guru Ji shares with us, the kinds of things, which are helpful in saving us from sinful temptations, and how God helps us when we meditate and act upon the advice of the perfect Guru.

He says: “(O’ my friends, listening to) the discourses and singing of God’s praises are both peace giving. (Whosoever does that), God becomes their helper. O’ human beings, enjoy (divine) bliss by singing and worshipping the word of the perfect Guru.” (1)

Once again, Guru Ji affectionately addresses us and says: “O’ my brothers (and sisters), meditate upon the eternal (God; O’ my friends, we) always obtain peace in the company of the saints, and God never goes out of our mind.” (pause)

Next, Guru Ji affectionately addresses God Himself and says: “O’ God, immortalizing is Your Name. Whosoever meditates upon it lives (a blissful life). By good fortune the person who receives it becomes immaculate.” (2)

Continuing to describe the blessings of attuning our mind to the words of the Guru, he says: “(O’ my friends, the person) whose mind is attuned to the immaculate words of the Guru, all the impediments (in that person’s way) are destroyed, and all his or her pains flee away. Because by singing praises of the eternal and imperishable God day and night and remaining imbued with the love of God, one remains awake (to the worldly temptations).” (3)

In conclusion, Guru Ji says: “(O’ my friends), so peace-giving is the discourse of God, (that whosoever has listened and learnt a lesson from it, has) obtained all the fruits of his (or her) heart’s desire. Even for Nanak, that God has proved to be his helper in childhood, middle age, and the end (of life).” (4-16-27)

The message of this *shabad* is that we should listen and act with love and devotion on the *Gurbani*, the word of the Guru (as contained in Guru Granth Sahib Ji). By doing so, God Himself would become our friend and savior, and then all our pains and troubles would flee away, and we would live in eternal peace.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਪੰਚਪਦਾ ॥

sorath mehlāa 5 panchpadāa.

ਬਿਨਸੈ ਮੋਹੁ ਮੇਰਾ ਅਰੁ ਤੇਰਾ ਬਿਨਸੈ ਅਪਨੀ
ਧਾਰੀ ॥੧॥

binsai moh mayraa ar tayraa binsai apnee
Dhaaree. ||1||

ਸੰਤਹੁ ਇਹਾ ਬਤਾਵਹੁ ਕਾਰੀ ॥
ਜਿਤੁ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀ ॥੧॥ ਰਹਾਉ ॥

santahu ihaa batavhu kaaree.
Jit ha-umai garab nivaaree. ||1|| rahaa-o.

ਸਰਬ ਭੂਤ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਮਾਨਿਆ ਹੋਵਾਂ
ਸਗਲ ਰੇਨਾਰੀ ॥੨॥

sarab bhoot paarbarahm kar maani-aa
hovaa^N sagal raynaaree. ||2||

ਪੇਖਿਓ ਪ੍ਰਭ ਜੀਉ ਅਪੁਨੈ ਸੰਗੇ ਚੁਕੈ ਭੀਤਿ
ਭ੍ਰਮਾਰੀ ॥੩॥

paykhi-o parabh jee-o apunai sangay
chookai bheet bharmaaree. ||3||

ਅਉਖਧੁ ਨਾਮੁ ਨਿਰਮਲ ਜਲੁ ਅੰਮ੍ਰਿਤੁ ਪਾਈਐ
ਗੁਰੂ ਦੁਆਰੀ ॥੪॥

a-ukhaDh naam nirmal jal amrit paa-ee-ai
guroo du-aaree. ||4||

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਸੁ
ਗੁਰ ਮਿਲਿ ਰੋਗ ਬਿਦਾਰੀ ॥੫॥੧੭॥੨੮॥

kaho naanak Jis mastak likhi-aa tis gur
mil rog bidaaree. ||5||17||28||

Sorath Mehla-5

Panchpada

In this *shabad* Guru Ji is indirectly telling us the way to dispel our sense of selfishness, duality, and the worst of all diseases, the malady of self-conceit or ego. But in his unique style, Guru Ji expresses this in a question form, before his Guru as if he himself needs to find a cure for these problems.

So he says: “I wish that all my (worldly) attachment, sense of mine-ness and thine-ness, and ego is destroyed.” (1)

Therefore, he approaches his Guru and says: “O’ respected saints, please tell me about that effective medicine (or that effective way), using which I may get rid of ego and self-conceit.” (1-pause)

Stating what else he is looking for, Guru Ji says: “I (also) wish that I may recognize God pervading everywhere, and I may become (the most humble person, as if) I am the dust of all.” (2)

Stating one more wish of his, Guru Ji says: “(O’ my Guru, I also wish that) the wall of doubt (between me and God) is removed, so that I may see dear God in my company.” (3)

His Guru answers: “(O’ my friend, that) cure all is God's Name, and this immaculate and immortalizing water is obtained only from the Guru’s door.” (4)

On finding such a simple answer to all his problems, Guru Ji feels so happy and gratified that he exclaims: “Nanak says, in whose destiny is so pre-written, by meeting the Guru (that person) has got rid of all the ailments.” (5-17-28)

The message of this *shabad* is that if we want to get rid of all our ailments, such as self-conceit, duality, and worldly attachment, and want to realize God everywhere and in every heart, then we should seek the shelter of the Guru (Granth Sahib Ji) and obtain the panacea of God’s Name.

ਪੰਨਾ ੬੧੭

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ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਦੁਪਦੇ

sorath mehlāa 5 ghar 2 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸਗਲ ਬਨਸਪਤਿ ਮਹਿ ਬੈਸੰਤਰੁ ਸਗਲ ਦੂਧ ਮਹਿ
ਘੀਆ ॥

sagal banaspat meh baisantar sagal
dooDh meh ghee-aa.

ਉਚ ਨੀਚ ਮਹਿ ਜੋਤਿ ਸਮਾਣੀ ਘਟਿ ਘਟਿ ਮਾਧਉ
ਜੀਆ ॥੧॥

ooch neech meh jot samaanee ghat
ghat maaDha-o jee-aa. ||1||

ਸੰਤਹੁ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਹਿਓ ॥
ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸਰਬ ਮਹਿ ਜਲਿ ਥਲਿ ਰਮਈਆ
ਆਹਿਓ ॥੧॥ ਰਹਾਉ ॥

santahu ghat ghat rahi-aa samaahi-o.
pooran poor rahi-o sarab meh jal thal
rama-ee-aa aahi-o. ||1|| rahaa-o.

ਗੁਣ ਨਿਧਾਨ ਨਾਨਕੁ ਜਸੁ ਗਾਵੈ ਸਤਿਗੁਰਿ ਭਰਮੁ
ਚੁਕਾਇਓ ॥

gun niDhaan naanak jas gaavai
satgur bharam chukaa-i-o.

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਸਭ ਮਹਿ ਰਹਿਆ
ਸਮਾਇਓ ॥੨॥੧॥੨੯॥

sarab nivaasee sadaa alaypaa sabh
meh rahi-aa samaa-i-o. ||2||1||29||

*Sorath Mehla 5**Ghar 2 Dupadey*

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our ailments, such as self-conceit, duality, and worldly attachment, and want to realize God everywhere and in every heart, then we should seek the shelter of the Guru (Granth Sahib Ji) and obtain the panacea of God's Name.

In this *shabad*, he gives us some very beautiful examples to illustrate how God is contained in every heart, whether good or bad, and every place whether high or low, so that we may not unnecessarily discriminate between human beings belonging to different races, colors or creeds, and discriminate between God's creations of one place or the other.

Guru Ji says: "(O' my friends), just as fire is contained in all vegetation, and butter is contained in all milks, similarly (His) light is pervading in all (the mortals of) high and low (caste), and God (is present) in the heart of all beings." (1)

Therefore, Guru Ji addresses us and reminding us says: "O' my dear saints, God is pervading in each and every heart; that perfect God is contained amongst all, and He is pervading in all waters and all lands." (1-pause)

Guru Ji concludes this *shabad* by telling us what he himself does (and indirectly advises us what we need to do). He says: "(O' my friends), my true Guru has removed my doubt, and now Nanak sings praises of that Treasure of merits, who (although) resides in all (places), yet always remains detached, and is pervading in all (beings)." (2-1-29)

The message of this *shabad* is that we should recognize the presence of God in each and every heart, each and every place, and we should be cautious about hurting anybody's feelings or polluting any place, because all hearts and all places are sacred, as they are abodes of God.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਜਾ ਕੈ ਸਿਮਰਣਿ ਹੋਇ ਅਨੰਦਾ ਬਿਨਸੈ ਜਨਮ
ਮਰਣ ਭੈ ਦੁਖੀ ॥
ਚਾਰਿ ਪਦਾਰਥ ਨਵ ਨਿਧਿ ਪਾਵਹਿ ਬਹੁਰਿ ਨ
ਤ੍ਰਿਸਨਾ ਭੁਖੀ ॥੧॥

jaa kai simran ho-ay anandaa binsai
janam maran bhai dukhee.
chaar padaarath nav niDh paavahi
bahur na tarisnaa bhukhee. ||1||

ਜਾ ਕੋ ਨਾਮੁ ਲੈਤ ਤੂ ਸੁਖੀ ॥
ਸਾਸਿ ਸਾਸਿ ਧਿਆਵਹੁ ਠਾਕੁਰ ਕਉ ਮਨ ਤਨ
ਜੀਅਰੇ ਮੁਖੀ ॥੧॥ ਰਹਾਉ ॥

jaa ko naam laiṭ too sukhee.
saas saas Dhi-aavahu thaakur ka-o man
tan jee-aray mukhee. ||1|| rahaa-o.

ਸਾਂਤਿ ਪਾਵਹਿ ਹੋਵਹਿ ਮਨ ਸੀਤਲ ਅਗਨਿ ਨ
ਅੰਤਰਿ ਧੁਖੀ ॥

ਗੁਰ ਨਾਨਕ ਕਉ ਪ੍ਰਭੂ ਦਿਖਾਇਆ ਜਲਿ ਥਲਿ
ਤ੍ਰਿਭਵਣਿ ਰੁਖੀ ॥੨॥੨॥੩੦॥

saa^Nt paavahi hoveh man seet^al agan
na ant^ar Dhukhee.

gur naanak ka-o parab^hoo di^khaa-i-aa
jal thal tarib^havan^u ruk^hhee. ||2||2||30||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that we should recognize the presence of God in each and every heart, and each and every place; therefore we should be cautious about hurting anybody's feelings or polluting any place, because all hearts and places are sacred, being abodes of God. However, this goes without saying, that if we have to love all humans, all beings, and all places, because in all of them God their Creator is contained, then we have to keep remembering that Master of us at all times. In this *shabad*, Guru Ji gives us that very simple and straightforward advice.

He says: “(O' my friend), by meditating on whom you obtain bliss, your fear of birth and death is destroyed, you obtain all the four objects of life (namely faith, wealth, satisfaction, and salvation), all the nine treasures, and you no longer hunger or thirst for any more worldly thing, (meditate on that God at all times.” (1)

Continuing his advice, Guru Ji says, “By uttering God's Name, you obtain peace, so meditate on that Master with each and every breath, with (full concentration of your) mind, body, heart, and tongue.” (1-pause)

Guru Ji concludes the *shabad* by sharing with us his personal experience in this regard. He says: “(O' my friend), in all waters, lands, and woods of all the three worlds, the Guru has revealed to Nanak, the presence of God (the source of all peace, bliss, and happiness). Therefore, I tell you that by meditating on God, you would also) obtain peace, your mind would feel comforted, and the fire (of worldly desire) wouldn't keep smoldering inside you.” (2-2-30)

The message of this *shabad* is that if we want to obtain true peace and happiness, and if we want to achieve all the four objects of our life, then we should always meditate on God.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਝੂਠ ਨਿੰਦਾ ਇਨ ਤੇ ਆਪਿ ਛਡਾਵਹੁ
॥

ਇਹ ਭੀਤਰ ਤੇ ਇਨ ਕਉ ਭਾਰਹੁ ਆਪਨ ਨਿਕਟਿ
ਬੁਲਾਵਹੁ ॥੧॥

kaam kro^{Dh} lob^h j^hooth^u nindaa in t^ay
aap chhadaavahu.

ih bheetar t^ay in ka-o daarahu aapan
nikat bulaavhu. ||1||

ਅਪੁਨੀ ਬਿਧਿ ਆਪਿ ਜਨਾਵਹੁ ॥

ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥

apunee bi^{Dh} aap janaavhu.

har jan mangal gaavhu. ||1|| rahaa-o.

ਬਿਸਰੁ ਨਾਹੀ ਕਬਹੂ ਹੀਏ ਤੇ ਇਹ ਬਿਧਿ ਮਨ ਮਹਿ
ਪਾਵਹੁ ॥

ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਵਡਭਾਗੀ ਜਨ ਨਾਨਕ ਕਤਹਿ ਨ
ਧਾਵਹੁ ॥੨॥੩॥੩੧॥

bisar naahee kabhoo hee-ay tay ih biDh
man meh paavhu.

gur pooraa bhayti-o vadbhaagee jan
naanak kateh na Dhaavahu.
||2||3||31||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want true peace and happiness, we should always meditate on God. But there are many among us who often find excuses for not doing so, giving such reasons as lack of time or so many other responsibilities. Some of us are even so clever that we go to the extent of saying that when God does and gets everything done from everybody, then it is His responsibility to make us meditate on His Name also. To justify our clever excuses, we often quote phrases from Sri Guru Granth Sahib, out of context, and twist their meanings to suit our purpose. But we forget that in addition to reading Guru Granth Sahib Ji, we have to follow our Gurus footsteps, as well. In this *shabad* Guru Ji shows us, how to pray to God and ask him to liberate us from temptations of lust, anger, greed, etc., and also the way to be united with Him.

Addressing God in the humblest possible way, Guru Ji says: “O' God, (I realize that the impulses of) lust, anger, greed, falsehood, and slander (are very bad, but I cannot get rid of these on my own. Please) liberate me Yourself from these. (Yes), drive out these (evil instincts) from my within, and call me near You.” (1)

Continuing his extreme humility, Guru Ji says: “O' God, You Yourself must show me the way (to get united with You), so that in the company of God's devotees, I may sing songs of joy (of Your union).” (1-pause)

Concluding his prayer, Guru Ji says: “ (O' God), instill in me this technique, that I may never forsake You from my heart. Lo, by good fortune, he has met the perfect Guru, so (now) devotee Nanak does not go anywhere else (looking for any other Guru or spiritual guide).” (2-3-31)

The message of this *shabad* is that in case we want to get rid of all our evil passions of lust, anger, greed, slander, and falsehood, and we want to get close to God and see His vision, then we should pray to Him to unite us with perfect Guru (Granth Sahib Ji) and act on the advice given therein.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਜਾ ਕੈ ਸਿਮਰਣਿ ਸਭੁ ਕਛੁ ਪਾਈਐ ਬਿਰਥੀ ਘਾਲ ਨ
ਜਾਈ ॥

ਤਿਸੁ ਪ੍ਰਭ ਤਿਆਗਿ ਅਵਰ ਕਤ ਰਾਚਹੁ ਜੋ ਸਭ ਮਹਿ
ਰਹਿਆ ਸਮਾਈ ॥੧॥

jaa kai simran sabh kachh paa-ee-ai
birthee ghaal na jaa-ee.

tis parabh ti-aag avar kat raachahu jo
sabh meh rahi-aa samaa-ee. ||1||

ਹਰਿ ਹਰਿ ਸਿਮਰਹੁ ਸੰਤ ਗੋਪਾਲਾ ॥
ਸਾਧਸੰਗਿ ਮਿਲਿ ਨਾਮੁ ਧਿਆਵਹੁ ਪੂਰਨ ਹੋਵੈ ਘਾਲਾ
॥੧॥ ਰਹਾਉ ॥

har har simrahu sant̃ gopaalaa.
saaDhsang mil naam Dhi-aavahu
pooran hovai ghaalaa. ||1|| rahaa-o.

ਸਾਰਿ ਸਮਾਲੈ ਨਿਤਿ ਪ੍ਰਤਿਪਾਲੈ ਪ੍ਰੇਮ ਸਹਿਤ ਗਲਿ ਲਾਵੈ
॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਤੁਮਰੇ ਬਿਸਰਤ ਜਗਤ ਜੀਵਨੁ ਕੈਸੇ
ਪਾਵੈ ॥੨॥੪॥੩੨॥

saar samaalai nit̃ parat̃ipaalai paraym
sahit̃ gal laavai.
kaho naanak parabḥ tumray bisrat̃
jagat̃ jeevan kaisay paavai.
||2||4||32||

Sorath Mehla-5

Guru Ji concluded the previous *shabad* by praying to God to instill in him this technique, that he may never forsake God from his heart. In this *shabad*, he asks us to do the same thing and tells us why it is absolutely necessary to do so.

Guru Ji commences the *shabad* by asking a rhetorical question. He says: “(O’ my friends), who is pervading in all, by meditating on whom we obtain everything and our effort doesn’t go waste, then forsaking Him, why are you getting involved in others?” (1)

Therefore, addressing us in a very respectful way, he says: “O’ saints, again and again meditate on God, the Master of the universe. (If) joining the congregation of saints, you meditate on His Name, your effort will be fruitful.” (1-pause)

In conclusion, Guru Ji says: “(O’ my friends, God) takes care of all, sustains us everyday, and with love He embraces us to His bosom. So, Nanak says (O’ God), by forsaking You, how can anybody survive in this world?” (2-4-32)

The message of this *shabad* is that if we want to enjoy an eternal life, and if we want to make sure that our efforts are not wasted, then forsaking the worship or pursuits of any other thing or anybody else, we should keep singing praises of God and meditating on His Name, in the company of saintly persons.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਅਬਿਨਾਸੀ ਜੀਅਨ ਕੋ ਦਾਤਾ ਸਿਮਰਤ ਸਭ
ਮਲੁ ਖੋਈ ॥
ਗੁਣ ਨਿਧਾਨ ਭਗਤਨ ਕਉ ਬਰਤਨਿ
ਬਿਰਲਾ ਪਾਵੈ ਕੋਈ ॥੧॥

abhinaasee jee-an ko daataa simrat̃ sabḥ
mal kḥo-ee.
guñ niDhaan bhagtan ka-o bartan birlaa
paavai ko-ee. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਗੁਰ ਗੋਪਾਲ ਪ੍ਰਭੁ ਸੋਈ ॥
ਜਾ ਕੀ ਸਰਣਿ ਪਇਆਂ ਸੁਖੁ ਪਾਈਐ
ਬਾਹੁਤਿ ਦੂਖੁ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

mayray man jap gur gopaal parabḥ so-ee.
jaa kee saran pa-i-aa^N sukh paa-ee-ai
baahurh dookh na ho-ee. ||1|| rahaa-o.

ਵਡਭਾਗੀ ਸਾਧਸੰਗੁ ਪਰਾਪਤਿ ਤਿਨ ਭੇਟਤ
ਦੁਰਮਤਿ ਖੋਈ ॥

vad**b**haagee saa**D**hsang paraapat t**i**n
bhaytat durmat kho-ee.

ਪੰਨਾ ੬੧੮

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ਤਿਨ ਕੀ ਧੂਰਿ ਨਾਨਕੁ ਦਾਸੁ ਬਾਛੈ ਜਿਨ
ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਪਰੋਈ ॥੨॥੫॥੩੩॥

t**i**n kee Dhoor naanak daas baach**h**hai Jin
har naam r**i**dai paro-ee. ||2||5||33||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy an eternal life, and if we want to make sure that our efforts are not wasted, then forsaking the worship or pursuits of any other thing or anybody else, we should keep singing praises of God and meditating on His Name in the company of saintly persons. In this *shabad*, Guru Ji tells us what kinds of blessings he and others have obtained by meditating on God, and therefore what his advice is for us.

Guru Ji says: “(O’ my friends), the imperishable God is the Giver of all living beings. By meditating on Him, all one’s dirt (of evil thoughts) is washed off. He is the treasure of merits, and (is like a daily) necessity of His devotees, but only a rare person attains Him.” (1)

Therefore addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, meditate on that same Guru-God, seeking whose shelter we obtain peace, and there is no pain after that.” (1-pause)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), it is only by good fortune that one obtains the company of saints, and upon meeting them, one gets rid of one’s evil intellect. (Therefore), Nanak seeks the dust of the feet (the humble service) of those who have enshrined God’s Name in their hearts.” (2-5-33)

The message of this *shabad* is that if we want to wash the evil intellect of our mind and get rid of all our pains forever, then joining the company of saintly persons, we should meditate on God’s Name.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਜਨਮ ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੈ ਸੁਕਾ ਮਨੁ ਸਾਧਾਰੈ ॥

janam janam kay dook**h** nivaarai
sookaa man sa**D**haarai.

ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲਾ ਹਰਿ ਕਾ ਨਾਮੁ ਬੀਚਾਰੈ
॥੧॥

darsan bhaytat ho**t** nihaalaa har kaa
naam beechaarai. ||1||

ਮੇਰਾ ਬੈਦੁ ਗੁਰੂ ਗੋਵਿੰਦਾ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਉਖਧੁ ਮੁਖਿ ਦੇਵੈ ਕਾਟੈ ਜਮ ਕੀ
ਫੰਧਾ ॥੧॥ ਰਹਾਉ ॥

mayraa baidu guroo govindaa.

har har naam a-ukhaDh mukh dayvai
kaatai jam kee fanDhaa. ||1|| rahaa-o

ਸਮਰਥ ਪੁਰਖ ਪੂਰਨ ਬਿਧਾਤੇ ਆਪੇ ਕਰਣੈਹਾਰਾ ॥

ਅਪੁਨਾ ਦਾਸੁ ਹਰਿ ਆਪਿ ਉਬਾਰਿਆ ਨਾਨਕ ਨਾਮ
ਅਧਾਰਾ ॥੨॥੬॥੩੪॥

samrath purakh pooran biDhaaṭay
aapay karnaihaaraa

apunaa daas har aap ubaari-aa
naanak naam aDhaaraa. ||2||6||34||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to wash the evil intellect of our mind and get rid of all our pains forever, then joining the company of saintly persons, we should meditate on God's Name. In this *shabad*, Guru Ji illustrates with the beautiful example of a doctor as to how the Guru cures us of our spiritual and psychological ailments and makes us fit and healthy in those respects, which is much more important than our physical fitness.

He says: “(O' my friends, I have a doctor who) cures and completely obliterates the sufferings of myriad of births and rejuvenates my listless mind. Just by seeing His vision one feels delighted, and one starts reflecting on God's Name.” (1)

Now Guru Ji reveals who that physician is, what kind of medicine he gives, and what is its effect. He says: “(O' my friends), my physician is Guru-God. He administers the panacea of God's Name in one's mouth, which cuts away one's noose of death.” (1-pause)

Guru Ji concludes the *shabad* by praying to God, the supreme Guru, and the ultimate Doctor. He says: “O' the Master of all powers, the all pervading perfect Being, You Yourself are their Creator. Nanak says: “By giving him the support of His Name, He has himself saved His servant.” (2-6-34)

The message of this *shabad* is that we should have complete faith in our Guru, who gives us the medicine of God's Name, which can cure all our psychological, spiritual, and physical ailments.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਅੰਤਰ ਕੀ ਗਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ਤੁਝ ਹੀ ਪਾਹਿ
ਨਿਬੋਰੇ ॥

ਬਖਸਿ ਲੈਹੁ ਸਾਹਿਬ ਪ੍ਰਭ ਅਪਨੇ ਲਾਖ ਖਤੇ ਕਰਿ ਫੇਰੇ
॥੧॥

anṭar kee gaṭ tūm hee jaanee tujh
hee paahi nibayro.

bakhās laiḥu saahib parabh apnay
laakh khaṭay kar fayro. ||1||

ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੇ ਠਾਕੁਰੁ ਨੇਰੇ ॥
ਹਰਿ ਚਰਣ ਸਰਣ ਮੋਹਿ ਚੇਰੇ ॥੧॥ ਰਹਾਉ ॥

parabh jee too mayro thaakur nayro.
har charanu saranu mohi chayro. ||1||
rahaa-o.

ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਉਚੇ ਗੁਨੀ ਗਹੇਰੇ ॥

baysumaar bay-antu su-aamee oocho
gunee gahayro.

ਕਾਟਿ ਸਿਲਕ ਕੀਨੇ ਅਪੁਨੇ ਦਾਸਰੇ ਤਉ ਨਾਨਕ ਕਹਾ
ਨਿਹੇਰੇ ॥੨॥੧॥੩੫॥

kaat silak keeno apuno daasro ta-o
naanak kahaa nihoro. ||2||7||35||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that we should have complete faith in our Guru, who gives us the medicine of God's Name, which can cure all our psychological, spiritual, and physical ailments. In this *shabad*, he tells us how God is the ultimate judge of every action of ours, how He knows everything, and then he shows us the way to approach and pray to God, to forgive us and make us His own.

Humbly addressing God, Guru Ji says: "O' God, only You know the inner state (of my mind). It is before You that the final judgment (about me) is going to happen. (O' God, because of) doing millions of misdeeds, I have been going through rounds (of birth and death). But O' my God, forgive me (this time, deeming me as Your own)." (1)

Continuing his submission, Guru Ji says: "O' God my Master, You abide right by my side. O' God, grant the shelter of Your feet to me, Your disciple." (1-pause)

Guru Ji concludes this *shabad* by expressing his full confidence in God's support. He says: "O' my infinite limitless Master, You are highest of the high (and like a) unfathomable (sea of) merits. Nanak says, when after cutting off the noose (of death, You) make one Your servant, then that person doesn't remain dependant upon anyone else." (2-7-35)

The message of this *shabad* is that we should recognize God right in front of us. We should humbly pray to Him to pardon our sins and accept us as His own. If God is pleased with our love and sincerity, He may make us as His own and rid us of dependence on others, as well as any more cycles of births and deaths.

ਸੋਰਠਿ ਮਃ ੫ ॥

sorath mehlaa 5.

ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਰੂ ਗੋਵਿੰਦਾ ਸਗਲ ਮਨੋਰਥ ਪਾਏ ॥

bha-ay kirpaal guroo govindaa sagal
manorath paa-ay.

ਅਸਥਿਰ ਭਏ ਲਾਗਿ ਹਰਿ ਚਰਣੀ ਗੋਵਿੰਦ ਕੇ ਗੁਣ
ਗਾਏ ॥੧॥

asthir bha-ay laag har charnee govind
kay gun gaa-ay. ||1||

ਭਲੇ ਸਮੂਰਤੁ ਪੂਰਾ ॥

ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ ਨਾਮੁ ਜਪਿ ਵਾਜੇ ਅਨਹਦ
ਤੂਰਾ ॥੧॥ ਰਹਾਉ ॥

bhalo samoorat̃ pooraa.

saa^Nt̃ sahj aanand naam jap vaajay
anhad̃ too^{raa}. ||1|| rahaa-o.

ਮਿਲੇ ਸੁਆਮੀ ਪ੍ਰੀਤਮ ਅਪੁਨੇ ਘਰ ਮੰਦਰ
ਸੁਖਦਾਈ ॥

ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਨਾਨਕ ਜਨ ਪਾਇਆ ਸਗਲੀ
ਇਛ ਪੁਜਾਈ ॥੨॥੮॥੩੬॥

milay su-aamee pareetam apunay ghar
mandar sukh-daa-ee.

har naam niDhaan naanak jan paa-i-aa
saglee ichh̃ pujaa-ee. ||2||8||36||

Sorath Mehla -5

In the line before pause in the previous *shabad* (2-6-34), Guru Ji stated: “(O’ my friends), my physician is Guru-God. He administers the panacea of God’s Name in one’s mouth, which cuts away one’s noose of death.” In this *shabad*, he tells us what other blessings a person obtains when the God-like Guru is pleased with that person.

He says: “(O’ my friends), they upon whom the God-like Guru becomes merciful, obtain all the objects of their mind. Because they become stable (and poised) by attuning to God’s feet (the immaculate words of the Guru) and by singing praises of God, the Master of the universe.” (1)

Guru Ji therefore tells us: “(O’ my friends), auspicious is that perfect moment, when by meditating on God’s Name one obtains bliss and the never-ending melody of divine music rings (in one’s heart).” (pause)

In conclusion, Guru Ji says: “(O’ my friends), the person who has met his beloved friend and Master, that person’s home or mansion becomes (peaceful and) comforting. (In short), servant Nanak says, all the wishes of that person have been fulfilled, who has obtained the treasure of God’s Name,” (2-8-36)

The message of this *shabad* is that we should seek the shelter of the Guru (Granth Sahib Ji), and sing praises of God, by attuning our minds to the immaculate words (the *Gurbani*) contained there in. Who knows, by becoming kind, the Guru may bless us also with stability of mind and spiritual joy.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਗੁਰ ਕੇ ਚਰਨ ਬਸੇ ਰਿਦ ਭੀਤਰਿ ਸੁਭ ਲਖਣ ਪ੍ਰਭਿ
ਕੀਨੇ ॥

ਭਏ ਕ੍ਰਿਪਾਲ ਪੂਰਨ ਪਰਮੇਸਰ ਨਾਮ ਨਿਧਾਨ ਮਨਿ
ਚੀਨੇ ॥੧॥

gur kay charan basay rid bhheetar
subh̃ lakh̃añ parabh̃ keenay.

bha-ay kirpaal pooran parmayasr
naam niDhaan man cheenay. ||1||

ਮੇਰੇ ਗੁਰੁ ਰਖਵਾਰੇ ਮੀਤ ॥

ਦੂਣ ਚਊਣੀ ਦੇ ਵਡਿਆਈ ਸੋਭਾ ਨੀਤਾ ਨੀਤ ॥੧॥
ਰਹਾਉ ॥

mayro gur rakhvaaro meet̃.

doon cha-oonee day vadi-aa-ee
sobhaa neetaa neet̃. ||1|| rahaa-o.

ਜੀਅ ਜੰਤ ਪ੍ਰਭਿ ਸਗਲ ਉਧਾਰੇ ਦਰਸਨੁ ਦੇਖਣਹਾਰੇ ॥ jee-a jant̃ parabh sagal uDhaaray
 ਗੁਰ ਪੂਰੇ ਕੀ ਅਚਰਜ ਵਡਿਆਈ ਨਾਨਕ ਸਦ ਗੁਰ pooray kee achraj vadi-aa-ee
 ਬਲਿਹਾਰੇ ॥੨॥੯॥੩੭॥ naanak sad balihaaray. ||2||9||37||

Sorath Mehla-5

In the previous *shabad*, Guru Ji expressed his gratitude and described some of the blessings showered upon him, by his God-like Guru. But that was not the end of it. In this *shabad*, he tells us what other benefits he has obtained from his gracious Guru, and what kind of glory and fame he is enjoying on account of that.

He says: “(O’ my friends, I feel that) God has arranged some special auspicious moments (for me, by virtue of which) Guru's (immaculate) words have been enshrined in my heart. The perfect, all-pervading God has become kind to me, and I have recognized the treasures of Name in my mind.” (1)

Describing his closeness with the Guru, he says: “(O’ my friends), the Guru has become my protector (and savior). He blesses me with manifold glory, (and I am) being honored day after day.” (1-pause)

Guru Ji concludes the *shabad* by saying: “(O’ my friends, it is not just me or chosen few, but such is) the glory of the perfect Guru, (that) God has emancipated all mortals and beings who saw the sight of (the Guru and followed his advice). Therefore, Nanak is always a sacrifice (to the Guru).” (2-9-37)

The message of this *shabad* is that we should always pray to God to show mercy on us and attune us to His feet (the Guru's words, or *Gurbani* in Guru Granth Sahib Ji). So that by reflecting on the immaculate advice of the Guru, we may realize God within ourselves and enjoy the celestial bliss of His presence.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਸੰਚਨਿ ਕਰਉ ਨਾਮ ਧਨੁ ਨਿਰਮਲ ਥਾਤੀ ਅਗਮ
 ਅਪਾਰ ॥
 ਬਿਲਛਿ ਬਿਨੋਦ ਆਨੰਦ ਸੁਖ ਮਾਣਹੁ ਖਾਇ ਜੀਵਹੁ ਸਿਖ
 ਪਰਵਾਰ ॥੧॥

sanchan kara-o naam Dhan
 nirmal thaatee agam apaar.
 bilachh binod aanand sukh
 maanhu khaa-ay jeevhu sikh
 parvaar. ||1||

ਹਰਿ ਕੇ ਚਰਨ ਕਮਲ ਆਧਾਰ ॥
 ਸੰਤ ਪ੍ਰਸਾਦਿ ਪਾਇਓ ਸਚ ਬੋਹਿਥੁ ਚੜਿ ਲੰਘਉ ਬਿਖੁ
 ਸੰਸਾਰ ॥੧॥ ਰਹਾਉ ॥

har kay charan kamal aaDhaar.
 sant̃ parsaad paa-i-o sach bohith
 charh langha-o bikh sansaar.
 ||1|| rahaa-o.

ਭਏ ਕ੍ਰਿਪਾਲ ਪੂਰਨ ਅਬਿਨਾਸੀ ਆਪਹਿ ਕੀਨੀ ਸਾਰ ॥

ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਨੋ ਨਾਨਕ ਨਾਹੀ ਸੁਮਾਰ
॥੨॥੧੦॥੩੮॥

bha-ay kirpaal pooran abhinaasee
aapeh keenee saar.

paykh paykh naanak bigsaano
naanak naahee sumaar.
||2||10||38||

Sorath Mehla-5

In this world everybody tries to earn and amass some kind of wealth. Some try to have big bank balance; others want to build thriving business, while some want to have lots of properties and possessions. In this *shabad*, Guru Ji tells us what kind of wealth he tries to accumulate and earn.

He says: “(O’ my friends, I) amass the immaculate wealth of Name of the everlasting, infinite, and unfathomable (God). O’ the Sikhs and family (members of the Guru, this wealth is so limitless that with great pleasure, you may) live consuming this wealth, and enjoy (spiritual) plays, pleasures, comforts, and bliss.” (1)

But before going further, Guru Ji expresses his gratitude to his Guru for his present blissful state. He says: “(O’ my friends, now) God's immaculate feet have become my anchor, it is by the grace of the saint (Guru) that I have obtained the ever stable ship (of God's Name), riding which I would cross over the poisonous worldly (ocean).” (1-pause)

Finally thanking God for His grace, Guru Ji says: “ (O’ my friends, it is not my own effort, which has brought me all this happiness. I feel that) on His own, the perfect imperishable God took care of me and became kind to me. Nanak feels delighted seeing Him again and again, who has no limit.” (2-10-38)

The message of this *shabad* is that instead of running after worldly riches and possessions, we should try to earn and amass the wealth of God's Name, which not only we would enjoy, but also our friends, relatives, and our generations can enjoy, in spite of consuming it lavishly. Moreover that Name would help us cross over the worldly ocean, and we would be emancipated from any future pains of births and deaths.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰਿ ਪੂਰੈ ਅਪਨੀ ਕਲ ਧਾਰੀ ਸਭ ਘਟ ਉਪਜੀ
ਦਇਆ ॥

ਆਪੇ ਮੇਲਿ ਵਡਾਈ ਕੀਨੀ ਕੁਸਲ ਖੇਮ ਸਭ
ਭਇਆ ॥੧॥

sorath mehlāa 5.

gur poorai apnee kal Dhaaree sabh ghat
upjee da-i-aa.

aapay mayl vadaa-ee keenee kusal
khaym sabh bha-i-aa. ||1||

ਸਤਿਗੁਰੁ ਪੂਰਾ ਮੇਰੈ ਨਾਲਿ ॥

satgur pooraa mayrai naal.

ਪੰਨਾ ੬੧੯

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ਪਾਰਬ੍ਰਹਮੁ ਜਪਿ ਸਦਾ ਨਿਹਾਲ ॥ ਰਹਾਉ ॥

paarbarahm jap sadaa nihaal. rahaa-o.

ਅੰਤਰਿ ਬਾਹਰਿ ਥਾਨ ਥਨੰਤਰਿ ਜਤ ਕਤ ਪੇਖਉ
ਸੋਈ ॥an̄tar baahar thaan thanan̄tar jat̄ kat̄
paykha-o so-ee.ਨਾਨਕ ਗੁਰੁ ਪਾਇਓ ਵਡਭਾਗੀ ਤਿਸੁ ਜੇਵਡੁ
ਅਵਰੁ ਨ ਕੋਈ ॥੨॥੧੧॥੩੯॥naanak gur paa-i-o vad̄bhaagee t̄is
jayvad avar na ko-ee. ||2||11||39||*Sorath Mehla-5*

In the previous *shabad* (2-9-37), Guru Ji advised us that we should always pray to God to show mercy on us and attune us to His feet (the Guru's words). So that by reflecting on the immaculate advice of the Guru we may realize God within ourselves and enjoy the celestial bliss of His presence. In this *shabad*, perhaps referring to the circumstances, when the *Mughal* government of that time was torturing him, Guru Ji is telling us how everybody became kind and merciful to him, and how there was complete peace and happiness for him when his Guru showed mercy on him.

He says: "The perfect Guru has used his power and compassion has welled up in the hearts of all (human beings for me. None of this is due to my efforts, it is) on His own that by uniting all persons with Him, He glorified me, and there is now peace and bliss everywhere." (1)

Therefore, briefly describing his present state of mind, Guru Ji says: "(O' my friends, now I feel that) my perfect Guru is with me, and by meditating on the all pervading God I always feel delighted." (1-pause)

In closing, Guru Ji says: "(O' my friends, now) both within and without, in all places and the places in between, wherever I look, I see only Him. (Therefore) Nanak says, by great good fortune he has obtained such a Guru, whom nobody can equal." (2-11-39)

The message of this *shabad* is that if we humbly seek the Guru's shelter and as per his advice meditate on God's Name, then the Guru blesses us with so many merits that we find happiness all around, all become very kind and friendly to us, and we enjoy the bliss of beholding God in every heart and every place.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਸੂਖ ਮੰਗਲ ਕਲਿਆਣ ਸਹਜ ਧੁਨਿ ਪ੍ਰਭ ਕੇ ਚਰਣ
ਨਿਹਾਰਿਆ ॥sookh mangal kali-aan sahj Dhun
parabh kay charan nihaari-aa.

ਰਾਖਨਹਾਰੈ ਰਾਖਿਓ ਬਾਰਿਕੁ ਸਤਿਗੁਰਿ ਤਾਪੁ
ਉਤਾਰਿਆ ॥੧॥

raakh^hanhaarai raak^hi-o baarik satg^ur
taap utaari-aa. ||1||

ਉਬਰੇ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ ॥
ਜਾ ਕੀ ਸੇਵ ਨ ਬਿਰਥੀ ਜਾਈ ॥ ਰਹਾਉ ॥

ubray satg^ur kee sarⁿaa-ee.
jaa kee sayv na birthee jaa-ee. rahaa-o.

ਘਰ ਮਹਿ ਸੂਖ ਬਾਹਰਿ ਫੁਨਿ ਸੂਖਾ ਪ੍ਰਭ ਅਪੁਨੇ
ਭਏ ਦਇਆਲਾ ॥

ghar meh sook^h baahar fun sook^haa
parab^h apunay b^ha-ay da-i-aalaa.

ਨਾਨਕ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਊ ਮੇਰਾ ਪ੍ਰਭੁ ਹੋਆ
ਕਿਰਪਾਲਾ ॥੨॥੧੨॥੪੦॥

naanak bighan na laagai ko-oo mayraa
parab^h ho-aa kirpaalaa. ||2||12||40||

Sorath Mehla-5

The Fifth Guru (Arjun Dev Ji) had only one son named Hargobind; he was afflicted with some serious illness (probably smallpox), for which at that time there was no cure. People used to resort to some superstitions including worshipping a goddess called *Seetla*. But Guru Ji tried none of those things; instead he reposed his full faith in God and prayed only to Him for His protection. When by God's grace his son was cured, he uttered many *shabads* thanking and praising God for His mercy. This *shabad* appears to be one of those compositions.

Guru Ji says: "When I beheld the sight of God's feet (and listened attentively the soothing advice) of the Guru, peace, joy, happiness, and a blissful tune of poise welled up in me. The Savior saved the child and the true Guru brought down (Hargovind's) fever." (1)

Summarizing, his happiness, Guru Ji says: "(O' my friends), whose service doesn't go in vain, I have been saved by seeking the shelter of that true Guru." (1-pause)

In conclusion, Guru Ji says: " (O' my friends, when) my eternal God became gracious), peace prevailed both in and outside the house. O' Nanak, when my God became kind to me, then no obstruction came (in my life)." (2-12-40)

The message of this *shabad* is that during times of any afflictions or woes, instead of running after some quacks, astrologers, or worshipping any idols, we should seek the shelter of the Guru (Granth Sahib) with true love and devotion and meditate on God's Name. Then God would surely show mercy on us and would rid us of all kinds of physical or mental pains and worries.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਸਾਧੂ ਸੰਗਿ ਭਇਆ ਮਨਿ ਉਦਮੁ ਨਾਮੁ ਰਤਨੁ
ਜਸੁ ਗਾਈ ॥

saaD^hoo sang b^ha-i-aa man u^dam naam
ra^tan jas gaa-ee.

ਮਿਟਿ ਗਈ ਚਿੰਤਾ ਸਿਮਰਿ ਅਨੰਤਾ ਸਾਗਰੁ
ਤਰਿਆ ਭਾਈ ॥੧॥

mit ga-ee chint^āaa simar anant^āaa saagar
tari-aa b^haa-ee. ||1||

ਹਿਰਦੈ ਹਰਿ ਕੇ ਚਰਣ ਵਸਾਈ ॥

ਸੁਖੁ ਪਾਇਆ ਸਹਜ ਧੁਨਿ ਉਪਜੀ ਰੋਗਾ ਘਾਣਿ
ਮਿਟਾਈ ॥ ਰਹਾਉ ॥

hirdai har kay charan vasa-ee.

sukh paa-i-aa sahj Dhun upjee rogaa
ghaan mitaa-ee. rahaa-o.

ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਵਖਾਣਾ ਕੀਮਤਿ ਕਹਣੁ
ਨ ਜਾਈ ॥

ਨਾਨਕ ਭਗਤ ਭਏ ਅਬਿਨਾਸੀ ਅਪੁਨਾ ਪ੍ਰਭੁ
ਭਇਆ ਸਹਾਈ ॥੨॥੧੩॥੪੧॥

ki-aa gun tayray aakh vakhaanaa keemat
kahan na jaa-ee.

naanak bhagat bha-ay abhinaasee apunaa
parabh bha-i-aa sahaa-ee. ||2||13||41||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that during times of any afflictions or woes, instead of running after some quacks, astrologers, or worshipping any idols, we should seek the shelter of the Guru (Granth Sahib) with true love and devotion, and meditate on God's Name. Then our true Guru would surely show mercy on us and would rid us of all kinds of physical or mental pains and worries. In this *shabad*, Guru Ji shares his own experience and tells us what kinds of blessings he obtained when joining the society of the saints, he sang praises of God.

He says: “(O’ my friends), in the company of saints, an inspiration welled up in my mind, I meditated on the jewel-like (valuable God’s) Name and sang praises (of God. In this way), by meditating on the infinite (God), O’ my brothers, my anxiety was removed, and I swam across the sea (of worldly existence).” (1)

Continuing to describe the blessings obtained by him, Guru Ji says: “(O’ my friends, when in the company of saints) I enshrined the (loving remembrance of the) lotus feet of God in my heart, I obtained peace and a sweet divine melody of equipoise started ringing in my mind, which obliterated the multitude of ailments.” (pause)

Guru Ji concludes this *shabad* by expressing his gratitude. So addressing God, he says: “(O’ God), which of Your merits, may I utter and describe, (because) their value cannot be expressed. Nanak (says that) his God has become his helper, and he has become a (true) devotee of that imperishable (Being).” (2-13-41).

The message of this *shabad* is that if we want to have guidance and a motivation to meditate on God's Name, which is the cure for all woes; then we should seek the company of the saintly persons. In that company, we would automatically have the zeal and eagerness to meditate on the immaculate Name of God and sing His praises; then God would become merciful on us, all our sorrows and sufferings would end, and we would start enjoying the inner divine music and state of equipoise.

ਸੋਰਠਿ ਮਃ ੫ ॥

sorath mehlāa 5.

ਗਏ ਕਲੇਸ ਰੋਗ ਸਭਿ ਨਾਸੇ ਪ੍ਰਭਿ ਅਪੁਨੈ
ਕਿਰਪਾ ਧਾਰੀ ॥

ਆਠ ਪਹਰ ਆਰਾਧਹੁ ਸੁਆਮੀ ਪੂਰਨ ਘਾਲ
ਹਮਾਰੀ ॥੧॥

ਹਰਿ ਜੀਉ ਤੂ ਸੁਖ ਸੰਪਤਿ ਰਾਸਿ ॥
ਰਾਖਿ ਲੈਹੁ ਭਾਈ ਮੇਰੇ ਕਉ ਪ੍ਰਭ ਆਗੈ
ਅਰਦਾਸਿ ॥ ਰਹਾਉ ॥

ਜੋ ਮਾਗਉ ਸੋਈ ਸੋਈ ਪਾਵਉ ਅਪਨੇ ਖਸਮ
ਭਰੋਸਾ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਓ ਮਿਟਿਓ ਸਗਲ
ਅੰਦੇਸਾ ੨॥੧੪॥੪੨॥

ga-ay kalays rog sabh naasay parabh
apunai kirpaa Dhaaree.

aath pahar aaraaDhahu su-aamee
pooran ghaal hamaaree. ||1||

har jee-o too sukh sampat raas.
raakh lai hu bhaa-ee mayray ka-o
parabh aagai ardaas. rahaa-o.

jo maaga-o so-ee so-ee paava-o apnay
 khasam bharosaa.

kaho naanak gur poora bhayti-o miti-o
sagal andaysaa. ||2||14||42||

Sorath Mehla-5

In the previous *shabad* (2-12-40), Guru Ji advised us that during times of any afflictions or woes, instead of running after some quacks, astrologers, or worshipping any idols, we should seek the shelter of the Guru with true love and devotion, and meditate on God's Name. Then God would surely show mercy on us and would rid us of all kinds of physical or mental pains and worries. In this *shabad*, Guru Ji again describes, how in all humility he prayed for the welfare of his own son, what kind of complete faith he had in the mercy of God, and how grateful he is to God for showing His mercy on him, and for saving his son from a life-threatening disease.

He says: "(O' my friends), my God has shown His mercy and my troubles and afflictions have all hastened away. Therefore, O' my dear saints, meditate on (that God) at all times (by whose grace), my effort has become fruitful." (1)

Describing how he prayed to God, he says: "(O' my friends, I only humbly said:) 'O' my dear God, You are my source of happiness, wealth and capital; please save my brother (like son); this is my prayer before (You, O') God.'" (pause)

Guru Ji concludes the *shabad* by showing us the kind of firm faith he has in God. He says: "(O' my friends), I have (so much) faith in my Master that whatever I beg from Him I obtain that. (Further, I) Nanak say, 'I have obtained the perfect Guru, (by whose grace) all my fear has been removed.'" (2-14-42)

The message of this *shabad* is that we should have complete faith in our Guru and God, and whenever, we have any problem, we should seek the guidance of the Guru, and beg only from God whatever we need.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਗਲਾ ਦੂਖੁ
ਮਿਟਾਇਆ ॥

simar simar gur satgur apnaa saglaa
dookh mitaa-i-aa.

ਤਾਪ ਰੋਗੁ ਗਏ ਗੁਰ ਬਚਨੀ ਮਨ ਇਛੇ ਫਲ
ਪਾਇਆ ॥੧॥

taap rog ga-ay gur bachnee man ichhay
fal paa-i-aa. ||1||

ਮੇਰਾ ਗੁਰੁ ਪੂਰਾ ਸੁਖਦਾਤਾ ॥

mayraa gur pooraa sukh-daaṭa.

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਪੂਰਨ ਪੁਰਖੁ
ਬਿਧਾਤਾ ॥ ਰਹਾਉ ॥

karan kaaran samrath su-aamee pooran
purakh biḍhaaṭaa. rahaa-o.

ਅਨੰਦ ਬਿਨੋਦ ਮੰਗਲ ਗੁਣ ਗਾਵਹੁ ਗੁਰ ਨਾਨਕ ਭਏ
ਦਇਆਲਾ ॥

anand binod mangal gun gaavhu gur
naanak bha-ay da-i-aalaa.

ਜੈ ਜੈ ਕਾਰ ਭਏ ਜਗ ਭੀਤਰਿ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ
ਰਖਵਾਲਾ ॥੨॥੧੫॥੪੩॥

jai jai kaar bha-ay jag bheetar ho-aa
paarbarahm rakhvaalaa. ||2||15||43||

Sorath Mehla 5

Guru Ji concluded the previous *shabad* by stating that he has so much faith in his Master that whatever he begs from Him he obtains. He has obtained the perfect Guru, by whose grace all his doubt has been removed. In this *shabad*, Guru Ji describes again how by meditating on God, he got rid of all pain and obtained bliss for himself, and his family, particularly for his son.

He says: “By repeatedly meditating on my true Guru, I have got rid of all my sorrow. Just by the words of the Guru, all the ailments, and fevers (afflicting my son) have vanished, and I have obtained the fruit of my heart’s desire.” (1)

Therefore, Guru Ji proclaims: “(O’ my friends), my Guru is the giver of complete comfort and peace. He is the cause of all causes, the all-powerful master, the perfect person, and the architect of our destiny.” (pause)

In conclusion, Guru Ji invites us all and says: “(O’ my friends), sing songs of joy and praise, because Guru Nanak has become merciful on us, God has become our Savior, and our glory rings throughout the world.” (2-15-43)

The message of this *shabad* is that in case we want to get rid of all our worries, pains, and maladies, and if we want to enjoy glory and honor in the world, then we should seek the shelter of the Guru and under his guidance sing praises of God.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਹਮਰੀ ਗਣਤ ਨ ਗਣੀਆ ਕਾਈ ਅਪਣਾ ਬਿਰਦੁ
ਪਛਾਣਿ ॥

hamree ganat na ganee-aa kaa-ee
apnaa birad pachhaan.

ਹਾਥ ਦੇਇ ਰਾਖੇ ਕਰਿ ਅਪੁਨੇ ਸਦਾ ਸਦਾ ਰੰਗੁ ਮਾਣਿ
॥੧॥

haath day-ay raakhay kar apunay
sadaa sadaa rang maan. ||1||

ਸਾਚਾ ਸਾਹਿਬੁ ਸਦ ਮਿਹਰਵਾਣ ॥
ਬੰਧੁ ਪਾਇਆ ਮੇਰੈ ਸਤਿਗੁਰਿ ਪੂਰੈ ਹੋਈ ਸਰਬ
ਕਲਿਆਣ ॥ ਰਹਾਉ ॥

saachaa saahib sad miharvaan.
bandh paa-i-aa mayrai satgur poorai
ho-ee sarab kali-aan. rahaa-o.

ਜੀਉ ਪਾਇ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਦਿਤਾ ਪੈਨਣੁ ਖਾਣੁ
॥

jee-o paa-ay pind Jin saaJi-aa ditaa
painan khaan.

ਅਪਣੇ ਦਾਸ ਕੀ ਆਪਿ ਪੈਜ ਰਾਖੀ ਨਾਨਕ ਸਦ
ਕੁਰਬਾਣੁ ॥੨॥੧੬॥੪੪॥

apnay daas kee aap paij raakhee
naanak sad kurbaan. ||2||16||44||

Sorath Mehla-5

This and the previous five *shabads* are kind of a series of *shabads* uttered by the Fifth Guru (Arjun Dev Ji) to thank and praise God, for saving his son (from some terrible ailment) and ridding him of all other pains and anguishes. In this *shabad*, Guru Ji wants to clarify another concept that we should not be proud of any of our own efforts or perform certain rituals, and then expect God to pay us in return. Rather we should realize that whenever God listens to our prayers and dispels our pains or sufferings, He does it out of His own compassionate nature, regardless of our shortcomings or merits. Therefore, we should always be humble and thankful to Him and have faith that it is God's own tradition of mercy and compassion that He always saves his devotees and His beloveds.

So in that sense Guru Ji says: “(O’ my friends, God) didn’t take into account my (merits or faults), but realizing His own tradition, he extended His hand and has saved His own people, by virtue of which I always enjoy His love.” (1)

Describing the blessing showered upon him by God, Guru Ji says: “The true God is always merciful. My perfect true Guru has put a stop (on my problems, including the afflictions of my son, so) now there is bliss all around.” (pause)

Guru Ji concludes the *shabad* by expressing his gratitude to God, and says: “I, Nanak, am always a sacrifice (to that God), who instilling life created and embellished this body of mine, gave me food and dress, and who has Himself preserved the honor of His servant.” (2-16-44)

The message of this *shabad* is that whenever we are in trouble or we need help or protection of God, we should not go to Him and say: “O’ God I did so much worship or meditation for You, therefore do this or that thing for me. Instead, in all humility we should say: “O’ God, please don’t take into account my shortcomings, but in accordance with Your own tradition of protecting your servants and devotees, save me from this trouble also.”

ਪੰਨਾ ੬੨੦

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ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਦੁਰਤੁ ਗਵਾਇਆ ਹਰਿ ਪ੍ਰਭਿ ਆਪੇ ਸਭੁ ਸੰਸਾਰੁ
ਉਬਾਰਿਆ ॥

durat̃ gavāa-i-aa har parabḥ aapay
sabḥ sansaar ubaari-aa.

ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਅਪਣਾ ਬਿਰਦੁ
ਸਮਾਰਿਆ ॥੧॥

paarbrahm parabḥ kirpaa Dhaaree
apṇaa birad̃ samaari-aa. ||1||

ਹੋਈ ਰਾਜੇ ਰਾਮ ਕੀ ਰਖਵਾਲੀ ॥

ho-ee raajay raam kee rakḥvaalee.

ਸੂਖ ਸਹਜ ਆਨਦ ਗੁਣ ਗਾਵਹੁ ਮਨੁ ਤਨੁ ਦੇਹ
ਸੁਖਾਲੀ ॥ ਰਹਾਉ ॥

sookḥ sahj aanad̃ guṇ gaavhu man
tañ dayh sukḥaalee. rahaa-o.

ਪਤਿਤ ਉਧਾਰਣੁ ਸਤਿਗੁਰੁ ਮੇਰਾ ਮੋਹਿ ਤਿਸ ਕਾ
ਭਰਵਾਸਾ ॥

patit̃ uDhaarañ satgur mayraa mohi
tis kaa bharvaasaa.

ਬਖਸਿ ਲਏ ਸਭਿ ਸਚੈ ਸਾਹਿਬਿ ਸੁਣਿ ਨਾਨਕ ਕੀ
ਅਰਦਾਸਾ ॥੨॥੧੭॥੪੫॥

bakhas la-ay sabḥ sachai saahib suñ
naanak kee ardaasaa. ||2||17||45||

Sorath Mehla-5

This *shabad* seems to be uttered by the fifth Guru Ji on an occasion when a very tragic epidemic or disaster that was about to befall, but it was somehow averted. In this *shabad*, he expresses gratitude to God on behalf of all the people.

Guru Ji says: “(O’ my friends), on His own the reverend God has dispelled the impending calamity and has saved the entire world, and thus (God) has lived up to His tradition.” (1)

Summarizing this event, Guru Ji says: “(O’ my friends), the protection by God, the king has come to play (in this event. Therefore I suggest that you all) sing praises (of God; by doing so, you would obtain) peace, poise, and bliss, and your mind, body, and soul would become comfortable.” (pause)

In conclusion, Guru Ji says: “(O’ my friends), my God is the savior of sinners; I have (full) faith in Him. Listening to the prayer of Nanak, the true God has forgiven (all, and saved the world from a tremendous calamity).” (2-17-45)

The message of this *shabad* is that if facing big tragedies or imminent disaster, we pray to God with full faith and reliance in Him, in accordance with His own tradition, He definitely saves us.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਬਖਸਿਆ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰਿ ਸਗਲੇ ਰੋਗ
ਬਿਦਾਰੇ ॥

ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਣੀ ਉਬਰੇ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ
॥੧॥

bakh̥si-aa paarbarahm parmaysar
saglay rog bid̥aaray.

gur pooray kee sar̃nee ubray kaaraj
sagal savaaray. ||1||

ਹਰਿ ਜਨਿ ਸਿਮਰਿਆ ਨਾਮ ਅਧਾਰਿ ॥
ਤਾਪੁ ਉਤਾਰਿਆ ਸਤਿਗੁਰਿ ਪੂਰੈ ਅਪਣੀ ਕਿਰਪਾ
ਧਾਰਿ ॥ ਰਹਾਉ ॥

har jan simri-aa naam aDhaar.
taap utaari-aa satgur poorai ap̃nee
kirpaa Dhaar. rahaa-o.

ਸਦਾ ਅਨੰਦ ਕਰਹ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਗੋਵਿੰਦੁ
ਗੁਰਿ ਰਾਖਿਆ ॥

ਵਡੀ ਵਡਿਆਈ ਨਾਨਕ ਕਰਤੇ ਕੀ ਸਾਚੁ ਸਬਦੁ
ਸਤਿ ਭਾਖਿਆ ॥੨॥੧੮॥੪੬॥

sadaa anand karah mayray pi-aaray har
govind gur raakhi-aa.

vadee vadi-aa-ee naanak kartay kee
saach sabad sat̃ bhaakhi-aa.
||2||18||46||

Sorath Mehla-5

This *shabad* again is a humble expression of fifth Guru Ji's sense of gratefulness to God for curing his son Hargovind of the dreaded disease of smallpox, for which there was no cure at that time. Guru Ji thinks it as God's special favor.

Therefore, he says: "(O' my friends), the all-pervading God has become gracious, and He has dispelled all my maladies. By seeking shelter of the perfect Guru, I have been saved, and all my tasks have been (successfully) accomplished." (1)

Instead of assigning any credit for this cure to his own efforts, Guru Ji humbly describes this as special favor of Guru and God on him, and says: "(I, a devotee of God, only meditated on the support of His Name, (but) it was the true Guru, who showing his mercy, dispelled the fever (and cured my son)." (pause)

In conclusion, Guru Ji says: "(O' my friends), God has saved Hargovind, so I continuously enjoy a state of bliss. O' Nanak, great is the glory of the Creator; (this is what the Guru's) true word and his discourse (say)." (2-18-46)

The message of this *shabad* is that whenever we are very worried about the health or safety of our loved ones, we should sincerely seek the shelter of the Guru and under his shelter meditate on God's Name.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਭਏ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ ॥

bha-ay kirpaal su-aamee mayray tit
saachai darbaar.ਸਤਿਗੁਰਿ ਤਾਪੁ ਗਵਾਇਆ ਭਾਈ ਠਾਂਢਿ ਪਈ
ਸੰਸਾਰਿ ॥satgur taap gavaa-i-aa bhāa-ee thaa^Ndh
pa-ee sansaar.ਅਪਣੇ ਜੀਅ ਜੰਤ ਆਪੇ ਰਾਖੇ ਜਮਹਿ ਕੀਓ
ਹਟਤਾਰਿ ॥੧॥apnay jee-a jant aapay raakhay jameh
kee-o hattaar. ||1||

ਹਰਿ ਕੇ ਚਰਣ ਰਿਦੈ ਉਰਿ ਧਾਰਿ ॥

har kay charan ridai ur Dhaar.

ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਭਾਈ ਦੁਖ ਕਿਲਬਿਖ
ਕਾਟਣਹਾਰੁ ॥੧॥ ਰਹਾਉ ॥sadaa sadaa parabh simree-ai bhāa-ee
dukh kilbikh kaatanhaar. ||1|| rahaa-o.ਤਿਸ ਕੀ ਸਰਣੀ ਉਬਰੈ ਭਾਈ ਜਿਜਿਨਿ ਰਚਿਆ ਸਭੁ
ਕੋਇ ॥tis kee sarnee oobrai bhāa-ee jin
rachi-aa sabh ko-ay.

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਸੋ ਭਾਈ ਸਚੈ ਸਚੀ ਸੋਇ ॥

karan kaaran samrath so bhāa-ee
sachai sachee so-ay.ਨਾਨਕ ਪ੍ਰਭੁ ਧਿਆਈਐ ਭਾਈ ਮਨੁ ਤਨੁ ਸੀਤਲੁ
ਹੋਇ ॥੨॥੧੯॥੪੭॥naanak parabhoo Dhi-aa-ee-ai bhāa-ee
man tan seetal ho-ay. ||2||19||47||

Sorath Mehla-5

In this *shabad*, also, Guru Ji expresses his gratitude to God, and describes how God has become merciful on him and saved his son from a terrible affliction. On the basis of his personal experience, he has some practical advice for us also.

Guru Ji says: “In that true court, my Master became merciful on me. (O’ my friends), the true Guru dispelled the fever (of my son, and I felt so good, as if) peace prevailed in the entire world. (In this way, God) Himself saved His creatures and beings, therefore the demons of death (were left unoccupied, as if they) had gone on strike.” (1)

Therefore on the basis of his personal experience, Guru Ji advises us and says: “O’ my friends, enshrining His feet (His Love) in our heart ever and forever, we should meditate on God, (because He) is the dispeller of sorrows.” (1-pause)

In conclusion, Guru Ji says: “O’ brothers, we have been saved in the shelter of Him who has created everybody. O’ brothers, He is so powerful, that He is the cause and doer of everything. Eternal is the glory of true (God). Nanak says, O’ brothers, we should meditate on God (by doing so), our mind and body feel comforted.” (2-19-47)

The message of this *shabad* is that if we want to obtain relief from the physical ailments or psychological worries, then we should seek the shelter of the Guru and under his guidance meditate on God's Name, so that He may become merciful on us and rid us of all our woes.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਸੰਤਹੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥
ਸੁਖ ਸਾਗਰ ਪ੍ਰਭੁ ਵਿਸਰਉ ਨਾਹੀ ਮਨ ਚਿੰਦਿਅੜਾ
ਫਲੁ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

sant̃ahu har har naam Dhi-aa-ee.
sukh saagar parabḥ visra-o naahee man
chindī-arḥaa fal paa-ee. ||1|| rahaa-o.

ਸਤਿਗੁਰਿ ਪੂਰੈ ਤਾਪੁ ਗਵਾਇਆ ਅਪਣੀ ਕਿਰਪਾ
ਧਾਰੀ ॥
ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਭਏ ਦਇਆਲਾ ਦੁਖੁ ਮਿਟਿਆ ਸਭ
ਪਰਵਾਰੀ ॥੧॥

satgur poorai t̃aap gavāa-i-aa apṇee
kirpaa Dhaaree.
paarbarahm parabḥ bḥa-ay da-i-aalaa
dukh miti-aa sabḥ parvaaree. ||1||

ਸਰਬ ਨਿਧਾਨ ਮੰਗਲ ਰਸ ਰੂਪਾ ਹਰਿ ਕਾ ਨਾਮੁ
ਅਧਾਰੋ ॥
ਨਾਨਕ ਪਤਿ ਰਾਖੀ ਪਰਮੇਸਰਿ ਉਧਰਿਆ ਸਭੁ
ਸੰਸਾਰੋ ॥੨॥੨੦॥੪੮॥

sarab niDhaan mangal ras roopaa har
kaa naam aDhaaro.
naanak pat̃ raakḥee parmaysar uDhri-aa
sabḥ sansaaro. ||2||20||48||

Sorath Mehla-5

We have to marvel at our fifth Guru who is singing and uttering one hymn after another in praise of God for curing his son; here we are such thankless persons that what to speak of singing *shabads* in His praise, we do not truly thank Him even once, in spite of His so many favors upon us and our family members.

Once again, sharing his inner most thoughts, he says: "O' my respected saints, I wish that I may keep meditating on God's Name. I may never forget God, the ocean of peace, (and in this way, I may keep) obtaining the fruit of my heart's desire." (1-pause)

Explaining why he feels so grateful, Guru Ji says: "By showing His mercy, the perfect Guru has dispelled the affliction (of my son); the transcendent God has become merciful, and the suffering of my entire family has ended." (1)

In conclusion, Guru Ji says: "(O' my dear friend), God's Name is my main prop. It is the treasure of all joy, nectar, and beauty. Nanak says God has saved his honor, (and he feels as if) the entire world has been saved." (2-20-48)

The message of this *shabad* is that God is the treasure of all bliss and happiness, and we should never forsake His Name from our mind, then all our troubles would end and all our wishes fulfilled.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਮੇਰਾ ਸਤਿਗੁਰੁ ਰਖਵਾਲਾ ਹੋਆ ॥
ਧਾਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਹਾਥ ਦੇ ਰਾਖਿਆ ਹਰਿ ਗੋਵਿੰਦੁ ਨਵਾ
ਨਿਰੋਆ ॥੧॥ ਰਹਾਉ ॥

mayraa satgur rakhvaalaa ho-aa.
Dhaar kirpaa parabh haath day
raakhi-aa har govid navaa niro-aa.
||1|| rahaa-o.

ਤਾਪੁ ਗਇਆ ਪ੍ਰਭਿ ਆਪਿ ਮਿਟਾਇਆ ਜਨ ਕੀ ਲਾਜ
ਰਖਾਈ ॥
ਸਾਧਸੰਗਤਿ ਤੇ ਸਭ ਫਲ ਪਾਏ ਸਤਿਗੁਰ ਕੈ ਬਲਿ
ਜਾਂਈ ॥੧॥

taap ga-i-aa parabh aap mitaa-i-aa
jan kee laaj rakhaa-ee.
saaDhsangat tay sabh fal paa-ay
satgur kai bal jaa^N-ee. ||1||

ਹਲਤੁ ਪਲਤੁ ਪ੍ਰਭ ਦੋਵੈ ਸਵਾਰੇ ਹਮਰਾ ਗੁਣੁ ਅਵਗੁਣੁ ਨ
ਬੀਚਾਰਿਆ ॥

halat palat parabh dovai savaaray
hamraa gun avgun na beechaari-aa.

ਪੰਨਾ ੬੨੧

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ਅਟਲ ਬਚਨੁ ਨਾਨਕੁ ਗੁਰ ਤੇਰਾ ਸਫਲ ਕਰੁ ਮਸਤਕਿ
ਧਾਰਿਆ ॥੨॥੨੧॥੪੯॥

atal bachan naanak gur tayraa safal
kar mastak Dhaari-aa. ||2||21||49||

Sorath Mehla-5

This *shabad* is also an expression of Guru Ji's happiness and sense of gratitude on the recovery of his son Hargovind from the then life-threatening ailment of smallpox.

He says: "(O' my friends), my true Guru has become my savior; showing His mercy and extending His hand, God has saved my son Hargovind, and now he is completely hail and hearty." (1-pause)

Continuing to express his gratitude, Guru Ji says: "The fever is gone, God has Himself banished it and saved the honor of His slave. I am a sacrifice to the true Guru; from the company of saints, I have obtained all the rewards." (1)

Showing complete humility and gratitude, Guru Ji says: "(O' my friends, God) did not take into account my merits or faults, but He embellished both this and the next life of mine (by blessing me with peace in this life and ensuring honor for me in His court). I therefore, say: "O' Guru Nanak, never failing is your word; you have saved me (by extending your mercy and protection on me), by placing your auspicious hand upon my forehead" (2-19-47)

The message of this *shabad* is that when we have complete faith in our true Guru; then God Himself saves us by extending His personal protection and saves us from all troubles or maladies.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਜੀਅ ਜੰਤ੍ਰੁ ਸਭਿ ਤਿਸ ਕੇ ਕੀਏ ਸੋਈ ਸੰਤ ਸਹਾਈ ॥

jee-a janṭar sabh tīs kay kee-ay so-ee
sanṭ sahaa-ee.ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਪੂਰਨ ਭਈ ਬਡਾਈ
॥੧॥apunay sayvak kee aapay raakhai
pooran bha-ee badaa-ee. ||1||

ਪਾਰਬ੍ਰਹਮ ਪੂਰਾ ਮੇਰੈ ਨਾਲਿ ॥

paarbarahm poora mayrai naal.

ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਸਭ ਰਾਖੀ ਹੋਏ ਸਰਬ ਦਇਆਲ
॥੧॥ ਰਹਾਉ ॥gur poorai pooree sabh raakhee ho-ay
sarab da-i-aal. ||1|| rahaa-o.ਅਨਦਿਨੁ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਏ ਜੀਅ ਪ੍ਰਾਨ ਕਾ
ਦਾਤਾ ॥an-din naanak naam Dhi-aa-ay jee-a
paraan kaa daataa.ਅਪੁਨੇ ਦਾਸ ਕਉ ਕੰਠਿ ਲਾਇ ਰਾਖੈ ਜਿਉ ਬਾਰਿਕ
ਪਿਤ ਮਾਤਾ ॥੨॥੨੨॥੫੦॥apunay daas ka-o kanth laa-ay raakhai
ji-o baarik pit maataa. ||2||22||50||

Sorath Mehla-5

In so many of the previous *shabads*, Guru Ji praised and thanked God many times for curing his son Hargovind. In this *shabad*, he draws a conclusion and gives us his advice on the basis of his personal experience.

He says: “(O’ my friends), all beings and creatures have been created by that (God), and He alone is the support of the saints. He Himself protects the honor of His servant and his honor remains perfectly intact.”(1)

Talking about himself, Guru Ji says: “(O’ my friends), the perfect, all-pervading God is (always) with me. The perfect Guru has completely preserved my honor in every way, and all (people) have become kind towards me.” (1-pause)

Guru Ji concludes the *shabad* by expressing his gratitude to God (and indirectly suggests us what should we do when He blesses us with any favors or saves us from any danger. He says: “Day and night, Nanak meditates on the Name (of that God), who is the giver of life and life breath. Hugging him to His bosom, He saves His servant, just as a father or mother (protects and loves his or her child).” (2-20-50)

The message of this *shabad* is that just as a child has full faith in his mother and father, we should have complete faith in our Guru and God. Then surely God will save us and protect our honor and would also love every one of us. Further, before and after receiving any favors, we should continuously keep remembering and thanking God for His love and kindness.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੩ ਚਉਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਿਲਿ ਪੰਚਹੁ ਨਹੀ ਸਹਸਾ ਚੁਕਾਇਆ ॥
ਸਿਕਦਾਰਹੁ ਨਹ ਪਤੀਆਇਆ ॥
ਉਮਰਾਵਹੁ ਆਗੈ ਝੋਰਾ ॥
ਮਿਲਿ ਰਾਜਨ ਰਾਮ ਨਿਬੋਰਾ ॥੧॥

ਅਬ ਢੂਢਨ ਕਤਹੁ ਨ ਜਾਈ ॥
ਗੋਬਿੰਦ ਭੇਟੇ ਗੁਰ ਗੋਸਾਈ ॥ ਰਹਾਉ ॥

ਆਇਆ ਪ੍ਰਭ ਦਰਬਾਰਾ ॥
ਤਾ ਸਗਲੀ ਮਿਟੀ ਪ੍ਰਕਾਰਾ ॥
ਲਬਧਿ ਆਪਣੀ ਪਾਈ ॥
ਤਾ ਕਤ ਆਵੈ ਕਤ ਜਾਈ ॥੨॥

ਤਹ ਸਾਚ ਨਿਆਇ ਨਿਬੋਰਾ ॥
ਊਹਾ ਸਮ ਠਾਕੁਰੁ ਸਮ ਚੋਰਾ ॥
ਅੰਤਰਜਾਮੀ ਜਾਨੈ ॥
ਬਿਨੁ ਬੋਲਤ ਆਪਿ ਪਛਾਨੈ ॥੩॥

ਸਰਬ ਥਾਨ ਕੋ ਰਾਜਾ ॥
ਤਹ ਅਨਹਦ ਸਬਦ ਅਗਾਜਾ ॥
ਤਿਸੁ ਪਹਿ ਕਿਆ ਚਤੁਰਾਈ ॥
ਮਿਲੁ ਨਾਨਕ ਆਪੁ ਗਵਾਈ ॥੪॥੧॥੫॥

sorath mehlā 5 ghar 3 cha-upday
ik-oⁿkaar satgur parsaad.

mil panchahu nahee sahsaa chukaa-i-aa.
sikdaarahu nah patēe-aa-i-aa.
umraavahu aagai jhayraa.
mil raajan raam nibayraa. ||1||

ab dhoodhan katahu na jaa-ee.
gobid bhaytay gur gosaa-ee. rahaa-o.

aa-i-aa parab darbaaraa.
taa saglee mitee pookaaraa.
labaDh aapnee paa-ee.
taa kat aavai kat jaa-ee. ||2||

taḥ saach ni-aa-ay nibayraa.
oohaa sam thaakur sam chayraa.
antarjaamee jaanai.
bin bolat aap pachhaanai. ||3||

sarab thaan ko raajaa.
taḥ anhad sabaḍ agaajaa.
tis peh ki-aa chaturaa-ee.
mil naanak aap gavaa-ee. ||4||1||51||

Sorath Mehla-5

Ghar-3 Chaupadaas

Most of us always remain in a kind of mental struggle and conflict between our dark impulses for lust, anger, and greed, etc. on one side and our moral and ethical values echoed by our conscience or inner voice on the other. We often find ourselves unable to decide between the two paths, and sometimes go to different experts or wise men for advice. But even they are unable to fully resolve the conflict of our mind. In this *shabad* Guru Ji metaphorically compares these inner impulses to the physical enemies or rivals who are trying to bother him on the basis of their worldly power and influence; he shares with us how he resolved this conflict and obtained true justice and relief.

Sharing his experience, Guru Ji metaphorically says: “(O’ my friends, even after discussing) collectively (among themselves), the elect (of my village) did not remove

my doubt, nor the (village) chiefs satisfied me. (I placed my) dispute before the rulers (as well, but they too didn't do any justice. Ultimately after) meeting God the king, (my dispute with the inner impulses) was finally resolved." (1)

Therefore, describing his present state of mind, Guru Ji says: "(O' my friends, since the time) I have met God, the Guru and the Master of the universe, I don't go searching anywhere (for resolving any conflicts in my mind)." (pause)

Describing the satisfaction and peace of mind, he obtained from the court of God, Guru Ji says: "(O' my friends), when I reached the court of God, all the cries (and disturbing thoughts of my mind) were stilled. (In this way, when) I obtained what I was seeking for, (then the wandering of my mind ceased, and there was no need) to come or go anywhere." (2)

Now Guru Ji tells us some of the features of the court of God. He says: "(O' my friends, in that court), the judgment is always based on truth and justice. There the master and the servant are considered on equal footing (and no partiality is shown towards the master or any one else because of one's riches or power. Furthermore, God is the) inner knower (of our hearts, and without the need for any witnesses, or other proofs), He knows (everything), and without anybody speaking, He Himself recognizes (who is right and who is wrong)." (3)

In conclusion, Guru Ji says: "(O' my friends, that God) is the king of all places. There in His presence rings the non-stop melody of bliss. No one can outsmart that (God) Therefore, Nanak says that shedding our self-conceit, (we should try to) meet Him." (4-1-51)

The message of this *shabad* is that in case we have any kinds of conflicts or doubts in our mind, then instead of going to any scholars or other authorities, we should pray to God to remove all our doubts and guide us. Then God would Himself bless us with the right guidance, and settle all the disturbing conflicts of our mind. Further, we should remember that God is the inner knower of hearts, and He knows everything happening within or without us. Therefore we should not try to play smart with Him, because sooner or later, He would justly reward or punish us for all our good or bad deeds.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਇਹੁ ॥
ਘਰਿ ਬੈਠੇ ਗੁਰੂ ਧਿਆਇਹੁ ॥
ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਕਹਿਆ ॥
ਸੋ ਸੁਖੁ ਸਾਚਾ ਲਹਿਆ ॥੧॥

hirdai naam vasaa-iho.
ghar baithay guroo Dhi-aa-iho.
gur poorai sach kahi-aa.
so sukh saachaa lahi-aa. ||1||

ਅਪੁਨਾ ਹੋਇਓ ਗੁਰੁ ਮਿਹਰਵਾਨਾ ॥
ਅਨਦ ਸੂਖ ਕਲਿਆਣ ਮੰਗਲ ਸਿਉ ਘਰਿ ਆਏ ਕਰਿ
ਇਸਨਾਨਾ ॥ਰਹਾਉ॥

apunaa ho-i-o gur miharvaanaa.
anaḍ sookh kali-aan mangal si-o ghar
aa-ay kar isnaanaa. rahaa-o.

ਸਾਚੀ ਗੁਰ ਵਡਿਆਈ ॥
ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥
ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹਾ ॥
ਗੁਰ ਭੇਟਤ ਮਨਿ ਓਮਾਹਾ ॥੨॥

saachee gur vadi-aa-ee.
taa kee keemaṭ kahaṇ na jaa-ee.
sir saahaa paatīsaahaa.
gur bhaytaṭ man omaahaa. ||2||

ਸਗਲ ਪਰਾਛਤ ਲਾਥੇ ॥
ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਕੈ ਸਾਥੇ ॥
ਗੁਣ ਨਿਧਾਨ ਹਰਿ ਨਾਮਾ ॥
ਜਪਿ ਪੂਰਨ ਹੋਏ ਕਾਮਾ ॥੩॥

sagal paraachhaṭ laathay.
mil saaDhsangat kai saathay.
gun niDhaan har naamaa.
jap pooran ho-ay kaamaa. ||3||

ਗੁਰਿ ਕੀਨੋ ਮੁਕਤਿ ਦੁਆਰਾ ॥
ਸਭ ਸ੍ਰਿਸਟਿ ਕਰੈ ਜੈਕਾਰਾ ॥
ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰੈ ਸਾਥੇ ॥
ਜਨਮ ਮਰਣ ਭੈ ਲਾਥੇ ॥੪॥੨॥੫੨॥

gur keeno mukat du-aaraa.
sabh sarisat karai jaikaaraa.
naanak parabh mayrai saathay.
janam maran bhai laathay.
||4||2||52||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that in case we have any kinds of conflicts or doubts in our mind, then instead of going to any scholars or other authorities, we should pray to God to remove all our doubts and guide us. Then God would Himself bless us with the right guidance and settle all the disturbing conflicts in our mind. In this *shabad*, on the basis of his personal experience he tells us, what kinds of blessings we obtain by meeting the Guru.

He says: “O’ my friends, enshrine the Name (of God) in your mind, and while sitting in your home keep meditating on your Guru. This is the truth which the perfect Guru has uttered (and whosoever has acted on this advice) has obtained true happiness.” (1)

Sharing with us the blessings obtained by him by following the guidance of his Guru, he says: “My Guru has become merciful on me, and I feel as if I have returned to my home after bathing in so many joys, pleasure, and happiness, (and now my mind is in a state of peace and bliss).” (1-pause)

Therefore, Guru Ji proclaims: “(O’ my friends), true is the glory of the Guru, his worth cannot be described. (The Guru) is the king of kings, and upon meeting such a Guru, one’s mind feels inspired (to meditate on God’s Name).” (2)

Continuing to describe the blessings received from the Guru, he says: “(O’ my friends), on joining the saint (Guru’s) congregation, all (my) sins were washed off. (In Guru’s congregation), by meditating on God’s Name, the treasure of merits, all one’s tasks are accomplished.” (3)

In closing, he says: “(By this gift of God's Name), the Guru has built the door of salvation, and for that gift the entire world hails his victory. Nanak says, “God is with me, and my fears of birth and death have been removed.” (4-2-52)

The message of this *shabad* is that if we want to enjoy supreme bliss in this life and salvation afterwards, then we should seek the shelter of the Guru, and following his instruction; meditate on God's Name, which is the treasure of all happiness, bliss, and salvation.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਧਾਰੀ ॥
ਪ੍ਰਭਿ ਪੂਰੀ ਲੋਚ ਹਮਾਰੀ ॥
ਕਰਿ ਇਸਨਾਨੁ ਗ੍ਰਿਹਿ ਆਏ ॥
ਅਨਦ ਮੰਗਲ ਸੁਖ ਪਾਏ ॥੧॥

ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਨਿਸਤਰੀਐ ॥
ਉਠਤ ਬੈਠਤ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ਅਨਦਿਨੁ
ਸੁਕ੍ਰਿਤੁ ਕਰੀਐ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੬੨੨

ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮ ਕੀ ਪਉੜੀ ਕੋ ਵਡਭਾਗੀ
ਪਾਏ ॥
ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸੇ ਹਰਿ ਚਰਣੀ
ਚਿਤੁ ਲਾਏ ॥੨॥

ਉਸਤਤਿ ਕਰਹੁ ਸਦਾ ਪ੍ਰਭ ਅਪਨੇ ਜਿਨਿ ਪੂਰੀ
ਕਲ ਰਾਖੀ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਭਏ ਪਵਿਤ੍ਰਾ ਸਤਿਗੁਰ ਕੀ ਸਚੁ
ਸਾਖੀ ॥੩॥

ਬਿਘਨ ਬਿਨਾਸਨ ਸਭਿ ਦੁਖ ਨਾਸਨ ਸਤਿਗੁਰਿ
ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥
ਖੋਏ ਪਾਪ ਭਏ ਸਭਿ ਪਾਵਨ ਜਨ ਨਾਨਕ ਸੁਖਿ
ਘਰਿ ਆਇਆ ॥੪॥੩॥੫੩॥

sorath mehlāa 5.

gur poorai kirpaa Dhaaree.
parabh pooree loch hamaaree.
kar isnaan garihi aa-ay.
anad mangal sukh paa-ay. ||1||

santhahu raam naam nistaree-ai.
oothat baihat har har Dhi-aa-ee-ai
an-din sukarit karee-ai.||1|| rahaa-o.

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sant kaa maarag Dharam kee pa-orhee
ko vadbhaagee paa-ay.
kot janam kay kilbikh naasay har
charnee chit laa-ay. ||2||

ustat karahu sadaa parabh apnay jin
pooree kal raakhee.
jee-a jant sabh bha-ay pavitaraa satgur
kee sach saakhee. ||3||

bighan binaasan sabh dukh naasan
satgur naam drirh-aa-i-aa.
kho-ay paap bha-ay sabh paavan jan
naanak sukh ghar aa-i-aa.||4||3||53||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy supreme bliss in this life and salvation afterwards, then we should seek the shelter of the Guru and following his instruction meditate on God's Name, which is the treasure of all happiness, bliss, and salvation. In this *shabad*, Guru Ji is describing the kind of bliss

he obtained and the peace and poise he enjoyed when showing his mercy the Guru removed all his troubles, and he meditated on God's Name.

So describing his experience, Guru Ji says: “(O’ my friends), the perfect Guru has become kind to me, and God has fulfilled my desire (to meditate on His Name. Now I feel as if) after bathing (and purifying) my mind, I have come back to my house, (and I am back in tune with my real self and God) and have obtained bliss, joy, and peace.” (1)

Therefore, on the basis of his personal experience, Guru Ji affectionately suggests: “O’ my dear saints, it is through God's Name, that we are emancipated; (therefore, in all states), whether sitting or standing, we should meditate on God's (Name), and every day we should practice honest living (and thank God).” (1-pause)

However, Guru Ji observes: “(O’ my friends), only a rare fortunate person walks the saintly way, or climbs the ladder of righteousness (leading a simple and pure saintly life and practices truth, honesty, and humility in his or her daily life. By doing so), one's sins of myriad of lives are washed off, and the mind is attuned to God's feet (His Name).” (2)

Therefore, Guru Ji advises us: “(O’ my friends), always praise that God of yours who has manifested His full power. (By doing so), all beings and creatures become immaculate; this is the eternal assurance of the true Guru.” (3)

Guru Ji concludes the *shabad* by describing his own experience. He says: “(O’ my friends), the true Guru has firmly implanted God's Name (in my heart), which is the destroyer of all obstructions, and dispeller of all sorrows. So I have got rid of my sins, all beings have become immaculate, and devotee Nanak has found peace in his own heart.” (4-3-53)

The message of this *shabad* is that we should seek the guidance of the Guru, and under his guidance, meditate on God's Name. Then all our evil tendencies and sins would be washed off. We would become pure and immaculate, and would reside in a permanent state of peace, poise, and bliss.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਸਾਹਿਬੁ ਗੁਨੀ ਗਹੇਰਾ ॥
ਘਰੁ ਲਸਕਰੁ ਸਭੁ ਤੇਰਾ ॥
ਰਖਵਾਲੇ ਗੁਰ ਗੋਪਾਲਾ ॥
ਸਭਿ ਜੀਅ ਭਏ ਦਇਆਲਾ ॥੧॥

saahib gunee gahayraa.
ghar laskar sabh tayraa.
rakhvaalay gur gopaalaa.
sabh jee-a bha-ay da-i-aalaa. ||1||

ਜਪਿ ਅਨਦਿ ਰਹਉ ਗੁਰ ਚਰਣਾ ॥
ਭਉ ਕਤਹਿ ਨਹੀ ਪ੍ਰਭ ਸਰਣਾ ॥ ਰਹਾਉ ॥

jap anad raha-o gur charnaa.
bha-o kateh nahee parabh sarnaa.
rahaa-o.

ਤੇਰਿਆ ਦਾਸਾ ਰਿਦੈ ਮੁਰਾਰੀ ॥
 ਪ੍ਰਭਿ ਅਬਿਚਲ ਨੀਵ ਉਸਾਰੀ ॥
 ਬਲੁ ਧਨੁ ਤਕੀਆ ਤੇਰਾ ॥
 ਤੂ ਭਾਰੋ ਠਾਕੁਰੁ ਮੇਰਾ ॥੨॥

tayri-aa daasaa ridai muraaree.
 parabh abichal neev usaaree.
 bal Dhan t^hakee-aa tayraa.
 too bhaaro thaakur mayraa. ||2||

ਜਿਨਿ ਜਿਨਿ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥
 ਸੋ ਪ੍ਰਭਿ ਆਪਿ ਤਰਾਇਆ ॥
 ਕਰਿ ਕਿਰਪਾ ਨਾਮ ਰਸੁ ਦੀਆ ॥
 ਕੁਸਲ ਖੇਮ ਸਭ ਥੀਆ ॥੩॥

jⁱn jⁱn saaDhsang paa-i-aa.
 so parabh aap t^raraa-i-aa.
 kar kirpaa naam ras dee-aa.
 kusal khaym sabh thee-aa. ||3||

ਹੋਏ ਪ੍ਰਭੁ ਸਹਾਈ ॥
 ਸਭ ਉਠਿ ਲਾਗੀ ਪਾਈ ॥
 ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ ਧਿਆਈਐ ॥
 ਹਰਿ ਮੰਗਲੁ ਨਾਨਕ ਗਾਈਐ ॥੪॥੪॥੫੪॥

ho-ay parabhoo sahaa-ee.
 sabh uth laagee paa-ee.
 saas saas parabh Dhi-aa-ee-ai.
 har mangal naanak gaa-ee-ai.
 ||4||4||54||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the guidance of the Guru, and under his guidance meditate on God's Name. Then all our evil tendencies and sins would be removed. We would become pure and immaculate and would reside in a permanent state of peace, poise, and bliss. In this *shabad*, he shows us how to express our full faith and belief in the protection of God.

Addressing God, he says: “O’ my Master, the unfathomable (ocean) of merits, this entire household and the army (of servants) is Yours. O’ my Guru-God, (since the time You have become) my guardian, all people have become compassionate to me.” (1)

Sharing with us his present way of life, Guru Ji says: “(O’ my friends), by meditating on the Guru’s feet (his *Gurbani*), I live in a state of bliss, and being in the sanctuary of God, I never have any fear.” (pause)

Now Guru Ji describes what kind of faith God instills in the hearts of His devotees. He says: “O’ God, the destroyer of fear, in the heart of Your servants, (You) have erected an unshakable foundation (of faith). You are my most powerful Master. (For me), You are my power, wealth and support.” (2)

Next describing the blessings obtained by joining the society of saints, Guru Ji says: “(O’ my friends), whosoever have obtained the company of saints, God has Himself emancipated them. Showing His mercy, God has blessed them with the relish of God's Name, and then peace and happiness (has prevailed in their lives).” (3)

In closing, he says: “(O’ my friends, whose) helper God has become, all (the world) has hastened to fall at that person’s feet. Therefore, Nanak (says) we should meditate on God with each and every breath and sing His praises.” (4-4-54)

The message of this *shabad* is that we should have full faith in the protection of God. Because when under the Guru's guidance we meditate on His Name, He becomes our helper, and we obtain all peace and glory.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਸੂਖ ਸਹਜ ਆਨੰਦਾ ॥
ਪ੍ਰਭੁ ਮਿਲਿਓ ਮਨਿ ਭਾਵੰਦਾ ॥
ਪੂਰੈ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ॥
ਤਾ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥੧॥

sookh sahj aanandaa.
parabh mili-o man bhaavandaa.
poorai gur kirpaa Dhaaree.
taa gat bha-ee hamaaree. ||1||

ਹਰਿ ਕੀ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ ॥
ਨਿਤ ਬਾਜੇ ਅਨਹਤ ਬੀਨਾ ॥ ਰਹਾਉ ॥

har kee paraym bhagat man leenaa.
nit baajay anhat beenaa. rahaa-o.

ਹਰਿ ਚਰਣ ਕੀ ਓਟ ਸਤਾਣੀ ॥
ਸਭ ਚੂਕੀ ਕਾਣਿ ਲੋਕਾਣੀ ॥
ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥
ਹਰਿ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਇਆ ॥੨॥

har charan kee ot satanee.
sabh chookee kaan lokaanee.
jagjeevan daataa paa-i-aa.
har rasak rasak gun gaa-i-aa. ||2||

ਪ੍ਰਭ ਕਾਟਿਆ ਜਮ ਕਾ ਫਾਸਾ ॥
ਮਨ ਪੂਰਨ ਹੋਈ ਆਸਾ ॥
ਜਹ ਪੇਖਾ ਤਹ ਸੋਈ ॥
ਹਰਿ ਪ੍ਰਭ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥੩॥

parabh kaati-aa jam kaa faasaa.
man pooran ho-ee aasaa.
jah paykhaa tah so-ee.
har parabh bin avar na ko-ee. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਰਾਖੇ ॥
ਸਭਿ ਜਨਮ ਜਨਮ ਦੁਖ ਲਾਥੇ ॥
ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਇਆ ॥
ਅਟਲ ਸੁਖੁ ਨਾਨਕ ਪਾਇਆ ॥੪॥੫॥੫੫॥

kar kirpaa parabh raakhay.
sabh janam janam dukh laathay.
nirbha-o naam Dhi-aa-i-aa.
atal sukh naanak paa-i-aa. ||4||5||55||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that we should have full faith in the protection of God. Because when under Guru's guidance we meditate on His Name, He becomes our helper, and we obtain all peace and glory. In this *shabad*, he is sharing with us the kind of peace, pleasure, and bliss he has obtained since the time he has realized God in his mind and has been meditating on God's Name.

He says: “(O’ my friends, since the time I have realized and) met the mind-pleasing God, (I enjoy a state of) peace, poise, and bliss. When the perfect Guru showed mercy I obtained this high state of emancipation (from the worldly attachments).” (1)

Describing his present state of mind, Guru Ji says: “(O’ my friends, now) my mind is absorbed in loving devotion of God, (and I feel that) the non-stop flute of (divine) music keeping playing within me everyday.” (pause)

Describing how carefree he feels since the time he has found his support in God, Guru Ji says: “(O’ my friends), so powerful is the support of God's feet (and His Name that now) all my dependence on others has ended. (I feel that I have) obtained the Giver of life to the world, (and now my mind) is singing His praises with great love and relish.” (2)

Describing further the blessings obtained by him, Guru Ji says: “(O’ my friends, now) God has cut off the noose of the demon of death, and the wish of my heart has been fulfilled; now wherever I look I find Him, and I don’t see anything else except God.” (3)

In conclusion, Guru Ji says: “Showing His mercy, God has saved His (devotees) and has rid us of afflictions of myriad of births. (In short), Nanak says that by fearlessly meditating on (God’s) Name, he has obtained eternal peace.” (4-5-55)

The message of this *shabad* is that when we repose full faith in our Guru and God and meditate on God’s Name with love and devotion, then He protects us completely and frees us from dependence on anybody else. Furthermore, all our sins of myriads of births are washed off, and we enjoy eternal peace and bliss.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਠਾਢਿ ਪਾਈ ਕਰਤਾਰੇ ॥
ਤਾਪੁ ਛੋਡਿ ਗਇਆ ਪਰਵਾਰੇ ॥
ਗੁਰਿ ਪੂਰੈ ਹੈ ਰਾਖੀ ॥
ਸਰਣਿ ਸਚੇ ਕੀ ਤਾਕੀ ॥੧॥

thaaadh paa-ee kartaaray.
taap chhod ga-i-aa parvaaray.
gur poorai hai raakhee.
saran sachay kee taakee. ||1||

ਪਰਮੇਸਰੁ ਆਪਿ ਹੋਆ ਰਖਵਾਲਾ ॥
ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਖਿਨ ਮਹਿ ਉਪਜੇ ਮਨੁ ਹੋਆ
ਸਦਾ ਸੁਖਾਲਾ ॥ ਰਹਾਉ ॥

parmaysar aap ho-aa rakhvaalaa.
saaⁿt sahj sukh khin meh upjay man
ho-aa sadaa sukhaalaa. rahaa-o.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਦਾਰੂ ॥
ਤਿਨਿ ਸਗਲਾ ਰੋਗੁ ਬਿਦਾਰੂ ॥
ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ ॥
ਤਿਨਿ ਸਗਲੀ ਬਾਤ ਸਵਾਰੀ ॥੨॥

har har naam dee-o daaroo.
tin saglaa rog bidaaroo.
apnee kirpaa Dhaaree.
tin saglee baat savaaree. ||2||

ਪ੍ਰਭਿ ਅਪਨਾ ਬਿਰਦੁ ਸਮਾਰਿਆ ॥
ਹਮਰਾ ਗੁਣੁ ਅਵਗੁਣੁ ਨ ਬੀਚਾਰਿਆ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਭਇਓ ਸਾਖੀ ॥

parabh apnaa birad samaari-aa.
hamraa gun avgun na beechaari-aa.
gur kaa sabad bha-i-o saakhee.

ਪੰਨਾ ੬੨੩

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ਤਿਨਿ ਸਗਲੀ ਲਾਜ ਰਾਖੀ ॥੩॥

tin saglee laaj raakhee. ||3||

ਬੋਲਾਇਆ ਬੋਲੀ ਤੇਰਾ ॥

bolaa-i-aa bolee tayaraa.

ਤੂ ਸਾਹਿਬੁ ਗੁਣੀ ਗਹੇਰਾ ॥

too saahib gunee gahayraa.

ਜਪਿ ਨਾਨਕ ਨਾਮੁ ਸਚੁ ਸਾਖੀ ॥

jap naanak naam sach saakhee.

ਅਪੁਨੇ ਦਾਸ ਕੀ ਪੈਜ ਰਾਖੀ ॥੪॥੬॥੫੬॥

apunay daas kee paij raakhee.

||4||6||56||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that when we repose full faith in our Guru and God and meditate on God's Name with love and devotion, then God protects us completely and frees us from dependence on anybody else. Furthermore, all our sins of myriads of births are washed off, and we enjoy eternal peace and bliss. In this *shabad*, Guru Ji again expresses his gratitude to God for curing his son and blessing his family with peace and happiness. He also shows us how to be humble and grateful to God for His favors.

Guru Ji says: “(O’ my friends), God has brought peace and comfort to my home. The malady (of smallpox) has departed from the family. (I didn’t try any superstitions to get rid of this affliction), I only sought the refuge of the true (God), and the perfect Guru has saved (my honor).” (1)

Instead of being inflated with any kind of self-conceit or claiming that it was as a result of his efforts, Guru Ji humbly ascribes all credit to God, and says: “(O’ my friends, in this difficult time) God Himself became merciful on me and in an instant peace, poise, and comforts welled up (in our family), and the mind became peaceful forever.” (pause)

Guru Ji now tells us how all this happened. He says: “(O’ my friends, what happened was that the Guru) gave me the medicine of God's Name, which drove away all the affliction (from my family. In short), God showed His mercy, which set right everything.” (2)

Once again, instead of claiming credit for himself or any of his merits, Guru Ji humbly states: “God did not take into account my merit or demerit, He (simply) honored His own tradition (of protecting His devotees). In fact, the truth of the Guru's word has become manifest, and my honor has been saved.” (3)

Guru Ji concludes the *shabad* in more humility, and says: “O’ God, I speak as You make me speak. (I don’t even know how to express my thanks). You are the Master of unfathomable merits. Nanak meditates on God’s Name, which has become a witness to truth and has saved the honor of His servant.” (4-6-56)

The message of this *shabad* is that whenever we are facing any kind of affliction or danger in our family, we need not get depressed, or seek help of astrologers, or indulge in any kind of superstitions. All we need to do is to have faith in God as our savior and protector, keep making our own sincere efforts, and meditating on His Name. Then in accordance with His own tradition, He would rid us of all our problems.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਵਿਚਿ ਕਰਤਾ ਪੁਰਖੁ ਖਲੋਆ ॥
ਵਾਲੁ ਨ ਵਿੰਗਾ ਹੋਆ ॥
ਮਜਨੁ ਗੁਰ ਅੰਦਾ ਰਾਸੇ ॥
ਜਪਿ ਹਰਿ ਹਰਿ ਕਿਲਵਿਖ ਨਾਸੇ ॥੧॥

ਸੰਤਹੁ ਰਾਮਦਾਸ ਸਰੋਵਰੁ ਨੀਕਾ ॥
ਜੋ ਨਾਵੈ ਸੋ ਕੁਲੁ ਤਰਾਵੈ ਉਧਾਰੁ ਹੋਆ ਹੈ ਜੀ ਕਾ
॥੧॥ ਰਹਾਉ ॥

ਜੈ ਜੈ ਕਾਰੁ ਜਗੁ ਗਾਵੈ ॥
ਮਨ ਚਿੰਦਿਅੜੇ ਫਲ ਪਾਵੈ ॥
ਸਹੀ ਸਲਾਮਤਿ ਨਾਇ ਆਏ ॥
ਅਪਣਾ ਪ੍ਰਭੁ ਧਿਆਏ ॥੨॥

ਸੰਤ ਸਰੋਵਰ ਨਾਵੈ ॥
ਸੋ ਜਨੁ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥
ਮਰੈ ਨ ਆਵੈ ਜਾਈ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥੩॥

ਇਹੁ ਬ੍ਰਹਮ ਬਿਚਾਰੁ ਸੁ ਜਾਨੈ ॥
ਜਿਸੁ ਦਇਆਲੁ ਹੋਇ ਭਗਵਾਨੈ ॥
ਬਾਬਾ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥
ਸਭ ਚਿੰਤਾ ਗਣਤ ਮਿਟਾਈ ॥੪॥੧॥੫॥੬॥

sorath mehlā 5.

vich kartāa purakh khalo-aa.
vaal na vingaa ho-aa.
majan gur aa^Ndaa raasay.
jap har har kilvikh naasay. ||1||

sant̃ahu raamd̃aas sarovar neekaa.
jo naavai so kul taraavai uDhaar
ho-aa hai jee kaa. ||1|| rahaa-o.

jai jai kaar jag gaavai.
man chindī-arhay fal paavai.
sahee salaamat̃ naa-ay aa-ay.
apnaa parabhoo Dhi-aa-ay. ||2||

sant̃ sarovar naavai.
so jan param gat̃ paavai.
marai na aavai jaa-ee.
har har naam Dhi-aa-ee. ||3||

ih barahm bichaar so jaanai.
jis da-i-aal ho-ay bhagvaanai.
baabaa naanak parabh sarnaa-ee.
sabh chintaa ganat̃ mitaa-ee.
||4||7||57||

Sorath Mehla-5

This *shabad* might be referring to two different aspects or interpretations. One is the historical context, in which Guru Ji is thanking God for His support and protection during the construction of the holy pool at *Amritsar* at that time called *Ram Das Pur* in India. But according to other writers and translators, the word *Ram Das Pur* refers to the holy pool within our own mind, which might be called the city of the devotees of God (*Ram*). Below is the interpretation in historical context.

Expressing his gratitude to God and the Guru upon successful construction of the pool around the Golden Temple, Guru Ji says: “(O’ my friends), God Himself came to participate (in the construction of the pool, therefore) not even the slightest harm occurred (to anybody or anything). In this way, the Guru has rendered fruitful this ablution of mine, and by meditating on God’s (Name), my sins have vanished.” (1)

Guru Ji now addresses his friends and says: “O’ my dear saints, this pool of *Ram Das* is very beautiful, whosoever bathes (in this tank) saves his (or her entire) lineage, and his (or her own) soul is emancipated, as well.” (1-pause)

Describing the kinds of blessings a person obtains on bathing in this holy pool (of nectar), Guru Ji says: “(O’ my friends), whosoever bathes in this pool with true devotion) obtains the fruit of his (or her) heart’s desire, and the entire world sings that person’s praise. (I myself feel that) after bathing in that pool and meditating on my God, I have come back to my home safe and sound. (Because in those days many times, people who used to go to far off holy places to have their ritualistic baths, were robbed or physically harmed on the way).” (2)

Commenting further on the benefits of taking a bath in this pool, Guru Ji says: “(O’ my friends, the devotee who takes a bath in the (congregational) pool of the saint (Guru), obtains the supreme state (of emancipation. That person) meditates on God’s Name again and again (and by doing so, that person) neither dies nor comes and goes (or goes through births and deaths again).” (3)

But not all people understand what Guru Ji is really saying. Therefore, he clarifies and says: “(O’ my friends), only that person (truly) understands this divine discourse on whom God becomes merciful. O’ my respected friend, Nanak says that the one who remains in the shelter of God has erased all the account of worries.” (4-7-57)

The message of this *shabad* is that when we embark on some holy project with the sincere intention of serving others, then God Himself becomes our helper, as He did when Guru Ji was constructing the holy pool at Amritsar. This pool is much different than other so called holy pilgrimage stations, because only in this case, right in the middle of this pool is *Harimandir Sahib* in which divine music keeps playing at all times and celestial waves and vibrations keep stirring the water. Therefore, bathing at this pool with a pure mind while uttering or listening to the divine hymns has surely an exceptional divine value.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਪਾਰਬ੍ਰਹਮਿ ਨਿਬਾਹੀ ਪੂਰੀ ॥
ਕਾਈ ਬਾਤ ਨ ਰਹੀਆ ਊਰੀ ॥
ਗੁਰਿ ਚਰਨ ਲਾਇ ਨਿਸਤਾਰੇ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮ੍ਹਾਰੇ ॥੧॥

paarbarahm nibaahee pooree.
kaa-ee baaṭ na rahee-aa ooree.
gur charan laa-ay nistāaray.
har har naam sam^haaray. ||1||

ਅਪਨੇ ਦਾਸ ਕਾ ਸਦਾ ਰਖਵਾਲਾ ॥
ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਕਰਿ ਰਾਖੇ ਮਾਤ ਪਿਤਾ ਜਿਉ
ਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

apnay d̥aas kaa sad̥aa rakhv̥aalaa.
kar kirpaa apunay kar raakh̥hay maat
piṭaa ji-o paalaa. ||1|| rahaa-o.

ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥
ਜਿਨਿ ਜਮ ਕਾ ਪੰਥੁ ਮਿਟਾਇਆ ॥
ਹਰਿ ਭਗਤਿ ਭਾਇ ਚਿਤੁ ਲਾਗਾ ॥
ਜਪਿ ਜੀਵਹਿ ਸੇ ਵਡਭਾਗਾ ॥੨॥

vadb̥haagee satgur paa-i-aa.
jin jam kaa panth mitaa-i-aa.
har bh̥agat̥ bh̥aa-ay chit̥ laagaa.
jap jeeveh say vadb̥haagaa. ||2||

ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗਾਵੈ ॥
ਸਾਧਾ ਕੀ ਧੁਰੀ ਨਾਵੈ ॥
ਅਪੁਨਾ ਨਾਮੁ ਆਪੇ ਦੀਆ ॥
ਪ੍ਰਭ ਕਰਣਹਾਰ ਰਖਿ ਲੀਆ ॥੩॥

har amrit̥ banee gaavai.
saaD̥haa kee D̥hooree naavai.
apunaa naam aapay d̥ee-aa.
parabh̥ karanhaar rak̥h lee-aa. ||3||

ਹਰਿ ਦਰਸਨ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥
ਇਹੁ ਪੂਰਨ ਬਿਮਲ ਬੀਚਾਰਾ ॥
ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਜਾਮੀ ॥
ਦਾਸ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ॥੪॥੮॥੫੮॥

har d̥arsan paraan aD̥haaraa.
ih pooran bimal beechaaraa.
kar kirpaa ant̥arjaamee.
d̥aas naanak saran̄ su-aamee.
||4||8||58||

Sorath Mehla-5

In the opening lines of the previous *shabad*, Guru Ji expressed his gratitude to God for His direct help in the construction of the pool at the Golden Temple, by saying: “(O’ my friends, in the construction of the pool), God Himself came to participate, therefore not even the slightest harm occurred (to anybody or anything). In this way the Guru has rendered fruitful this ablution of mine, and by meditating on God’s (Name), my sins have vanished.” It appears that Guru Ji uttered this *shabad* also when all the tasks including the construction of the Golden Temple along with its pools and other ancillary buildings were completed successfully, and there was fulfillment all around.

But instead of letting any trace of ego enter his mind, Guru Ji expresses his thanks and says: “(O’ my friends), the all pervading God has stood by me to the last and now there is nothing which remains unaccomplished or uncompleted. By attuning to his feet, the Guru has emancipated (his devotees) and they have cherished God’s Name.” (1)

Regarding the graciousness of God, Guru Ji says: “(O’ my friends), God is always the savior of His servant. By showing His mercy and considering His servants as His own, He saves them, just as parents save their child.” (1-pause)

Stating how fortunate are those persons who obtain the guidance of the true Guru and under his guidance meditate on God’s Name, Guru Ji says: “(O’ my friends), it is by

good fortune that some have obtained (the guidance of) the true Guru who has obliterated the path of (birth and) death for them. Because their mind is attuned to the loving devotion of God, and one who lives meditating (on God) is very fortunate.” (2)

Next describing the conduct of a true devotee of God, Guru Ji says: “(O’ my friends, a true devotee of God keeps) singing the nectar-like rejuvenating (divine) word, (the *Gurbani*), and thus bathes in the dust of the feet of the saint (Guru. However, it should be remembered that God) Himself has blessed (His devotees) with His Name (and in this way) the creator God has saved (them).” (3)

In conclusion, Guru Ji says: “This is the perfect and immaculate wisdom that the sight of God is the main support of (a devotee’s) life breath. O’ the Knower of hearts, show mercy, for Nanak seeks Your shelter, O’ my Master.” (4-8-58)

The message of this *shabad* is that when we have full faith in God and meditate on His Name, God makes us His own, protects us like His children, and accomplishes all our tasks successfully.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਗੁਰਿ ਪੂਰੈ ਚਰਨੀ ਲਾਇਆ ॥
ਹਰਿ ਸੰਗਿ ਸਹਾਈ ਪਾਇਆ ॥
ਜਹ ਜਾਈਐ ਤਹਾ ਸੁਹੇਲੇ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਮੇਲੇ ॥੧॥

gur poorai charnee laa-i-aa.
har sang sahā-ee paa-i-aa.
jah jā-ee-ai ṭahāa suhaylay.
kar kirpaa parabḥ maylay. ||1||

ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਸਦਾ ਸੁਭਾਈ ॥
ਮਨ ਚਿੰਦੇ ਸਗਲੇ ਫਲ ਪਾਵਹੁ ਜੀਅ ਕੈ ਸੰਗਿ
ਸਹਾਈ ॥੧॥ ਰਹਾਉ ॥

har guṇ gaavhu sadāa subḥāa-ee.
man chinday saglay fal paavhu jee-a kai
sang sahāa-ee. ||1|| rahāa-o.

ਨਾਰਾਇਣ ਪ੍ਰਾਣ ਅਧਾਰਾ ॥
ਹਮ ਸੰਤ ਜਨਾਂ ਰੇਨਾਰਾ ॥
ਪਤਿਤ ਪੁਨੀਤ ਕਰਿ ਲੀਨੇ ॥
ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਜਸੁ ਦੀਨੇ ॥੨॥

naaraa-iṇ paraaṇ aDhaaraa.
ham sant̃ janāa^N raynaaraa.
patit̃ puneet̃ kar leenay.
kar kirpaa har jas deenay. ||2||

ਪਾਰਬ੍ਰਹਮੁ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥
ਸਦ ਜੀਅ ਸੰਗਿ ਰਖਵਾਲਾ ॥
ਹਰਿ ਦਿਨੁ ਰੈਨਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥
ਬਹੁਤਿ ਨ ਜੋਨੀ ਪਾਈਐ ॥੩॥

paarbrahm karay part̃ipaalaa.
sad jee-a sang rakhvaalaa.
har din rain keertan gaa-ee-ai.
bahurḥ na jonee paa-ee-ai. ||3||

ਜਿਸੁ ਦੇਵੈ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
ਹਰਿ ਰਸੁ ਤਿਨ ਹੀ ਜਾਤਾ ॥
ਜਮਕੰਕਰੁ ਨੇਤਿ ਨ ਆਇਆ ॥
ਸੁਖੁ ਨਾਨਕ ਸਰਣੀ ਪਾਇਆ ॥੪॥੯॥੫੯॥

jis dayvai purakh biDhaatāa.
har ras tin hee jaatāa.
jamkankar nayrḥ na aa-i-aa.
sukḥ naanak sarṇee paa-i-aa. ||4||9||59||

Sorath Mehla 5

In the previous *shabad*, Guru Ji told us that when we have full faith in God and meditate on His Name, then God makes us His own, and He protects us like His children and fulfills all our tasks successfully. In this *shabad*, Guru Ji describes what kinds of blessings he obtained by serving the Guru.

Guru Ji says: “(O’ my friends), the perfect Guru has yoked me to his feet (his humble service, because of which) I have felt God accompanying me everywhere. Showing His mercy God has united me with Himself, (so now) wherever I go, I feel happy.” (1)

Therefore, Guru Ji advises: “(O’ my friends), always sing praises of God with devotion; (by doing so) you would obtain the fruits of your heart’s desire, and God would become the helper of your soul.” (1-pause)

Elaborating on his own experience and state of mind, Guru Ji says: “(O’ my friends), God is now the main stay of my life breath. I (feel that) I am the dust of the feet of the saintly devotees. Showing mercy, the (saints) bless (people) with the praise of God, (and in this way they) have purified even the sinners.” (2)

Therefore on the basis of his personal experience, Guru Ji advises: “O’ my friends, the all-pervading God always sustains us. Being always in our company, He remains the protector of our soul. (Therefore), day and night we should sing praise of God, (by doing so) we are not made to go through the (rounds of) birth and death again.” (3)

Guru Ji concludes by making one thing clear about the relish and gift of God’s Name. He says: “(O’ my friends), only that person realizes the relish of God whom the Architect of our destiny blesses with it. In short, Nanak says even the demon (or fear) of death doesn’t come near (the person) who has obtained peace in the shelter (of God).” (4-9-59)

The message of this *shabad* is that we should keep meditating on God’s Name and singing His praises with true love and devotion. Then He would always be on our side and would fulfill all the wishes of our heart.

ਪੰਨਾ ੬੨੪

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ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਗੁਰਿ ਪੂਰੈ ਕੀਤੀ ਪੂਰੀ ॥
ਪ੍ਰਭੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੀ ॥
ਖੇਮ ਕੁਸਲ ਭਇਆ ਇਸਨਾਨਾ ॥
ਪਾਰਬ੍ਰਹਮ ਵਿਟਹੁ ਕੁਰਬਾਨਾ ॥੧॥

gur poorai keetee pooree.
parabh rav rahi-aa bharpooree.
khaym kusal bha-i-aa isnaanaa.
paarbrahm vitahu kurbaanaa. ||1||

ਗੁਰ ਕੇ ਚਰਨ ਕਵਲ ਰਿਦ ਧਾਰੇ ॥
ਬਿਘਨੁ ਨ ਲਾਗੈ ਤਿਲ ਕਾ ਕੋਈ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

gur kay charan kaval rid Dhaaray.
bighan na laagai til kaa ko-ee kaaraj
sagal savaaray. ||1|| rahaa-o.

ਮਿਲਿ ਸਾਧੂ ਦੁਰਮਤਿ ਖੋਏ ॥
ਪਤਿਤ ਪੁਨੀਤ ਸਭ ਹੋਏ ॥
ਰਾਮਦਾਸਿ ਸਰੋਵਰ ਨਾਤੇ ॥
ਸਭ ਲਾਥੇ ਪਾਪ ਕਮਾਤੇ ॥੨॥

mil saaDhoo durmat kho-ay.
patit puneet sabh ho-ay.
raamdaas sarovar naatay.
sabh laathay paap kamaatay. ||2||

ਗੁਨ ਗੋਬਿੰਦ ਨਿਤ ਗਾਈਐ ॥
ਸਾਧਸੰਗਿ ਮਿਲਿ ਧਿਆਈਐ ॥
ਮਨ ਬਾਂਛਤ ਫਲ ਪਾਏ ॥
ਗੁਰੂ ਪੂਰਾ ਰਿਦੈ ਧਿਆਏ ॥੩॥

gun gobind nit gaa-ee-ai.
saaDhsang mil Dhi-aa-ee-ai.
man baa^Nchhat fal paa-ay.
gur pooraa ridai Dhi-aa-ay. ||3||

ਗੁਰ ਗੋਪਾਲ ਆਨੰਦਾ ॥
ਜਪਿ ਜਪਿ ਜੀਵੈ ਪਰਮਾਨੰਦਾ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥
ਪ੍ਰਭ ਅਪਨਾ ਬਿਰਦੁ ਰਖਾਇਆ ॥੪॥੧੦॥੬੦॥

gur gopaal aanandaa.
jap jap jeevai parmaanandaa.
jan naanak naam Dhi-aa-i-aa.
parabh apnaa birad rakhaa-i-aa.
||4||10||60||

Sorath Mehla-5

In this *shabad* Guru Ji tells us again how by contemplating on God's Name in the company of saintly persons, we purify our soul, and then how the perfect Guru fulfills all our wishes.

Describing the joy he feels in his mind after meditating on God's praise in the company of his Guru, he says: "(O' my friends), the perfect Guru has (completely) fulfilled my wish, (and now I am able to see that) God is fully pervading everywhere. (I am in a state of peace and bliss, and my entire body and mind feel so fresh and healthy, as if) I have obtained a bath of my inner soul. (Therefore), I am a sacrifice to the all-pervading God."(1)

Elaborating on the bliss he enjoys since enshrining his Guru's advice in his heart, Guru Ji says: "Since the time I have enshrined in my heart the lotus feet of the Guru (his divine words), not even the slightest obstruction (has come in my path), and all my tasks have been accomplished successfully." (1-pause)

Continuing to describe the blessings obtained by him in the company of the saint (Guru), he says: "(O' my friends), by meeting the saint (Guru), I have shed away all my evil intellect. (O' my friends, by sincerely singing praises of God in the company of saints), all the sinners have become immaculate. Yes, by taking a bath in the pool of Guru Ram Das (and by singing praises of God in the society of saints), all the sins committed by a person are washed off."(2)

Therefore, on the basis of his own experience and observation, Guru Ji advises: “(O' my friends), everyday we should sing praises of God of the universe; joining the company of saintly persons, we should meditate (on Him. Anyone who) meditates on the perfect Guru from the core of the heart, obtains the fruits of his or her heart's desire.” (3)

In conclusion, Guru Ji states: “The Guru God, the sustainer of the universe, is embodiment of bliss; (His) servant leads his life, remembering that source of supreme bliss again and again. Devotee Nanak says that (the person) who has meditated on God's Name, God has blessed (that person) according to His ageless tradition.” (4-10-60)

The message of this *shabad* is that joining the company of the saintly persons; we should daily meditate on God and sing His praises with true love and devotion. Then our bad intellect and sins would be washed off, and showing His mercy God would accomplish all our tasks and would bless us with true peace.

ਰਾਗੁ ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

raag sorath mehlāa 5.

ਦਹ ਦਿਸ ਛਤ੍ਰੁ ਮੇਘ ਘਟਾ ਘਟ ਦਾਮਨਿ ਚਮਕਿ
ਡਰਾਇਓ ॥

dah dis chhatar maygh ghataa ghat
daaman chamak daraa-i-o.

ਸੇਜ ਇਕੋਲੀ ਨੀਦ ਨਹੁ ਨੈਨਹ ਪਿਰੁ ਪਰਦੇਸਿ
ਸਿਧਾਇਓ ॥੧॥

sayj ikaylee need nahu nainah pir
pardays siDhaa-i-o. ||1||

ਹੁਣਿ ਨਹੀ ਸੰਦੇਸਰੋ ਮਾਇਓ ॥
ਏਕ ਕੋਸਰੋ ਸਿਧਿ ਕਰਤ ਲਾਲੁ ਤਬ ਚਤੁਰ ਪਾਤਰੋ
ਆਇਓ ॥ ਰਹਾਉ ॥

hun nahee sandaysaro maa-i-o.
ayk kosro siDh karat laal tab chatr
paatro aa-i-o. rahaa-o.

ਕਿਉ ਬਿਸਰੈ ਇਹੁ ਲਾਲੁ ਪਿਆਰੋ ਸਰਬ ਗੁਣਾ
ਸੁਖਦਾਇਓ ॥
ਮੰਦਰਿ ਚਰਿ ਕੈ ਪੰਥੁ ਨਿਹਾਰਉ ਨੈਨ ਨੀਰਿ ਭਰਿ
ਆਇਓ ॥੨॥

ki-o bisrai ih laal pi-aaro sarab gunaa
sukh-daa-i-o.
mandar char kai panth nihaara-o nain
neer bhar aa-i-o. ||2||

ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ
ਨਿਕਟਾਇਓ ॥
ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਰਦੇ ਬਿਨੁ ਪੇਖੇ ਦੁਰਾਇਓ ॥੩॥

ha-o ha-o bheet bha-i-o hai beecho
sunat days niktaa-i-o.
bhaa^Nbheeree kay paat pardo bin
paykhay doora-i-o. ||3||

ਭਇਓ ਕਿਰਪਾਲੁ ਸਰਬ ਕੋ ਠਾਕੁਰੁ ਸਗਰੋ ਦੁਖੁ
ਮਿਟਾਇਓ ॥
ਕਹੁ ਨਾਨਕ ਹਉਮੈ ਭੀਤਿ ਗੁਰਿ ਖੋਈ ਤਉ
ਦਇਆਰੁ ਬੀਠਲੋ ਪਾਇਓ ॥੪॥

bha-i-o kirpaal sarab ko thaakur sagro
dookh mitaa-i-o.
kaho naanak ha-umai bheet gur kho-ee
ta-o da-i-aar beethlo paa-i-o. ||4||

ਸਭੁ ਰਹਿਓ ਅੰਦੇਸਰੋ ਮਾਇਓ ॥

ਜੋ ਚਾਹਤ ਸੋ ਗੁਰੂ ਮਿਲਾਇਓ ॥

ਸਰਬ ਗੁਨਾ ਨਿਧਿ ਰਾਇਓ ॥ ਰਹਾਉ ਦੂਜਾ
॥੧੧॥੬੧॥

sabh rahi-o andaysro maa-i-o.

jo chaahat so guroo milaa-i-o.

sarab gunaa niDh raa-i-o. rahaa-o
doojaa. ||11||61||

Raag Sorath Mehla-5

This *shabad* is one of the superb examples of Guru Ji's poetry. Like many other *shabads*, Guru Ji beautifully uses here the metaphor of a young, innocent bride who feels the pangs of separation from her young, beloved spouse. She sheds tears while trying to see him from a distance and waiting continuously for a message from him. But without any news, she is totally disappointed and goes crying before her mother to share with her the pain of her heart. In this *shabad*, Guru Ji compares himself to that separated young bride and God to her spouse gone far away and expresses his pain and longing for his spouse (God) in the following words.

On behalf of that love-filled bride feeling the pangs of separation, he says: "O' my mother, in all the ten directions the thick dark clouds overshadow the skies like a canopy, and the dazzling lightning is scaring me. My bridal couch is lonely and my eyes are without sleep, because my beloved spouse has gone away to a foreign country." (1)

Stating the reason why she is now feeling pain of separation much more than previous such occasions when her spouse had similarly gone away, Guru Ji says: "(O' my mother), previously when my beloved spouse used to go even a mile away, then (more than) four letters (from him) used to come. (But, O' mother), now (even though he has gone to far off places for such a long time), not even a single message has come from him." (pause)

As if responding to her mother's suggestion to forget about her spouse for some time and redirect her thoughts to something else, she says: "(O' my mother), how can I forsake that beloved of mine, who is full of all merits and who is the giver of comforts. When climbing on the top of the house I look towards his path, my eyes are filled with tears." (2)

Now trying to understand the reason for this separation, and as if talking to herself, she says: "I hear that my spouse is in a very nearby country (my heart itself). But there is the wall of ego between us. Actually, like the feather of a butterfly, there is only a very thin curtain between us, but because I do not see Him, He seems so far away." (3)

After obtaining this understanding from the Guru and seeking his help to further enlighten him, he says (on behalf of that bride): "(O' my mother, the bride soul) on whom the Master of all becomes merciful, He removes all her pain. Nanak says, she whose wall of ego the Guru has demolished, she has obtained to the merciful all-pervading God." (4)

Guru Ji concludes the *shabad* as if that long separated bride happily conveys to her mother the news of her union with her beloved Spouse and says: "O' my mother, all my doubt has now ended, because the Guru has united me with that king and the treasure of all merits, whom I was seeking." (pause-2-11-61)

The message of this *shabad* is that if we want to unite our soul with the Prime Soul from whom it has been separated for so many ages, then we should seek the guidance of the Guru and remove all the barriers of ego from our inner most self. After that we should remember God with such intense love and devotion that He blesses us with His vision, and we enjoy the bliss of eternal union with Him.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਗਈ ਬਹੋਤੁ ਬੰਦੀ ਛੋੜੁ ਨਿਰੰਕਾਰੁ ਦੁਖਦਾਰੀ ॥

ga-ee bahorh bandee chhorh nirankaar
dukh-daa-ree.

ਕਰਮੁ ਨ ਜਾਣਾ ਧਰਮੁ ਨ ਜਾਣਾ ਲੋਭੀ
ਮਾਇਆਧਾਰੀ ॥

karam na jaanaa Dharam na jaanaa
lobhee maa-i-aaDhaa-ree.

ਨਾਮੁ ਪਰਿਓ ਭਗਤੁ ਗੋਵਿੰਦ ਕਾ ਇਹ ਰਾਖਹੁ
ਪੈਜ ਤੁਮਾਰੀ ॥੧॥

naam pari-o bhagat govinḍ kaa ih
raakhho paj tumaaree. ||1||

ਹਰਿ ਜੀਉ ਨਿਮਾਣਿਆ ਤੂ ਮਾਣੁ ॥
ਨਿਚੀਜਿਆ ਚੀਜ ਕਰੇ ਮੇਰਾ ਗੋਵਿੰਦੁ ਤੇਰੀ
ਕੁਦਰਤਿ ਕਉ ਕੁਰਬਾਣੁ ॥ ਰਹਾਉ ॥

har jee-o nimaani-aa too maan.
nicheeji-aa cheej karay mayraa govinḍ
tayree kudrat ka-o kurbaan. rahaa-o.

ਜੈਸਾ ਬਾਲਕੁ ਭਾਇ ਸੁਭਾਈ ਲਖ ਅਪਰਾਧ
ਕਮਾਵੈ ॥

jaisaa baalak bhaa-ay subhaa-ee lakh
apraaDh kamaavai.

ਕਰਿ ਉਪਦੇਸੁ ਝਿੜਕੇ ਬਹੁ ਭਾਤੀ ਬਹੁਤਿ ਪਿਤਾ
ਗਲਿ ਲਾਵੈ ॥

kar updays jhirhkay baho bhaatee
bahurh pitaa gal laavai.

ਪਿਛਲੇ ਅਉਗੁਣ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਆਗੈ ਮਾਰਗਿ
ਪਾਵੈ ॥੨॥

pichhlay a-ogun bakhass la-ay parabh
aagai maarag paavai. ||2||

ਹਰਿ ਅੰਤਰਜਾਮੀ ਸਭ ਬਿਧਿ ਜਾਣੈ ਤਾ ਕਿਸੁ
ਪਹਿ ਆਖਿ ਸੁਣਾਈਐ ॥

har antarjaamee sabh biDh jaanai taa
kis peh aakh sunaa-ee-ai.

ਕਹਣੈ ਕਥਨਿ ਨ ਭੀਜੈ ਗੋਬਿੰਦੁ ਹਰਿ ਭਾਵੈ ਪੈਜ
ਰਖਾਈਐ ॥

kahnai kathan na bheejai gobinḍ har
bhaavai paj rakhaa-ee-ai.

ਅਵਰ ਓਟ ਮੈ ਸਗਲੀ ਦੇਖੀ ਇਕ ਤੇਰੀ ਓਟ
ਰਹਾਈਐ ॥੩॥

avar ot mai saglee daykhee ik tayree ot
rahaa-ee-ai. ||3||

ਪੰਨਾ ੬੨੫

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ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਆਪੇ
ਸੁਣੈ ਬੇਨੰਤੀ ॥

ho-ay da-i-aal kirpaal parabh thaakur
aapay sunai baynantee.

ਪੂਰਾ ਸਤਗੁਰੁ ਮੇਲਿ ਮਿਲਾਵੈ ਸਭ ਚੁਕੈ ਮਨ ਕੀ
ਚਿੰਤੀ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਵਖਦੁ ਮੁਖਿ ਪਾਇਆ ਜਨ
ਨਾਨਕ ਸੁਖਿ ਵਸੰਤੀ ॥੪॥੧੨॥੬੨॥

pooraa satgur mayl milaavai sabh
chookai man kee chintee.

har har naam avkhaḁ mukh paa-i-aa jan
naanak sukh vasantee. ||4||12||62||

Sorath Mehla-5

In this *shabad*, Guru Ji shows us how we should approach God for His forgiveness and mercy. He also explains that like a father who admonishes and even punishes young child for his so many mistakes, but ultimately embraces him to his bosom and blesses him with all kinds of favors, God also becomes gracious on us and blesses us with His blessings.

Therefore addressing God, Guru Ji says: “(O’ God), You are restorer of our lost life opportunity, liberator of bonds, and our formless savior during sorrows. (O’ my Master), I don’t know any deeds of virtue or righteousness; I am a greedy worshipper of wealth. However, I am known as a devotee of God, so please save the honor of Your (Name).” (1)

Going into still more humility, Guru Ji adds: “O’ my dear God, You are the honor of the honor less. O’, my God, You make the worthless the most worthy, I am a sacrifice to Your nature and power.” (pause)

Giving an example to show how merciful and large-hearted our God is, Guru Ji says: “In accordance with his nature, a child might commit numerous mistakes and sins, and the father may instruct and admonish in various ways, but ultimately he hugs that child to his bosom. (Similarly, if the human beings submit to Him in humility), God forgives all their previous sins and puts them on the right path from then on.” (2)

Guru Ji therefore advises us and says: “(O’ my friends), God is the knower of all states within our hearts, (so forsaking Him), we cannot go anywhere to relate the state (of our mind. But we should know that simply by mere outward) sayings or utterances, God is not pleased. (It is only when He is convinced that a person has come to Him with sincere regret and humility, and when) it so pleases God, only then He saves one’s honor.”

(Therefore, in all humility, Guru Ji says: “O’ God, I have seen (and tried) the support of all others (and have been totally disappointed); now I am depending upon Your support (alone).” (3)

Guru Ji concludes the *shabad* by sharing with us how God becomes merciful and listens to our prayer. He says: “When God becomes merciful, He Himself listens to our prayers. (After) uniting us with the true Guru, He unites us with Himself, and then all the anxiety of our mind is dispelled. Devotee Nanak says that (since the time the Guru) has administered the medicine of (God’s) Name in his mouth, he is abiding in peace and bliss.” (4-12-62)

The message of this *shabad* is that even if we have committed so many mistakes and blunders and have tried all other means of salvation, we should pray to God in complete humility and sincerely ask Him to forgive our sins. Then just as a father forgives the mistakes of his child, God would forgive us and unite us with the Guru. The Guru would bless us with the gift of God's Name, and then by meditating on the Name under his guidance, we would be rid of our anxieties and would enjoy a state of complete peace and bliss.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਭਏ ਅਨੰਦਾ ਦੁਖ
ਕਲੇਸ ਸਭਿ ਨਾਏ ॥

simar simar parabh bha-ay ananda dukh
kalays sabh naathay.

ਗੁਨ ਗਾਵਤ ਧਿਆਵਤ ਪ੍ਰਭੁ ਅਪਨਾ ਕਾਰਜ
ਸਗਲੇ ਸਾਏ ॥੧॥

gun gaavat Dhi-aavat parabh apnaa kaaraj
saglay saaⁿthay. ||1||

ਜਗਜੀਵਨ ਨਾਮੁ ਤੁਮਾਰਾ ॥
ਗੁਰ ਪੂਰੇ ਦੀਓ ਉਪਦੇਸਾ ਜਪਿ ਭਉਜਲੁ
ਪਾਰਿ ਉਤਾਰਾ ॥ ਰਹਾਉ ॥

jagjeevan naam tumaaraa.
gur pooray dee-o updaysaa jap bha-ojal
paar utaaraa. rahaa-o.

ਤੂਹੈ ਮੰਤ੍ਰੀ ਸੁਨਹਿ ਪ੍ਰਭੁ ਤੂਹੈ ਸਭੁ ਕਿਛੁ
ਕਰਣੈਗਾਰਾ ॥

toohai mantree sunh parabh toohai sabh
kichh karnaihaaraa.

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਕਿਆ ਇਹੁ
ਜੰਤੁ ਵਿਚਾਰਾ ॥੨॥

too aapay daataa aapay bhugta ki-aa ih
jant vichaaraa. ||2||

ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਵਖਾਣੀ ਕੀਮਤਿ
ਕਹਣੁ ਨ ਜਾਈ ॥

ki-aa gun tayray aakh vakhaanee keemat
kahan na jaa-ee.

ਪੇਖਿ ਪੇਖਿ ਜੀਵੈ ਪ੍ਰਭੁ ਅਪਨਾ ਅਚਰਜੁ
ਤੁਮਹਿ ਵਡਾਈ ॥੩॥

paykh paykh jeevai parabh apnaa achraj
tumh vadaa-ee. ||3||

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਆਪਿ ਪ੍ਰਭੁ ਸ੍ਵਾਮੀ ਪਤਿ
ਮਤਿ ਕੀਨੀ ਪੂਰੀ ॥

Dhaar anoograhu aap parabh savaamee
pat mat keenee pooree.

ਸਦਾ ਸਦਾ ਨਾਨਕ ਬਲਿਹਾਰੀ ਬਾਛਉ ਸੰਤਾ
ਧੂਰੀ ॥੪॥੧੩॥੬੩॥

sadaa sadaa naanak balihaaree baachha-o
santa Dhooree. ||4||13||63||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that even if we have committed many mistakes and have tried all other means of salvation, still we should pray to God in complete humility and sincerely ask Him to forgive our sins. Then just as a father forgives the mistakes of his child, God would forgive us and unite us with the Guru. The Guru would bless us with the gift of God's Name, and then by meditating on the Name under his guidance, we would enjoy complete peace. In this *shabad* Guru Ji describes some of the blessings obtained by him by meditating on God's Name. Indirectly he is telling us what kind of blessings we can also obtain if we remember our God with true love and devotion.

He says: “(O’ my friends), by meditating again and again on God, I have obtained peace and bliss. All my pains and anxieties have hastened away. By singing praises and meditating on (God), all my tasks have been accomplished.” (1)

So expressing his gratitude to God, he says: “(O’ God), life rejuvenating is Your Name for the world. My perfect Guru has given me this instruction that by meditating (on Your Name), one crosses the terrible worldly ocean.” (1-pause)

Next describing some of the unique merits of God, Guru Ji says: “O’ God, You Yourself are (Your) counselor, and You Yourself listen to (the prayers of Your creatures. In fact), You are the doer of everything. You Yourself are the giver (of all gifts) and Yourself the enjoyer (of those gifts); what (power) does the poor mortal have?” (2)

Being astonished and humbled by seeing the merits of God, Guru Ji says: “O’ my God, which of Your merits, may I utter and describe? Your worth cannot be told. (My mind) finds new life (and energy just) by looking at You (through Your nature) again and again. Yes, amazing is Your glory (O’ my God.)” (3)

Now Guru Ji concludes this *shabad* and expressing his thanks, he says: “Extending His mercy, God the Master has Himself saved my honor and illuminated my intellect. Therefore ever and forever, Nanak is a sacrifice (to God) and craves for the dust of the saints’ feet (who gave him this instruction of meditating on God’s Name).” (4-13-63)

The message of this *shabad* is that our God is so great and powerful that if we meditate on His Name with true love and devotion, then all our tasks are accomplished successfully and we enjoy a peaceful and blissful life both here and hereafter.

ਸੋਰਠਿ ਮਃ ੫ ॥

sorath mehlāa 5.

ਗੁਰੂ ਪੂਰਾ ਨਮਸਕਾਰੇ ॥
ਪ੍ਰਭਿ ਸਭੇ ਕਾਜ ਸਵਾਰੇ ॥
ਹਰਿ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ ॥
ਪ੍ਰਭ ਪੂਰਨ ਪੈਜ ਸਵਾਰੀ ॥੧॥

gur pooraa namaskaaray.
parabh sabhay kaaj savaaray.
har apnee kirpaa Dhaaree.
parabh pooran paj savaaree. ||1||

ਅਪਨੇ ਦਾਸ ਕੋ ਭਇਓ ਸਹਾਈ ॥
ਸਗਲ ਮਨੋਰਥ ਕੀਨੇ ਕਰਤੈ ਉਣੀ ਬਾਤ ਨ ਕਾਈ ॥
ਰਹਾਉ ॥

apnay daas ko bha-i-o sahaa-ee.
sagal manorath keenay kartai oonee
baat na kaa-ee. rahaa-o.

ਕਰਤੈ ਪੁਰਖਿ ਤਾਲੁ ਦਿਵਾਇਆ ॥
ਪਿਛੈ ਲਗਿ ਚਲੀ ਮਾਇਆ ॥
ਤੋਟਿ ਨ ਕਤਹੂ ਆਵੈ ॥
ਮੇਰੇ ਪੂਰੇ ਸਤਗੁਰ ਭਾਵੈ ॥੨॥

kartai purakh taal divaa-i-aa.
pichhai lag chalee maa-i-aa.
tot na kathoo aavai.
mayray pooray satgur bhaavai. ||2||

ਸਿਮਰਿ ਸਿਮਰਿ ਦਇਆਲਾ ॥
 ਸਭਿ ਜੀਅ ਭਏ ਕਿਰਪਾਲਾ ॥
 ਜੈ ਜੈ ਕਾਰੁ ਗੁਸਾਈ ॥
 ਜਿਨਿ ਪੂਰੀ ਬਣਤ ਬਣਾਈ ॥੩॥

simar simar dā-i-aalaa.
 sabh jee-a bha-ay kirpaalaa.
 jai jai kaar gusaa-ee.
 jin pooree banat banaa-ee. ||3||

ਤੂ ਭਾਰੋ ਸੁਆਮੀ ਮੋਰਾ ॥
 ਇਹੁ ਪੁੰਨੁ ਪਦਾਰਥੁ ਤੇਰਾ ॥
 ਜਨ ਨਾਨਕ ਏਕੁ ਧਿਆਇਆ ॥
 ਸਰਬ ਫਲਾ ਪੁੰਨੁ ਪਾਇਆ ॥੪॥੧੪॥੬੪॥

too bhaaro su-aamee moraa.
 ih punn padaarath tayraa.
 jan naanak ayk Dhi-aa-i-aa.
 sarab falaa punn paa-i-aa.
 ||4||14||64||

Sorath Mehla-5

In the previous *shabad*, Guru Ji told us that our God is so great and powerful that if we meditate on His Name with love and devotion, then all our tasks are accomplished successfully and we enjoy a peaceful and blissful life both here and hereafter. It appears that the fifth Guru Ji uttered this *shabad* to express his thanks to God on successful completion of the holy pool at *Amritsar* and all others tasks without any problem or obstruction.

As if narrating the story how God helped him in all his tasks, Guru Ji says: “(O’ my friends), I repeatedly bowed (and humbly prayed to) the perfect Guru, and God accomplished all my tasks successfully. (In fact), God Himself showed His mercy and fully protected my honor (and let no problem come in the way of my tasks).” (1)

Expressing his gratitude to God for His help and kindness, Guru Ji says: “(O’ my friends, God) came to the help of His servant, (and the) Creator fulfilled all his wishes, so there was no dearth of anything.” (pause)

Now referring specifically to the completion of the holy pool at *Amritsar*, Guru Ji most humbly says: “(O’ my friends), it is the Creator God who charged me with the (task of completion of) the pool, (and by God’s grace, the requisite funds started pouring in with such promptness, as if the goddess of) wealth had started running after me. (So I am convinced) that my perfect Guru desires only this thing, that there should not be any shortage on any account.” (2)

Now Guru Ji describes how not only God, but also the people around him became compassionate to him. He says: “(O’ my friends), by remembering the merciful God again and again, all beings became kind to me. Therefore, I sing and acclaim the victory of that God of the universe, who has arranged (successful completion of) this entire project.” (3)

Guru Ji concludes the *shabad* by once again showing his humility, because he doesn’t want to attribute even an iota of credit to him and wants to give all the credit to God in the humblest possible words. So he says: “(O’ God), You are my most powerful

Master. All the credit for this charitable (deed) goes to You. Servant Nanak has meditated on the one (God) and obtained the fruit of all virtuous deeds.” (4-14-64)

The message of this *shabad* is that if we only meditate on God and have full faith on His support and help, then God would so arrange our affairs that all our tasks would be completed successfully, and we would not face any problem or obstruction in our way.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੩ ਦੁਪਦੈ

sorath mehlāa 5 ghar 3 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur paryaad.

ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ ॥
ਸਭਿ ਉਤਰੇ ਪਾਪ ਕਮਾਤੇ ॥
ਨਿਰਮਲ ਹੋਏ ਕਰਿ ਇਸਨਾਨਾ ॥
ਗੁਰਿ ਪੂਰੈ ਕੀਨੇ ਦਾਨਾ ॥੧॥

raamdaas sarovar naatay.
sabh utray paap kamaatay.
nirmal ho-ay kar isnaanaa.
gur poorai keenay daanaa. ||1||

ਸਭਿ ਕੁਸਲ ਖੋਮ ਪ੍ਰਭਿ ਧਾਰੇ ॥
ਸਹੀ ਸਲਾਮਤਿ ਸਭਿ ਬੋਕ ਉਬਾਰੇ ਗੁਰ ਕਾ
ਸਬਦੁ ਵੀਚਾਰੇ ॥ ਰਹਾਉ ॥

sabh kusal khaym parabh Dhaaray.
sahee salaamat sabh thok ubaaray gur
kaa sabad veechaaray. rahaa-o.

ਸਾਧਸੰਗਿ ਮਲੁ ਲਾਥੀ ॥
ਪਾਰਬ੍ਰਹਮੁ ਭਇਓ ਸਾਥੀ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥
ਆਦਿ ਪੁਰਖ ਪ੍ਰਭੁ ਪਾਇਆ ॥੨॥੧॥੬੫॥

saaDhsang mal laathee.
paarbarahm bha-i-o saathee.
naanak naam Dhi-aa-i-aa.
aad purakh parabh paa-i-aa. ||2||1||65||

Sorath Mehla-5

Ghar 3 Dupaddaiy

There is a great difference of opinion between different translators on the meaning of this *shabad*. Some think that the holy pool of *Ram Das*, which is referred to in this *shabad* refers to the holy pool around the Golden Temple, Amritsar. While others think that this temple indirectly refers to any congregation of the holy saints, and taking a bath in *Ram Das Sarovar* means meditating on God's Name in that holy company. In the humble opinion of the author, from the historical context, and the context of this and many other *shabads* uttered by Guru Ji in praise of Golden Temple, the first interpretation seems to be more appropriate. It is perhaps for this reason that there is specific phrase in daily Sikh prayer for ablution in this pool at Amritsar. Another distinction about this pool is that in its midst, *Gurbani Kirtan* is always recited, and the holy waves of *Gurbani* are believed to give some special divine qualities to its water. We need to remind ourselves that Guru Gobind Singh Ji prepared *Amrit* (the immortalizing nectar) by reciting five holy hymns into a bowl of water.

So in that context, Guru Ji describes the merits of this holy pool, and says: “By bathing in the pool of *Ram Das*, all the sins which I had ever committed were washed off. Yes, by bathing (in this pool), I became immaculate. (I feel) that the perfect Guru has given (me this opportunity to bathe in this pool) as a charity.” (1)

Continuing to describe the blessing, received from his Guru, he says: “(O' my brothers), by reflecting on the Guru's word I have saved all my virtues (from being spoiled by any kind of temptation), and God has provided me with all kinds of bliss and happiness.” (pause)

Guru Ji concludes the *shabad* by describing the blessings of the company of the holy saints. He says: “(O' my friends), by joining the society of the saints all the dirt of my sins has been washed off, and God has become my companion. (In short, I) Nanak, have meditated on God's Name and have realized God, the Primal Being.” (2-1-65)

The message of this *shabad* is that when we meditate on God, and bathe in the holy pool (whether the pool at Golden Temple, Amritsar or the pool of holy congregation of saints) with full love and devotion, God becomes our helper and companion and bestows upon us all kinds of bliss and happiness.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਿ ਆਇਆ ॥ ਸੋ ਘਰੁ ਦਯਿ
ਵਸਾਇਆ ॥

jīt paarbarahm chit aa-i-aa. so ghar
ḍa-yi vasaa-i-aa.

ਪੰਨਾ ੬੨੬

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ਸੁਖ ਸਾਗਰੁ ਗੁਰੁ ਪਾਇਆ ॥ ਤਾ ਸਹਸਾ ਸਗਲ
ਮਿਟਾਇਆ ॥੧॥

sukh saagar gur paa-i-aa. ṭaa sahsaa
sagal mitaa-i-aa. ||1||

ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਵਡਿਆਈ ॥
ਆਠ ਪਹਰ ਗੁਣ ਗਾਈ ॥
ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈ ॥ ਰਹਾਉ ॥

har kay naam kee vadi-aa-ee.
aath pahar gun gaa-ee.
gur pooray ṭay paa-ee. rahaa-o.

ਪ੍ਰਭ ਕੀ ਅਕਥ ਕਹਾਣੀ ॥
ਜਨ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥
ਨਾਨਕ ਦਾਸ ਵਖਾਣੀ ॥
ਗੁਰ ਪੂਰੇ ਤੇ ਜਾਣੀ ॥੨॥੨॥੬੬॥

parabh kee akath kahaanee.
jan boleh amrit baanee.
naanak daas vakhaanee.
gur pooray ṭay jaanee. ||2||2||66||

Sorath Mehla-5

In the previous *shabad* (4-14-64), Guru Ji told us that if we only meditate on God and have full faith on His support and help, then God would so arrange our affairs that all our tasks would be completed successfully, and we would not face any problem or

obstruction in our way. In this *shabad*, Guru Ji is describing for us the glory of God's Name, how we obtain it, and what happens when God comes to abide in our heart, and we are absorbed in His Name.

He says: “(O’ my friends), the heart in which God comes to reside, that heart God has flourished (with virtues and joys. In fact), when a person has obtained (the company) of the Guru, the ocean of comforts, (the Guru) has removed all (that person’s) dread.”(1)

Therefore, Guru Ji proclaims: “(O’ my friends), all the above is the glory of God’s Name; I have obtained (this understanding) from the perfect Guru, therefore at all times, I keep singing praises (of God).” (pause)

In closing, Guru Ji says: “(O’ my friends), indescribable is the gospel of God. (His) devotees keep uttering nectar like words (of *Gurbani* in His praise). Servant Nanak says, (he has) understood this (concept) from the perfect Guru.” (2-2-66)

The message of this *shabad* is that seeking Guru's advice, we should keep meditating on God's Name and singing His praises day and night. So that showing mercy, God may come to abide in our heart, then all our fear would be removed, and we would enjoy perfect bliss.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਆਗੈ ਸੁਖੁ ਗੁਰਿ ਦੀਆ ॥
ਪਾਛੈ ਕੁਸਲ ਖੋਮ ਗੁਰਿ ਕੀਆ ॥
ਸਰਬ ਨਿਧਾਨ ਸੁਖ ਪਾਇਆ ॥
ਗੁਰੁ ਅਪੁਨਾ ਰਿਦੈ ਧਿਆਇਆ ॥੧॥

aagai sukh gur dee-aa.
paachhai kusal khaym gur kee-aa.
sarab niDhaan sukh paa-i-aa.
gur apunaa ridai Dhi-aa-i-aa. ||1||

ਅਪਨੇ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ॥
ਮਨ ਇਛੈ ਫਲ ਪਾਈ ॥
ਸੰਤਹੁ ਦਿਨੁ ਦਿਨੁ ਚੜੈ ਸਵਾਈ ॥ ਰਹਾਉ ॥

apnay satgur kee vadi-aa-ee.
man ichhay fal paa-ee.
santahu din din charhai savaa-ee. rahaa-o.

ਜੀਅ ਜੰਤੁ ਸਭਿ ਭਏ ਦਇਆਲਾ ਪ੍ਰਭਿ ਅਪਨੇ
ਕਰਿ ਦੀਨੇ ॥
ਸਹਜ ਸੁਭਾਇ ਮਿਲੇ ਗੋਪਾਲਾ ਨਾਨਕ ਸਾਚਿ
ਪਤੀਨੇ ॥੨॥੩॥੬੭॥

jee-a jant sabh bha-ay da-i-aalaa parabh
apnay kar deenay.
sahj subhaa-ay milay gopaalaa naanak
saach pateenay. ||2||3||67||

Sorath Mehla-5

In the opening lines of the previous *shabad*, Guru Ji stated: “(O’ my friends), the heart in which God comes to reside, that heart God has flourished (with all kinds of virtues and joys. In fact), when a person has obtained (the company) of the Guru, the ocean of comforts, (the Guru) has removed all that person’s dread.” In this *shabad*, Guru Ji shares with us how he was blessed when in his heart he mediated on his Guru.

He says: “(O’ my friends), the Guru has given me comfort in the past, and has arranged for bliss in the future (as well. In fact), when I meditated on the Guru in my heart, I obtained the treasure of all comforts.” (1)

Therefore, Guru Ji advises us: “O’ my dear saints, this is the glory of our Guru, that (from him) we obtain the fruits of our heart’s desire. O’ dear saints, (the Guru’s) glory multiplies day by day.” (pause)

In conclusion, Guru Ji says: “(O’ my saintly friends, all those who seek the shelter of the Guru), become compassionate, (because) God makes them as His own. O’ Nanak, they are filled with faith (and devotion) for the true (God), and then in a very natural sort of way, they meet God, the Master of the universe.” (2-3-67)

The message of this *shabad* is that when we keep meditating on our Guru and enshrine his nectar words (or *Gurbani*) in our heart, God becomes very gracious upon us; He blesses us with all kinds of joys, and we meet Him in a very natural sort of way.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਗੁਰ ਕਾ ਸਬਦੁ ਰਖਵਾਰੇ ॥
ਚਉਕੀ ਚਉਗਿਰਦ ਹਮਾਰੇ ॥
ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਗਾ ॥
ਜਮੁ ਲਜਾਇ ਕਰਿ ਭਾਗਾ ॥੧॥

gur kaa sabad rakhvaaray.
cha-ukee cha-ugirad hamaaray.
raam naam man laagaa.
jam lajaa-ay kar bhaagaa. ||1||

ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੇ ਸੁਖਦਾਤਾ ॥
ਬੰਧਨ ਕਾਟਿ ਕਰੇ ਮਨੁ ਨਿਰਮਲੁ ਪੂਰਨ ਪੁਰਖੁ
ਬਿਧਾਤਾ ॥ ਰਹਾਉ ॥

parabh jee too mayro sukh-daaṭa.
banDhan kaat karay man nirmal
pooran purakh biDhaaṭaa. rahaa-o.

ਨਾਨਕ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥
ਤਾ ਕੀ ਸੇਵ ਨ ਬਿਰਥੀ ਜਾਸੀ ॥
ਅਨਦ ਕਰਹਿ ਤੇਰੇ ਦਾਸਾ ॥
ਜਪਿ ਪੂਰਨ ਹੋਈ ਆਸਾ ॥੨॥੪॥੬੮॥

naanak parabh abhinaasee.
taa kee sayv na birthee jaasee.
anad karahi tayray daasaa.
jap pooran ho-ee aasaa. ||2||4||68||

Sorath Mehla-5

In the previous *shabad*, Guru Ji told us that when we keep meditating on our Guru and enshrine his nectar words (*Gurbani*) in our heart, God becomes very gracious upon us; He blesses us with all kinds of joys, and we meet Him in a very natural sort of way. In this *shabad* also, Guru Ji shows us what kind of faith and trust we should have in the word (or *Gurbani*) of the Guru, and he shares with us his experience of bliss, happiness, and protection under the guidance of the Guru and the watchful eye of God.

He says: “(O’ my friends), the word of the Guru is my protector. (It is like a) security guard posted around me (to save me from any kinds of evil impulses. So), my mind is attuned to God’s Name, (therefore in the absence of any evil thoughts, even) the demon of death has run far away (from me) in shame.” (1)

Expressing his trust in God, Guru Ji says: “O’ God, You are the giver of happiness to me; by snapping the bonds of *Maya* (the worldly attachments), You purify the mind. You are the perfect Being and the judge of justice.” (pause)

In conclusion, Guru Ji says: “O’ Nanak, God is imperishable; His service (or worship) never goes to waste. O’ God, Your servants live in bliss, and by meditating on You their heart’s desire is fulfilled.” (2-4-68)

The message of this *shabad* is that if we want to enjoy complete happiness and peace of mind then we should meditate on God's Name, and have full faith that God would protect us at all times. Then we won't have anything to fear, and we would always live in perfect peace and bliss.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਗੁਰ ਅਪੁਨੇ ਬਲਿਹਾਰੀ ॥
ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਸਵਾਰੀ ॥
ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥
ਪ੍ਰਭੁ ਅਪੁਨਾ ਸਦਾ ਧਿਆਇਆ ॥੧॥

gur apunay balihaaree.
jin pooran paij savaaree.
man chindī-aa fal paa-i-aa.
parabh apunaa sadaa Dhi-aa-i-aa. ||1||

ਸੰਤਹੁ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥
ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਸੋਈ ॥ ਰਹਾਉ ॥

sant̃huh t̃is bin avar na ko-ee.
karañ kaarañ parabh̃ so-ee. rahaa-o.

ਪ੍ਰਭਿ ਅਪਨੈ ਵਰ ਦੀਨੇ ॥
ਸਗਲ ਜੀਅ ਵਸਿ ਕੀਨੇ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥
ਤਾ ਸਗਲੇ ਦੂਖ ਮਿਟਾਇਆ ॥੨॥੫॥੬੯॥

parabh̃ apnai var deenay.
sagal jee-a vas keenay.
jan naanak naam Dhi-aa-i-aa.
taa saglay dookh mitaa-i-aa. ||2||5||69||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy complete happiness and peace of mind, then we should meditate on God's Name and have full faith that God would protect us at all times. Then we won't have anything to fear, and we would always live in perfect peace and bliss. In this *shabad*, Guru Ji is expressing his gratitude to his Guru, who has saved his honor and who has given him the right instruction and united him with God.

He says: “(O’ my friends), I am a sacrifice to my Guru who has fully saved my honor. I have always meditated on my God and have obtained the fruit of my heart’s desire.” (1)

Therefore, Guru Ji tells us: “O’ (my dear) saints, there is no one else except Him. That God is the cause and doer of everything.” (pause)

Guru Ji concludes the *shabad* by telling us about the blessings he obtained when he meditated on God's Name. He says: “(O’ my friends), God has bestowed His blessings (upon me), and has put all beings under my control. (In short, when) the devotee Nanak meditated on God (He) obliterated all his pains.” (2-5-69)

The message of this *shabad* is that when we have full faith in our Guru and seek his shelter, becoming merciful he gives us God's Name and then by meditating on God's Name, we obtain the fruit of our heart's desire, all our enemies come under control, and all our pain is removed.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਤਾਪੁ ਗਵਾਇਆ ਗੁਰਿ ਪੂਰੇ ॥
ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥
ਸਰਬ ਕਲਿਆਣ ਪ੍ਰਭਿ ਕੀਨੇ ॥
ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਦੀਨੇ ॥੧॥

tāap gavāa-i-aa gur pooray.
vaajay anhad tūoray.
sarab kali-aaṇ parabh keenay.
kar kirpaa aap dēenay. ||1||

ਬੇਦਨ ਸਤਿਗੁਰਿ ਆਪਿ ਗਵਾਈ ॥
ਸਿਖ ਸੰਤ ਸਭਿ ਸਰਸੇ ਹੋਏ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਈ ॥ ਰਹਾਉ ॥

bayḍan satgur aap gavāa-ee.
sikh sant sabh sarsay ho-ay har har
naam Dhi-aa-ee. rahaa-o.

ਜੋ ਮੰਗਹਿ ਸੋ ਲੇਵਹਿ ॥
ਪ੍ਰਭ ਅਪਣਿਆ ਸੰਤਾ ਦੇਵਹਿ ॥
ਹਰਿ ਗੋਵਿੰਦੁ ਪ੍ਰਭਿ ਰਾਖਿਆ ॥
ਜਨ ਨਾਨਕ ਸਾਚੁ ਸੁਭਾਖਿਆ ॥੨॥੬॥੭੦॥

jo mangeh so layveh.
parabh apṇi-aa santāa dayveh.
har govid parabh raakhi-aa.
jan naanak saach subhaakhi-aa.
||2||6||70||

Sorath Mehla-5

In the previous *shabad*, Guru Ji told us that when we have full faith in our Guru, and we seek his shelter, becoming merciful, he gives us God's Name. By meditating on God's Name, we obtain the fruit of our heart's desire, all our enemies come under control, and all our pain is removed. In this *shabad*, Guru Ji shares with us his personal experience, and tells us how his perfect Guru banished the fever of his son Hargovind, who was afflicted with the life-threatening malady of smallpox.

First expressing gratitude for his Guru, he says: “(O’ my friends), the perfect Guru has dispelled the (smallpox) fever (of my son), and the (joyous) tunes of non-stop melody are ringing (in my heart). God has blessed me with all kinds of pleasures, and showing His kindness, He has Himself bestowed (these comforts on me).” (1)

Guru Ji once again declares: “(O’ my friends), the true Guru has himself destroyed the affliction (of my son), and by meditating on God’s Name all my sikh (disciples) and the saintly (friends) have become delighted.” (pause)

In conclusion, Guru Ji says: “(O’ my friends), whatever His devotees ask for, they obtain that (from God. Because) God gives (untold gifts) to His saints. God has saved (his son) Hargovind (from the dreaded disease). Nanak has (always) uttered the Name of the eternal God.” (2-6-70)

The message of this *shabad* is that in case we want to obtain complete cure from any kind of disease or trouble, then we should have full faith in God, and under Guru’s guidance we should meditate on His Name. He would surely save us and bring peace and happiness in all our family.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਸੋਈ ਕਰਾਇ ਜੋ ਤੁਧੁ ਭਾਵੈ ॥
ਮੋਹਿ ਸਿਆਣਪ ਕਛੂ ਨ ਆਵੈ ॥
ਹਮ ਬਾਰਿਕ ਤਉ ਸਰਣਾਈ ॥
ਪ੍ਰਭਿ ਆਪੇ ਪੈਜ ਰਖਾਈ ॥੧॥

so-ee karaa-ay jo tuDh bhaavai.
mohi si-aanap kachhoo na aavai.
ham baarik ta-o sarnaa-ee.
parabh aapay paij rakhaa-ee. ||1||

ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਹਰਿ ਰਾਇਆ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਤਿਪਾਲਣ ਲਾਗਾ ਕਰੀ ਤੇਰਾ
ਕਰਾਇਆ ॥ ਰਹਾਉ ॥

mayraa maat pitaa har raa-i-aa.
kar kirpaa partipaalan laagaa karee^N
tayraa karaa-i-aa. rahaa-o.

ਜੀਅ ਜੰਤ ਤੇਰੇ ਧਾਰੇ ॥
ਪ੍ਰਭ ਡੋਰੀ ਹਾਥਿ ਤੁਮਾਰੇ ॥

jee-a jant tayray Dhaaray.
parabh doree haath tumaaray.

ਪੰਨਾ ੬੨੭

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ਜਿ ਕਰਾਵੈ ਸੋ ਕਰਣਾ ॥
ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾ ॥੨॥੭॥੭੧॥

je karaavai so karnaa.
naanak daas tayree sarnaa.
||2||7||71||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that in case we want to obtain complete cure from any kind of disease or trouble, then we should have full faith in God and under Guru’s guidance, we should meditate on His Name. He would surely save us and bring peace and happiness in all our family. In this *shabad*, Guru Ji teaches us how to completely surrender our body and mind to God. He also teaches us how abandoning all our cleverness or wisdom, we should place ourselves at the feet of God and pray to Him, to make us do only that thing which pleases Him. In other words,

Guru Ji shows us how in perfect humility and complete devotion, we need to follow the will and command of God.

He says: “O' God, I do not know any wisdom or cleverness. I am simply a child and have come to Your shelter. Please make me do only that thing, which pleases You. O' God, You Yourself have saved my honor.” (1)

Continuing his prayer, Guru Ji says: “O' God the king, You are my mother and father. Showing Your mercy and kindness, You are sustaining me, therefore I do only what You make me do.” (pause)

In conclusion, Guru Ji says: “O' God, all the beings and creatures are dependant upon Your support. The thread of their life is in Your hands. They have to do what You make them do. Slave Nanak seeks Your shelter.” (2-7-71)

The message of this *shabad* is that abandoning all our cleverness, we should repose full faith and confidence in God and pray to Him to bless us with the wisdom to recognize and obey His Will.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਪਰੋਇਆ ॥
ਸਭੁ ਕਾਜੁ ਹਮਾਰਾ ਹੋਇਆ ॥
ਪ੍ਰਭ ਚਰਣੀ ਮਨੁ ਲਾਗਾ ॥
ਪੂਰਨ ਜਾ ਕੇ ਭਾਗਾ ॥੧॥

har naam ridai paro-i-aa.
sabh kaaj hamaaraa ho-i-aa.
parabh charnee man laagaa.
pooran jaa kay bhaagaa. ||1||

ਮਿਲਿ ਸਾਧਸੰਗਿ ਹਰਿ ਧਿਆਇਆ ॥
ਆਠ ਪਹਰ ਅਰਾਧਿਓ ਹਰਿ ਹਰਿ ਮਨ ਚਿੰਦਿਆ ਫਲੁ
ਪਾਇਆ ॥ ਰਹਾਉ ॥

mil saaDhsang har Dhi-aa-i-aa.
aath pahar araaDhi-o har har man
chindi-aa fal paa-i-aa. rahaa-o.

ਪਰਾ ਪੂਰਬਲਾ ਅੰਕੁਰੁ ਜਾਗਿਆ ॥
ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਗਿਆ ॥
ਮਨਿ ਤਨਿ ਹਰਿ ਦਰਸਿ ਸਮਾਵੈ ॥
ਨਾਨਕ ਦਾਸ ਸਚੇ ਗੁਣ ਗਾਵੈ ॥੨॥੧੮॥੨੨॥

paraa poorbalaa ankur jaagi-aa.
raam naam man laagi-aa.
man tan har daras samaavai.
naanak daas sachay gun gaavai.
||2||8||72||

Sorath Mehla-5

In the previous *shabad* (2-6-70), Guru Ji advised us that in case we want to obtain complete cure from any kind of disease or trouble, then we should have full faith in God and under Guru's guidance we should meditate on His Name. He would surely save us and bring peace and happiness in all our family. In this *shabad*, Guru Ji is telling us about the blessings he has obtained when under the instruction of the Guru he enshrined God's Name in his mind.

He says: “(O’ my friends, when) God’s Name was enshrined in my heart, my entire task was accomplished. (I have come to the conclusion) that whose destiny is awakened, that person’s mind is attuned to God’s feet (His Name).” (1)

Guru Ji adds: “(O’ my friends), joining the society of saints, whosoever has meditated on God and has remembered Him at all times, has obtained the fruit of his or her heart’s desire.” (pause)

In conclusion, Guru Ji says: “Whose pre-ordained destiny is awakened, that person’s mind is attuned to God’s Name. O’ Nanak, that person’s mind and body remain merged in God’s vision and such a person keeps singing praises of the eternal God.”(2-8-72)

The message of this *shabad* is that if we want to get the desires of our heart fulfilled, then joining the congregation of the saint (Guru), we should meditate on God’s Name day and night.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰ ਮਿਲਿ ਪ੍ਰਭੂ ਚਿਤਾਰਿਆ ॥
ਕਾਰਜ ਸਭਿ ਸਵਾਰਿਆ ॥
ਮੰਦਾ ਕੋ ਨ ਅਲਾਏ ॥
ਸਭ ਜੈ ਜੈ ਕਾਰੁ ਸੁਣਾਏ ॥੧॥

ਸੰਤਹੁ ਸਾਚੀ ਸਰਣਿ ਸੁਆਮੀ ॥
ਜੀਅ ਜੰਤੁ ਸਭਿ ਹਾਥਿ ਤਿਸੈ ਕੈ ਸੋ ਪ੍ਰਭੂ ਅੰਤਰਜਾਮੀ ॥
॥ ਰਹਾਉ ॥

ਕਰਤਬ ਸਭਿ ਸਵਾਰੇ ॥
ਪ੍ਰਭਿ ਅਪੁਨਾ ਬਿਰਦੁ ਸਮਾਰੇ ॥
ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਨਾਮਾ ॥
ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨਾ ॥੨॥੯॥੭੩॥

sorath mehlāa 5.

gur mil parabhoo chitāari-aa.
kaaraj sabh savaari-aa.
mandāa ko na alaa-ay.
sabh jai jai kaar sunāa-ay. ||1||

santāhu saachee saran su-aamee.
jee-a jant sabh haath tīsai kai so
parabh antarjaamee. rahaa-o.

kartab sabh savaaray.
parabh apunaa birad samaaray.
patit paavan parabh naamaa.
jan naanak sad kurbaanaa.
||2||9||73||

Sorath Mehla-5

In the previous *shabad*, while describing the blessings of meditating on God's Name, Guru Ji was perhaps laying emphasis more on the spiritual bliss and happiness. In this *shabad* Guru Ji wants to clarify our doubt that it is not just the spiritual or intangible bliss, which God's Name brings to us, but it also brings us happiness, comfort, and freedom from all kinds of worry and anxiety in our worldly affairs also, including our relationships with other people.

Guru Ji says: “(O’ my friends, when upon) meeting the Guru (and participating in the Guru’s congregation), I contemplated upon God, He set right my entire task. Now, no one speaks ill of me, and all proclaim my victory.” (1)

So on the basis of his own experience, Guru Ji says: “O’ my (dear) saints, truly (dependable) is the shelter of (God), the Master. Because all beings and creatures are under His control, and that God is the inner knower of all hearts.” (pause)

Guru Ji concludes the *shabad* by saying: “(O’ my friends, God) sets right all the tasks (of His devotees. Because) He maintains His old tradition (of protecting the honor of His saints. Not only that, His Name) can even purify the (worst) sinners, so devotee Nanak is always a sacrifice to Him.” (2-9-73)

The message of this *shabad* is that if we want to obtain not only spiritual bliss, but also peace and success in our worldly affairs then following the advice of our Guru (Granth Sahib Ji), we should meditate on God’s Name

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਪਾਰਬ੍ਰਹਮਿ ਸਾਜਿ ਸਵਾਰਿਆ ॥
ਇਹੁ ਲਹੁੜਾ ਗੁਰੂ ਉਬਾਰਿਆ ॥
ਅਨਦ ਕਰਹੁ ਪਿਤ ਮਾਤਾ ॥
ਪਰਮੇਸਰੁ ਜੀਅ ਕਾ ਦਾਤਾ ॥੧॥

paarbarahm saaj savaari-aa.
ih lahurhaa guroo ubaari-aa.
anaḁ karahu piṭ maataa.
parmaysar jee-a kaa daataa. ||1||

ਸੁਭ ਚਿਤਵਨਿ ਦਾਸ ਤੁਮਾਰੇ ॥
ਰਾਖਹਿ ਪੈਜ ਦਾਸ ਅਪੁਨੇ ਕੀ ਕਾਰਜ ਆਪਿ
ਸਵਾਰੇ ॥ ਰਹਾਉ ॥

subh chitvan daas tumaaray.
raakhahi paj daas apunay kee kaaraj aap
savaaray. rahaa-o.

ਮੇਰਾ ਪ੍ਰਭੁ ਪਰਉਪਕਾਰੀ ॥
ਪੂਰਨ ਕਲ ਜਿਨਿ ਧਾਰੀ ॥
ਨਾਨਕ ਸਰਣੀ ਆਇਆ ॥
ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥੨॥੧੦॥੭੪॥

mayraa parabh par-upkaaree.
pooran kal jin Dhaaree.
naanak sarnee aa-i-aa.
man chindi-aa fal paa-i-aa. ||2||10||74||

Sorath Mehla-5

In the concluding stanza of the previous *shabad*, Guru Ji said to us: “(O’ my friends, God) sets right all the tasks (of His devotees. Because) He maintains His old tradition (of protecting the honor of His saints).” In this *shabad*, he shares his personal example as to how God saved his honor and provided him with peace and bliss by saving his little young son from the then dreaded and often-fatal disease of smallpox. Because even his own brother, Prithi Chand, had tried to kill this young child and had wished that Guru Arjan might die childless, so his own son may be anointed the next Guru.

Therefore expressing his gratitude to God, Guru Ji says: “(O’ my friends), it is the all-pervading God, who created and embellished (my son Hargovind. It) is the Guru who has saved this loving little child. (Now my disciples and friends, congratulate us and say): “O’ father and mother, enjoy in bliss, (because) God is the Giver of life.” (1)

Continuing to express his gratitude, Guru Ji says: “O' God, Your devotees wish the welfare (of Your servant); You save the honor of Your servants, and Yourself accomplish all their tasks.” (pause)

Guru Ji concludes the *shabad* by proclaiming the greatness of God and saying: “(O' my friends), my God is a great benefactor, He has manifested His full power. So, when Nanak came to His shelter, he obtained the fruit of his heart's desire.” (2-10-74)

The message of this *shabad* is that whenever our family or we are in trouble, instead of going anywhere else and seeking help of other human beings or lesser gods and goddesses, we should seek the shelter of God and pray to Him in the most humble and sincere way. Then unless God has certain other better plans, (which we cannot understand or appreciate at that time), He would save and protect us from all kinds of troubles and maladies and fulfill all the wishes of our heart.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪੇ ॥
ਪ੍ਰਭ ਬਾਲਕ ਰਾਖੇ ਆਪੇ ॥
ਸੀਤਲਾ ਠਾਕਿ ਰਹਾਈ ॥
ਬਿਘਨ ਗਏ ਹਰਿ ਨਾਈ ॥੧॥

sadā sadā har jaapay.
parabh baalak raakhay aapay.
seetlā thāak rahaa-ee.
bigḥan ga-ay har naa-ee. ||1||

ਮੇਰਾ ਪ੍ਰਭੁ ਹੋਆ ਸਦਾ ਦਇਆਲਾ ॥
ਅਰਦਾਸਿ ਸੁਣੀ ਭਗਤ ਅਪੁਨੇ ਕੀ ਸਭ ਜੀਅ
ਭਇਆ ਕਿਰਪਾਲਾ ॥ ਰਹਾਉ ॥

mayraa parabh ho-aa sadā da-i-aalaa.
ardāas sunee bhagat apunay kee sabh
jee-a bha-i-aa kirpaalaa. rahaa-o.

ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ ਸਮਰਾਥਾ ॥
ਹਰਿ ਸਿਮਰਤ ਸਭੁ ਦੁਖੁ ਲਾਥਾ ॥
ਅਪਣੇ ਦਾਸ ਕੀ ਸੁਣੀ ਬੇਨੰਤੀ ॥
ਸਭ ਨਾਨਕ ਸੁਖਿ ਸਵੰਤੀ ॥੨॥੧੧॥੨੫॥

parabh karan kaaran samraathaa.
har simrat sabh dukh laathaa.
apṇay daas kee sunee baynantēe.
sabh naanak sukh savantēe.
||2||11||75||

Sorath Mehla-5

The fifth Guru Arjan Dev Ji uttered this *shabad* also in gratitude to God for saving his son from the terrible malady of smallpox. In those days, there was no vaccine or other cure invented for this contagious disease, which used to spread from family to family and from village to village, and many times would wipe out entire cities. During those days people used to chant different kinds of hymns, mantras, and charms, or prayers, before idols of different gods and goddesses to save themselves. But Guru Ji only prayed to God and his son was saved.

So expressing his thanks to God, Guru Ji says: “(O’ my friends), I always meditated on God (alone), and God Himself became the savior of the child (Hargovind). He put a stop to the malady of smallpox (and thus by meditating on the) God’s Name, all my troubles went away.” (1)

Describing how God has always been kind to him and His devotees, Guru Ji states: “(O’ my friends), my God has always been gracious. He has listened to the prayer of His devotees and has been always kind to all creatures.” (pause)

Therefore, Guru Ji concludes the shabad by saying: “(O’ my friends), God is all powerful to do and get anything done. By meditating on God, all my suffering has been removed. (God) has listened to the prayer of His servant and Nanak (says: “Now) the entire (congregation) sleeps in peace.” (2-11-75)

The message of this *shabad* is that God is always kind to us, and in case of any trouble and anxiety, all we need to do is to remember Him and meditate on His Name with true love, devotion, and humility.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਅਪਨਾ ਗੁਰੂ ਧਿਆਏ ॥
ਮਿਲਿ ਕੁਸਲ ਸੇਤੀ ਘਰਿ ਆਏ ॥
ਨਾਮੈ ਕੀ ਵਡਿਆਈ ॥
ਤਿਸੁ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥੧॥

apnaa guroo Dhi-aa-ay.
mil kusai saytee ghar aa-ay.
naamai kee vadi-aa-ee.
tis keemat kahan na jaa-ee. ||1||

ਸੰਤਹੁ ਹਰਿ ਹਰਿ ਹਰਿ ਆਰਾਧਹੁ ॥
ਹਰਿ ਆਰਾਧਿ ਸਭੋ ਕਿਛੁ ਪਾਈਐ ਕਾਰਜ ਸਗਲੇ
ਸਾਧਹੁ ॥ ਰਹਾਉ ॥

sañtahu har har har aaraaDhahu.
har aaraaDh sabho kichh paa-ee-ai
kaaraj saglay saaDhahu. rahaa-o.

ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭ ਲਾਗੀ ॥
ਸੋ ਪਾਏ ਜਿਸੁ ਵਡਭਾਗੀ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥
ਤਿਨਿ ਸਰਬ ਸੁਖਾ ਫਲ ਪਾਇਆ ॥੨॥੧੨॥੨੬॥

paraym bhagat parabh laagee.
so paa-ay jis vad**h**aagee.
jan naanak naam Dhi-aa-i-aa.
tin sarab sukhaa fal paa-i-aa.
||2||12||76||

Sorath Mehla-5

In the previous *shabad*, Guru Ji told us that God is always kind to us, and in case of any trouble and anxiety all we need to do is to meditate on His Name with true love, devotion, and humility. In this *shabad*, he describes the kind of bliss he himself enjoys by meditating on God, and therefore what kind of advice he has for us.

He says: “(O’ my friends), by meditating on my Guru, I have returned to my home safe and sound (and I feel a great sense of peace and bliss in my heart). All this is the glory of God's Name. Its worth cannot be described.” (1)

Therefore, on the basis of his own experience, Guru Ji advises: “O’ (my dear) saints, again and again meditate on God. (Because) by meditating on God, we obtain everything. (In this way) you would also accomplish all your tasks.” (pause)

In conclusion, Guru Ji says: “(O’ my friends, my) mind is attuned to the loving devotion (of God. I feel that the person who) obtains this state is very fortunate. Therefore, servant Nanak says, they who have meditated on God’s Name have obtained the fruit of all comforts (and pleasures).” (2-12-76)

The message of this *shabad* is that if we want that all our affairs are adjusted successfully and we want to enjoy all kinds of comforts, then we should repeatedly meditate on God’s Name with true love.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਪਰਮੇਸਰਿ ਦਿਤਾ ਬੰਨਾ ॥
ਦੁਖ ਰੋਗ ਕਾ ਡੇਰਾ ਭੰਨਾ ॥
ਅਨਦ ਕਰਹਿ ਨਰ ਨਾਰੀ ॥
ਹਰਿ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥੧॥

parmaysar dīṭaa bannaa.
dukh rog kaa dayraa bhannaa.
anaḁ karahi nar naaree.
har har parabh kirpaa Dhaaree. ||1||

ਪੰਨਾ ੬੨੮

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ਸੰਤਹੁ ਸੁਖੁ ਹੋਆ ਸਭ ਥਾਈ ॥
ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਪਰਮੇਸਰੁ ਰਵਿ ਰਹਿਆ
ਸਭਨੀ ਜਾਈ ॥ ਰਹਾਉ ॥

sant̃ahu sukh ho-aa sabh thaa-ee.
paarbrahm pooran parmaysar rav rahi-aa
sabhnee jaa-ee. rahaa-o.

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥
ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥
ਦਇਆਲ ਪੁਰਖ ਮਿਹਰਵਾਨਾ ॥
ਹਰਿ ਨਾਨਕ ਸਾਚੁ ਵਖਾਨਾ ॥੨॥੧੩॥੨੨॥

Dhur kee baṇee aa-ee.
tin saglee chint̃ mitaa-ee.
ḁa-i-aal purakh miharvaanaa.
har naanak saach vakhaanaa. ||2||13||77||

Sorath Mehla-5

In the opening stanza of the previous *shabad* (2-11-75), expressing his thanks Guru Ji said: “(O’ my friends), I always meditated on God (alone), and God Himself became the savior of the child (Hargovind). He put a stop to the malady of Small Pox, (and thus by meditating on) God’s Name, all my troubles went away.” In this *shabad* again, Guru Ji expresses his thanks to God and shares with us how God has completely wiped out all his pains and sufferings, and how the divine word has erased all his worries.

Guru Ji says: “(O’ my friends), the all pervading God has put (such) a stop (to my troubles, as if) it has demolished the very source of all pains and sorrows. God has shown such kindness on me (that now) all men and women (associated with me) are in bliss.”(1)

Therefore addressing us in a most friendly and sweet way, Guru Ji says: “O’ my dear saints, there is happiness everywhere, (and I can see) that the perfect God is pervading in all places.”(pause)

Guru Ji concludes the *shabad* by uttering the most famous and often quoted lines of Guru Granth Sahib, which express our belief that the hymns contained in the Guru Granth Sahib Ji, are really divine words (conveyed to us through our Gurus). He says: “(O’ my friends), the divine word of God has come (into my mind), which has erased all my anxiety. Nanak is truthfully saying that the merciful God has been very kind to me.”(2-13-77)

The message of this *shabad* is that the divine words as contained in Guru Granth Sahib Ji are the words coming from God Himself. So if we enshrine the message of this *Baani* in our mind and act on it, then all our worries and pains would go away, and we would enjoy an eternal state of blissful union with God.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਐਥੈ ਓਥੈ ਰਖਵਾਲਾ ॥

aithai othai rakhvaalaa.

ਪ੍ਰਭ ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲਾ ॥

parabh satgur deen da-i-aalaa.

ਦਾਸ ਅਪਨੇ ਆਪਿ ਰਾਖੇ ॥

daas apnay aap raakhay.

ਘਟਿ ਘਟਿ ਸਬਦੁ ਸੁਭਾਖੇ ॥੧॥

ghat ghat sabad subhaakhay. ||1||

ਗੁਰ ਕੇ ਚਰਣ ਉਪਰਿ ਬਲਿ ਜਾਈ ॥

gur kay charan oopar bal jaa-ee.

ਦਿਨਸੁ ਰੈਨਿ ਸਾਸਿ ਸਾਸਿ ਸਮਾਲੀ ਪੂਰਨੁ

dinas rain saas saas samaalee pooran

ਸਭਨੀ ਬਾਈ ॥ ਰਹਾਉ ॥

sabhnee thaa-ee. rahaa-o.

ਆਪਿ ਸਹਾਈ ਹੋਆ ॥

aap sahaa-ee ho-aa.

ਸਚੇ ਦਾ ਸਚਾ ਢੋਆ ॥

sachay daa sachaa dho-aa.

ਤੇਰੀ ਭਗਤਿ ਵਡਿਆਈ ॥

tayree bhagat vadi-aa-ee.

ਪਾਈ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥੨॥੧੪॥੨੮॥

paa-ee naanak parabh sarnaa-ee.

||2||14||78||

Sorath Mehla-5

Guru Ji concluded the previous *shabad* by declaring that he is “truthfully saying that the merciful God has been very kind to him.” In this *shabad*, he elaborates on this statement and tells us how God protects us both in this and next world, and what we need to do to always deserve His kindness upon us.

He says: “(O’ my friends), God is merciful to the meek, and He is their protector both in this and the next world. In each and every heart resound these beauteous words, that He has (always) saved His servants.” (1)

Describing his present state, Guru Ji says: “(O’ my friends), I am a sacrifice to the Guru’s feet (his immaculate words). Day and night, with each and every breath I meditate on that perfect God, who is fully pervading everywhere.” (pause)

But, instead of claiming any credit for his own merits or efforts, he concludes the *shabad* by saying “(O’ my friends, it is through Guru’s kindness) that one obtains the everlasting support of eternal God. Therefore Nanak says, O’ God, by seeking Your shelter (through the kindness of the Guru), the gift of Your devotion and praise is obtained.” (2-14-78)

The message of this *shabad* is that in case we want God to protect us here and hereafter and everywhere then we should pray to our Guru to show his kindness and help us in seeking the shelter of God.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰ ਪੂਰੇ ਭਾਣਾ ॥
ਤਾ ਜਪਿਆ ਨਾਮੁ ਰਮਾਣਾ ॥
ਗੋਬਿੰਦ ਕਿਰਪਾ ਧਾਰੀ ॥
ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਹਮਾਰੀ ॥੧॥

ਹਰਿ ਕੇ ਚਰਨ ਸਦਾ ਸੁਖਦਾਈ ॥
ਜੋ ਇਛਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਬਿਰਥੀ ਆਸ ਨ
ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਸੁ ਪ੍ਰਾਨਪਤਿ ਦਾਤਾ ਸੋਈ ਸੰਤੁ ਗੁਣ
ਗਾਵੈ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਤਾ ਕਾ ਮਨੁ ਲੀਣਾ ਪਾਰਬ੍ਰਹਮ ਮਨਿ
ਭਾਵੈ ॥੨॥

ਆਠ ਪਹਰ ਹਰਿ ਕਾ ਜਸੁ ਰਵਣਾ ਬਿਖੈ ਠਗਉਰੀ
ਲਾਬੀ ॥
ਸੰਗਿ ਮਿਲਾਇ ਲੀਆ ਮੇਰੈ ਕਰਤੈ ਸੰਤ ਸਾਧ ਭਏ
ਸਾਬੀ ॥੩॥

ਕਰੁ ਗਹਿ ਲੀਨੇ ਸਰਬਸੁ ਦੀਨੇ ਆਪਹਿ ਆਪੁ
ਮਿਲਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਸਰਬ ਥੋਕ ਪੂਰਨ ਪੂਰਾ ਸਤਿਗੁਰੁ
ਪਾਇਆ ॥੪॥੧੫॥੨੯॥

sorath mehlā 5.

satgur pooray bhaanaa.
taa japi-aa naam ramaanaa.
gobind kirpaa Dhaaree.
parabh raakhee paj hamaaree. ||1||

har kay charan sadaa sukh-daa-ee.
jo ichheh so-ee fal paavahi birthee aas
na jaa-ee. ||1|| rahaa-o.

kirpaa karay jis paraanpat daataa so-ee
sant gun gaavai.
paraym bhagat taa kaa man leenaa
paarbarahm man bhaavai. ||2||

aath pahar har kaa jas ravnaa bikhai
thag-uree laathee.
sang milaa-ay lee-aa mayrai kartai sant
saaDh bha-ay saathee. ||3||

kar geh leenay sarbas deenay aapeh
aap milaa-i-aa.
kaho naanak sarab thok pooran pooraa
satgur paa-i-aa. ||4||15||79||

Sorath Mehla-5

Guru Ji concluded the previous *shabad* by saying: “O’ God, by seeking Your shelter (through the kindness of the Guru), the gift of Your devotion and praise is obtained.”

In this *shabad*, Guru Ji elaborates on this point and also tells us what kind of blessings we obtain when through the Guru we meditate on God with loving devotion.

So sharing with us his own experience, he says: “(O’ my friends), when it so pleased the perfect true Guru, I meditated on God’s Name. Then God of the universe showed His mercy and protected my honor.” (1)

On the basis of his personal experience, Guru Ji tells us: “(O’ my friends), the Guru’s feet (his immaculate words) are always comforting. (By acting on Guru’s advice), you obtain whatever you wish for, and your hope never goes unfulfilled.” (1-pause)

But Guru Ji emphasizes that meditating on God’s Name or singing His praises comes only when God Himself shows His mercy. So he says: “(O’ my friends), only that saint on whom God the Giver of life breath shows His mercy, sings praises of God. Then one’s mind is absorbed in the loving devotion of God, and He looks pleasing to the mind.” (2)

Now sharing with us the blessings he obtained by meditating on God’s Name, Guru Ji says: “(O’ my friends), by meditating on God’s Name at all the time, the influence of the deceiving poison (of worldly attachments) was removed (from my mind). Then my Creator united me with Himself, and (many) saints and sages became my companions.” (3)

In conclusion, Guru Ji tells: “(O’ my friends, under the shelter of the Guru, whosoever has meditated on God’s Name), extending His own hand, God has blessed that person with everything. In fact, He has Himself united that person with Him. Therefore Nanak says, the one who has found the perfect Guru has obtained everything.” (4-15-79)

The message of this *shabad* is that we should never feel proud of our devotion or meditation on God’s Name. Instead we should humbly pray to God to show His mercy upon us and bless us with the Guru’s guidance. When He blesses us with Guru’s guidance, which helps us in meditating on God’s Name, then extending His own protection, God fulfills all our desires and blesses us with His eternal union.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥
ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥
ਇਸੁ ਆਗੈ ਕੋ ਨ ਟਿਕੈ ਵੇਕਾਰੀ ॥
ਗੁਰ ਪੂਰੇ ਏਹ ਗਲ ਸਾਰੀ ॥੧॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੰਤਨ ਕੀ ਓਟਾ ॥
ਜੋ ਸਿਮਰੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ ਉਧਰਹਿ ਸਗਲੇ ਕੋਟਾ ॥੧॥ ਰਹਾਉ ॥

sorath mehlāa 5.

gareebēe gaḏaa hamaaree.
khannaa sagal rayn chhaaree.
is aagai ko na tikai vaykaaree.
gur pooray ayh gal saaree. ||1||

har har naam santan kee otaa.
jo simrai tis kee gat hovai uDhrahī
saglay kotaa. ||1|| rahaa-o.

ਸੰਤ ਸੰਗਿ ਜਸੁ ਗਾਇਆ ॥
 ਇਹੁ ਪੂਰਨ ਹਰਿ ਧਨੁ ਪਾਇਆ ॥
 ਕਹੁ ਨਾਨਕ ਆਪੁ ਮਿਟਾਇਆ ॥
 ਸਭੁ ਪਾਰਬ੍ਰਹਮੁ ਨਦਰੀ ਆਇਆ ॥੨॥੧੬॥੮੦॥

sant sang jas gaa-i-aa.
 ih pooran har Dhan paa-i-aa.
 kaho naanak aap mitaa-i-aa.
 sabh paarbarahm nadree aa-i-aa.
 ||2||16||80||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that we should never feel proud of our devotion or meditation on God's Name. Instead we should humbly pray to God to show His mercy upon us and bless us with the Guru's guidance. When He blesses us with Guru's guidance, which helps us in meditating on God's Name, then extending His own protection God fulfills all our desires and blesses us with His eternal union. In this *shabad*, he describes his way of life, and the kinds of weapons he uses against those who try to bother or harm him.

He says: “(O’ my friends), humility is my mace; (to consider myself as) the dust of all is my double edged sword. No evildoer can stand before these (weapons). This is the essence of strategy, which the perfect Guru has taught me.” (1)

Stating on what else he leans upon, Guru Ji says: “(O’ my friends), for the saints, God's Name is their shield. Whosoever meditates on it, obtains salvation. In fact, millions are saved (by meditating on God's Name).” (1-pause)

In conclusion, Guru Ji says: “(O’ my friends), the person who has sung God's praise in the company of the saints has obtained this perfect wealth of God's Name. Nanak says, the one who has erased one's self (conceit from within), God has become visible to that one everywhere.” (2-16-80)

The message of the *shabad* is that if we erase our ego and meditate on God's Name with complete faith in God, then we would have the best weapons in the world before which no evildoer can stand.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਕੀਨੀ ॥
 ਬਖਸ ਅਪੁਨੀ ਕਰਿ ਦੀਨੀ ॥
 ਨਿਤ ਅਨੰਦ ਸੁਖ ਪਾਇਆ ॥
 ਥਾਵ ਸਗਲੇ ਸੁਖੀ ਵਸਾਇਆ ॥੧॥

gur poorai pooree keenee.
 bakhas apunee kar deenee.
 nit anand sukh paa-i-aa.
 thaav saglay sukhee vasaa-i-aa. ||1||

ਹਰਿ ਕੀ ਭਗਤਿ ਫਲ ਦਾਤੀ ॥
 ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਕਰਿ ਦੀਨੀ ਵਿਰਲੈ ਕਿਨ
 ਹੀ ਜਾਤੀ ॥ ਰਹਾਉ ॥

har kee bhagat fal daattee.
 gur poorai kirpaa kar deenee virlai kin
 hee jaattee. rahaa-o.

ਗੁਰਬਾਣੀ ਗਾਵਹ ਭਾਈ ॥
 ਓਹ ਸਫਲ ਸਦਾ ਸੁਖਦਾਈ ॥
 ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥
 ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥੨॥੧੭॥੮੧॥

gurbaanee gaavah bhaa-ee.
 oh safal sadaa sukh-daa-ee.
 naanak naam Dhi-aa-i-aa.
 poorab likhi-aa paa-i-aa. ||2||17||81||

Sorath Mehla-5

In the previous *shabad* (4-15-79), Guru Ji advised us that we should never feel proud of our devotion or meditation on God's Name. Instead we should humbly pray to God to show His mercy upon us, and bless us with the Guru's guidance. When He blesses us with Guru's guidance, who helps us in meditating on God's Name, then extending His own protection, God fulfills all our desires, and blesses us with His eternal union. In this *shabad*, Guru Ji is sharing with us the kind of blessings he obtained, when his Guru showed complete mercy on him.

He says: “(O’ my friends, when) the perfect Guru showed his full mercy on me, he gave me the gift (of God’s meditation. Since then) I have enjoyed peace everyday, and I live in comfort in all places.” (1)

Therefore on the basis of his own experience, Guru Ji proclaims: “(O’ my friends), worship of God is very fruitful. By showing his mercy, the Guru has blessed me (with this gift). Only a very rare person has realized (its value).” (pause)

Guru Ji concludes the *shabad* by saying to us: “Come, O’ my brothers (and sisters), let us sing *Gurbani* (the divine word of the Guru); it is always fruitful and peace giving. Nanak (says), whosoever has meditated on (God’s) Name, has realized his or her pre-ordained destiny (of meeting God).” (2-17-81)

The message of this *shabad* is that joining the congregation of saintly persons, we should sing *Gurbani* (the divine hymns in Guru Granth Sahib Ji) with full love and devotion, so that we too may realize the fruit of our pre-ordained destiny and meet God in this life itself.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਪੰਨਾ ੬੨੯

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ਗੁਰੂ ਪੂਰਾ ਆਰਾਧੇ ॥
 ਕਾਰਜ ਸਗਲੇ ਸਾਧੇ ॥
 ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥
 ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੧॥

gur pooraa aaraaDhay.
 kaaraj saglay saaDhay.
 sagal manorath pooray.
 baajay anhad tooray. ||1||

ਸੰਤਹੁ ਰਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ ॥
 ਸੰਤ ਅਸਥਾਨਿ ਬਸੇ ਸੁਖ ਸਹਜੇ ਸਗਲੇ ਦੂਖ
 ਮਿਟਾਇਆ ॥੧॥ ਰਹਾਉ ॥

sanṭahu raam japat̃ sukh paa-i-aa.
 sanṭ asthaan basay sukh sehjay saglay
 dūkh mitaa-i-aa. ||1|| rahaa-o.

ਗੁਰ ਪੂਰੇ ਕੀ ਬਾਣੀ ॥
 ਪਾਰਬਰਹਮ ਮਨਿ ਭਾਣੀ ॥
 ਨਾਨਕ ਦਾਸਿ ਵਖਾਣੀ ॥
 ਨਿਰਮਲ ਅਕਥ ਕਹਾਣੀ ॥੨॥੧੮॥੮੨॥

gur pooray kee baṇee.
 paarbarahm man bhaṇee.
 naanak daas vakhaṇee.
 nirmal akath kahaṇee. ||2||18||82||

Sorath Mehla-5

In the opening lines of previous *shabad*, Guru Ji said: “(O’ my friends, when) the perfect Guru showed his full mercy on me, he gave me the gift (of God’s meditation. Since then) I have enjoyed peace everyday, and I live in comfort in all places.” But that is not all, in this *shabad*. Guru Ji tells us what other benefits and blessings he obtained when he meditated on his perfect Guru.

He says: “(O’ my friends, by) meditating on the perfect Guru, I successfully accomplished all my tasks. All the wishes of my heart were fulfilled, and (I felt so happy) as if tunes of non-stop divine music were playing in my mind.” (1)

Therefore addressing us all, Guru Ji says: “O’ my dear saints, I have obtained peace by meditating upon God’s Name. By residing in peace and poise in the company of saints, I have eradicated all my suffering.” (1-pause)

Guru Ji concludes the *shabad* by proclaiming: “(O’ my friends, *Gurbani*), the word of the perfect Guru, is pleasing to God’s mind. Servant Nanak has described this immaculate and indescribable discourse.” (2-18-82)

The message of this *shabad* is that if we want to please God and enjoy the melody of non-stop divine music in our heart, then we should meditate on our perfect Guru by singing *Gurbani* with love and devotion.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਭੂਖੇ ਖਾਵਤ ਲਾਜ ਨ ਆਵੈ ॥
 ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੧॥

bhookhay khaavat̃ laaj na aavai.
 t̃i-o har jan har guṇ gaavai. ||1||

ਅਪਨੇ ਕਾਜ ਕਉ ਕਿਉ ਅਲਕਾਈਐ ॥
 ਜਿਤੁ ਸਿਮਰਨਿ ਦਰਗਹ ਮੁਖੁ ਊਜਲ ਸਦਾ ਸਦਾ ਸੁਖੁ
 ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥

apnay kaaj ka-o ki-o alkaa-ee-ai.
 jit̃ simran dargeh mukh ūjal sadā sadā sukh paa-ee-ai. ||1|| rahaa-o.

ਜਿਉ ਕਾਮੀ ਕਾਮਿ ਲੁਭਾਵੈ ॥
ਤਿਉ ਹਰਿ ਦਾਸ ਹਰਿ ਜਸੁ ਭਾਵੈ ॥੨॥

ji-o kaamee kaam lubhaavai.
ti-o har daas har jas bhaavai. ||2||

ਜਿਉ ਮਾਤਾ ਬਾਲਿ ਲਪਟਾਵੈ ॥
ਤਿਉ ਗਿਆਨੀ ਨਾਮੁ ਕਮਾਵੈ ॥੩॥

ji-o maataa baal laptaavai.
ti-o gi-aanee naam kamaavai. ||3||

ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਵੈ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਵੈ ॥੪॥੧੯॥੮੩॥

gur pooray tay paavai.
jan naanak naam Dhi-aavai.
||4||19||83||

Sorath Mehla-5

It is generally observed that even those people who try to meditate on God or sing His praise sometimes feel hesitant, shy, or embarrassed, as if they are doing something wrong, undesirable, or trying to show off their holiness. So sometimes, they try to hide or even skip their daily meditation or reading of the scriptures, lest their friends or relatives make fun of them. In this *shabad*, Guru Ji tells us that meditating on God's Name is the object of our life, and it is our duty. So while performing this duty and trying to achieve our objective, we should never feel ashamed or embarrassed.

He says: “(O’ my friends), just as hungry man doesn’t feel any shame while eating his food, similarly, the devotee of God keeps singing praises of God (without bothering what other people might think about this act of his or hers).” (1)

Explaining why we should not feel ashamed or hesitant in meditating on God's Name, Guru Ji says: “(O’ my friends), that meditation (by doing which) we obtain honor in the (God’s) court and always obtain peace, why should we show any laziness in doing that job of ours?” (1-pause)

Next, Guru Ji gives some more examples to illustrate how a devotee of God has always a deep and earnest desire to meditate on God's Name. He says: “ (O’ my friends), just as a lustful person is always greedy to satisfy his or her lust, similarly singing of God’s praise is pleasing to God’s slave.” (2)

Giving yet another example, Guru Ji says: “Just as a mother always remains attached to her child, similarly a divinely wise person always tries to earn (the wealth of God’s) Name.”(3)

However, Guru Ji concludes the *shabad* by saying: “O’ Nanak, (only that person) meditates on (God’s) Name, who obtains (this gift) from the perfect Guru.”(4-19-83)

The message of this *shabad* is that our duty and the very object of life is to earn the profit of God's Name. Therefore, we should not feel ashamed or procrastinate in meditating on God's Name, and we should not care what other people think or say about us.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸੁਖ ਸਾਂਦਿ ਘਰਿ ਆਇਆ ॥
 ਨਿੰਦਕ ਕੈ ਮੁਖਿ ਛਾਇਆ ॥
 ਪੂਰੈ ਗੁਰਿ ਪਹਿਰਾਇਆ ॥
 ਬਿਨਸੇ ਦੁਖ ਸਬਾਇਆ ॥੧॥

ਸੰਤਹੁ ਸਾਚੇ ਕੀ ਵਡਿਆਈ ॥
 ਜਿਨਿ ਅਚਰਜ ਸੋਭ ਬਣਾਈ ॥੧॥ ਰਹਾਉ ॥

ਬੋਲੇ ਸਾਹਿਬ ਕੈ ਭਾਣੈ ॥
 ਦਾਸੁ ਬਾਣੀ ਬ੍ਰਹਮੁ ਵਖਾਣੈ ॥
 ਨਾਨਕ ਪ੍ਰਭ ਸੁਖਦਾਈ ॥
 ਜਿਨਿ ਪੂਰੀ ਬਣਤ ਬਣਾਈ ॥੨॥੨੦॥੮੪॥

sorath mehlāa 5.

sukh saa^Nd ghar aa-i-aa.
 nindak kai mukh chh^haa-i-aa.
 poorai gur peh^haa-i-aa.
 binsay dukh sabaa-i-aa. ||1||

sant^hahu saachay kee vadi-aa-ee.
 jin achraj sobh ban^haa-ee. ||1|| rahaa-o.

bolay saahib kai bhaanai.
 daas banee barahm vakhaanai.
 naanak parabh suk^h-daa-ee.
 jin pooree banat ban^haa-ee.
 ||2||20||84||

Sorath Mehla-5

In the previous *shabad* Guru Ji advised us to meditate on God's Name without feeling any hesitation or worrying about what other people may say or do. In this *shabad*, he shares his own experience of meditating on God's Name without any fear and tells us how God protected his honor and put all his slanderers to shame.

He says: “(By fearlessly meditating on God's Name), I came to my house safe and sound. The slanderers (who tried to harm me) were put to shame. Also the perfect Guru (honored me) with a robe of honor, and all my woes vanished.” (1)

But Guru Ji doesn't feel self-conceited at this occasion, instead showing his humility he says: “O' my dear saints, (all this) is the glory of the eternal (God), who arranged this astonishing honor (for me)” (1-pause)

Guru Ji now concludes the *shabad* by quoting the authority on the basis of which he is speaking. He says: “(O' my friends, this) servant is uttering the divine word and is speaking as per the desire of his Master. Nanak says, that God who has created this perfect arrangement is always bliss giving.” (2-20-84)

The message of this *shabad* is that if we meditate on God's Name without any fear or hesitation, then God would save our honor and provide us with peace and comfort, while putting our slanderers to shame and awarding them due punishment.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਪ੍ਰਭੁ ਅਪੁਨਾ ਰਿਦੈ ਧਿਆਏ ॥
 ਘਰਿ ਸਹੀ ਸਲਾਮਤਿ ਆਏ ॥
 ਸੰਤੋਖੁ ਭਇਆ ਸੰਸਾਰੇ ॥
 ਗੁਰਿ ਪੂਰੈ ਲੈ ਤਾਰੇ ॥੧॥

parabh apunaa ridai Dhi-aa-ay.
 ghar sahee salaamat aa-ay.
 santokh bha-i-aa sansaaray.
 gur poorai lai taaray. ||1||

ਸੰਤਹੁ ਪ੍ਰਭੁ ਮੇਰਾ ਸਦਾ ਦਇਆਲਾ ॥
 ਅਪਨੇ ਭਗਤ ਕੀ ਗਣਤ ਨ ਗਣਈ ਰਾਖੈ ਬਾਲਾ
 ਗੁਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

santahu parabh mayraa sadaa da-i-aalaa.
 apnay bhagat kee ganat na gan-ee
 raakhai baal gupaalaa. ||1|| rahaa-o.

ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਉਰਿ ਧਾਰੇ ॥
 ਤਿਨਿ ਸਭੇ ਥੋਕ ਸਵਾਰੇ ॥
 ਗੁਰਿ ਪੂਰੈ ਤੁਸਿ ਦੀਆ ॥
 ਫਿਰਿ ਨਾਨਕ ਦੂਖੁ ਨ ਥੀਆ ॥੨॥੨੧॥੮੫॥

har naam ridai ur Dhaaray.
 tin sabhay thok savaaray.
 gur poorai tus dee-aa.
 fir naanak dookh na thee-aa.
 ||2||21||85||

Sorath Mehla-5

In the previous *shabad*, Guru Ji told us how by fearlessly meditating on God's Name he came back to his house safe and sound. The slanderers (who tried to harm him) were put to shame, the perfect Guru honored him with a robe of honor, and all his woes vanished. But that is not all. In this *shabad*, he tells us what other blessings and benefits he has obtained by meditating on God, and on that basis, what kind of advice he has for us.

He says: “(O’ my friends), by meditating on my God in my mind, I have returned to my home, safe and sound. (I feel as if) peace has prevailed in the entire world, (and) the perfect Guru has ferried us across (this worldly ocean).” (1)

Therefore on the basis of his own experience, Guru Ji says: “O’ (dear) saints, my God is always merciful. He does not take into account the deeds of His devotee; that Master of the universe saves the (devotees, like His) children.”(1-pause)

In conclusion, Guru Ji says: “(O’ my friends), they who have enshrined God's Name in their heart have (successfully) accomplished all their tasks. When feeling pleased, the Guru has given (anybody the gift of God’s Name), O’ Nanak, no pain has (ever) afflicted that person again.” (2-21-85)

The message of this *shabad* is that if we seek the shelter of the Guru and feeling pleased the Guru blesses us with the gift of God’s Name, then the perfect God does not take into account our past sins and shortcomings; He becomes merciful on us and protects us just as a father saves and protects his children.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਹਰਿ ਮਨਿ ਤਨਿ ਵਸਿਆ ਸੋਈ ॥
ਜੈ ਜੈ ਕਾਰੁ ਕਰੇ ਸਭੁ ਕੋਈ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਵਡਿਆਈ ॥
ਤਾ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ॥੧॥

har man tan vasi-aa so-ee.
jai jai kaar karay sabh ko-ee.
gur pooray kee vadi-aa-ee.
taa kee keemaṭ kahee na jaa-ee. ||1||

ਹਉ ਕੁਰਬਾਨੁ ਜਾਈ ਤੇਰੇ ਨਾਵੈ ॥
ਜਿਸ ਨੋ ਬਖਸਿ ਲੈਹਿ ਮੇਰੇ ਪਿਆਰੇ ਸੋ ਜਸੁ
ਤੇਰਾ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ha-o kurbaan jaa-ee ṭayray naavai.
jis no bakhas laihi mayray pi-aaray so jas
ṭayraa gaavai. ||1|| rahaa-o.

ਤੂੰ ਭਾਰੋ ਸੁਆਮੀ ਮੇਰਾ ॥
ਸੰਤਾਂ ਭਰਵਾਸਾ ਤੇਰਾ ॥
ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਈ ॥
ਮੁਖਿ ਨਿੰਦਕ ਕੈ ਛਾਈ ॥੨॥੨੨॥੮੬॥

too^N bhaaro su-aamee mayraa.
jantaa^N bharvaasaa ṭayraa.
naanak parabḥ sarnaa-ee.
mukh nindak kai chhaa-ee. ||2||22||86||

Sorath Mehla-5

In the opening stanza of the previous *shabad* (2-20-84), Guru Ji told us that by fearlessly meditating on God's Name, he came back to his house safe and sound. The slanderers who tried to harm him were put to shame. Also, the perfect Guru honored him with a robe of honor, and all his woes vanished. In this *shabad*, he picks up that thread again and shares with us his present state of mind, and he expresses his gratitude to God and his faith in Him.

He says: “(O’ my friends, He who has saved my honor, that) same God is abiding in my mind and body; everybody is hailing my victory. (O’ my friends, so high is the) greatness of the perfect Guru, that its worth cannot be described.” (1)

Therefore, addressing God, Guru says: “O’ God, I am a sacrifice to Your Name. O’ my dear, whom You forgive, (that person) sings Your praises.” (1-pause)

Guru Ji concludes the *shabad* by expressing his complete confidence and faith in God and says: “O’ God, You are my most powerful Master; the saints depend upon Your support. Nanak is seeking the shelter of God, and the slanderer (would be put to such a shame, as if) ashes have been put on to his face.” (2-22-86)

The message of this *shabad* is that we should have complete faith in our perfect Guru and God and sing His praises. By doing so, God would become merciful on us and would reside in our mind and body. Then we would feel a great bliss and all other people around us would proclaim our victory.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਨਾਲਿ ਨਰਾਇਣੁ ਮੇਰੈ ॥
 ਜਮਦੂਤੁ ਨ ਆਵੈ ਨੇਰੈ ॥
 ਕੰਠਿ ਲਾਇ ਪ੍ਰਭ ਰਾਖੈ ॥
 ਸਤਿਗੁਰ ਕੀ ਸਚੁ ਸਾਖੈ ॥੧॥

ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਕੀਤੀ ॥
 ਦੁਸਮਨ ਮਾਰਿ ਵਿਛਾਰੇ ਸਗਲੇ ਦਾਸ ਕਉ ਸੁਮਤਿ ਦੀਤੀ ॥੧॥ ਰਹਾਉ ॥

ਪ੍ਰਭਿ ਸਗਲੇ ਥਾਨ ਵਸਾਏ ॥
 ਸੁਖਿ ਸਾਂਦਿ ਫਿਰਿ ਆਏ ॥
 ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਏ ॥
 ਜਿਨਿ ਸਗਲੇ ਰੋਗ ਮਿਟਾਏ ॥੨॥੨੪॥੮੮॥

sorath mehlā 5.

naal naraa-in mayrai.
 jamdoot na aavai nayrai.
 kanth laa-ay parabh raakhai.
 satgur kee sach saakhai. ||1||

gur poorai pooree keetee.
 dusman maar vidaaray saglay daas
 ka-o sumat deetee. ||1|| rahaa-o.

parabh saglay thaana vasaa-ay.
 sukh saaⁿd fir aa-ay.
 naanak parabh sarnaa-ay.
 jin saglay rog mitaa-ay. ||2||24||88||

Sorath Mehla-5

In the opening stanza of the previous *shabad*, Guru Ji told us that God blessed him with happiness before, and he is sure that God would provide him with bliss in future as well. The all-pervading God has made such arrangement, that his mind doesn't waver any more. He concluded the *shabad* by saying: "O' my merciful (God), all beings are Yours, You sustain and protect Your devotees." In this *shabad* Guru Ji once again expresses his complete confidence in God and tells us how with the assurance of God on his side, he is not even afraid of the demon of death, and how God has destroyed all his enemies and blessed him with divine wisdom.

He says: "(O' my friends, God) the King of human beings is with me, (and now even) the demon of death doesn't come near me. (I have complete confidence in the) eternal assurance of the true Guru, that God saves His (devotees) by embracing them to His bosom." (1)

Describing the blessings bestowed on him by the Guru, he says: "(O' my friends), the perfect Guru provided me with complete protection. He destroyed and chased away all my enemies and imparted wisdom to the devotee." (1-pause)

In conclusion, Guru Ji says: "(O' my friends), God has populated all the places (and provided me with peace and comfort, and I feel as if) I have returned to my home safe and sound. (In short), Nanak is in the refuge of (that) God, who has destroyed all his afflictions." (2-24-88)

The message of this *shabad* is that when we seek the shelter and the guidance of our true Guru, and under his instruction meditate on God's Name, God becomes so merciful and kind to us that He adjusts all our affairs and blesses us with peace and happiness all around.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਰਬ ਸੁਖਾ ਕਾ ਦਾਤਾ ਸਤਿਗੁਰੁ ਤਾ ਕੀ ਸਰਨੀ
ਪਾਈਐ ॥

ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਅਨੰਦਾ ਦੂਖੁ ਗਇਆ ਹਰਿ
ਗਾਈਐ ॥੧॥

ਹਰਿ ਰਸੁ ਪੀਵਹੁ ਭਾਈ ॥

ਨਾਮੁ ਜਪਹੁ ਨਾਮੋ ਆਰਾਧਹੁ ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਨਾਈ
॥ ਰਹਾਉ ॥

ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਧੁਰਿ ਲਿਖਿਆ ਸੋਈ ਪੂਰਨੁ
ਭਾਈ ॥

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਜੀ ਨਾਮਿ ਰਹਾ ਲਿਵ ਲਾਈ
॥੨॥੨੫॥੮੯॥

sorath mehlā 5.

sarab sukhāa kaa daataa satgur taa
kee sarnee paa-ee-ai.

ḁarsan bhaytat hot anandaa dookh
ga-i-aa har gaa-ee-ai. ||1||

har ras peevhu bhāa-ee.

naam japahu naamo aaraaDhahur gur
pooray kee sarnaa-ee. rahaa-o.

tiseh paraapat jis Dhur likhi-aa so-ee
pooran bhāa-ee.

naanak kee baynantee parabh jee
naam rahaa liv laa-ee. ||2||25||89||

Sorath Mehla-5

In the second stanza of the previous *shabad*, Guru Ji stated that the perfect Guru provided him with complete protection. He destroyed and chased away all his enemies, and imparted wisdom to the devotee. Therefore on the basis of his personal experience, Guru Ji has a very valuable advice for us in this *shabad*.

He says: “(O' my friends), the true Guru is the giver of all kinds of comforts. (Therefore, we should pray to God) to put us in His shelter. By seeing Him, we are in bliss, our pain goes away (and then in gratitude, we) sing God's praises.” (1)

Continuing his advice, Guru Ji says: “O' my brothers (and sisters), partake the nectar of God; repeat God's Name and meditate on God's Name, under the protection of the perfect Guru.” (pause)

In closing, Guru Ji says: “(This gift of God's Name) is obtained only by the one in whose destiny it is so preordained. O' my brothers, that person alone is perfect. Nanak prays before God: “I may remain attuned to (God's) Name.” (2-25-89)

The message of this *shabad* is that we should always pray to God to bless us with the guidance of the perfect Guru, who is the giver of all comforts and God's Name, the most valuable wealth.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਕਰਨ ਕਰਾਵਨ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਨ ਅਪੁਨੇ ਕੀ
ਚਾਖੈ ॥

ਜੈ ਜੈ ਕਾਰੁ ਹੋਤੁ ਜਗ ਭੀਤਰਿ ਸਬਦੁ ਗੁਰੂ ਰਸੁ
ਚਾਖੈ ॥੧॥

sorath mehlā 5.

karan karaavan har antarjaamee jan
apunay kee raakhai.

jai jai kaar hot jag bheetar sabad guroo
ras chaakhai. ||1||

ਪ੍ਰਭ ਜੀ ਤੇਰੀ ਓਟ ਗੁਸਾਈ ॥

ਤੂੰ ਸਮਰਥੁ ਸਰਨਿ ਕਾ ਦਾਤਾ ਆਨ ਪਹਰ ਤੁਮ੍ਹ
ਧਿਆਈ ॥ ਰਹਾਉ ॥

parab^h jee tayree ot gusaa-ee.

too samrath saran kaa daataa aath
pahar tum^h Dhi-aa-ee. rahaa-o.

ਜੋ ਜਨੁ ਭਜਨੁ ਕਰੇ ਪ੍ਰਭ ਤੇਰਾ ਤਿਸੈ ਅੰਦੇਸਾ ਨਾਹੀ
॥

ਸਤਿਗੁਰ ਚਰਨ ਲਗੇ ਭਉ ਮਿਟਿਆ ਹਰਿ ਗੁਨ
ਗਾਏ ਮਨ ਮਾਹੀ ॥੨॥

jo jan bhajan karay parab^h tayraa tisai
andaysaa naahee.

satgur charan lagay bha-o miti-aa har
gun gaa-ay man maahee. ||2||

ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਸਤਿਗੁਰ ਦੀਆ
ਦਿਲਾਸਾ ॥

ਜਿਨਿ ਘਰਿ ਆਏ ਸੋਭਾ ਸੋਤੀ ਪੂਰਨ ਹੋਈ ਆਸਾ
॥੩॥

sook^h sajh aanand ghanayray satgur
dee-aa dilaasaa.

jin ghar aa-ay sob^haa saytee pooran
ho-ee aasaa. ||3||

ਪੂਰਾ ਗੁਰੁ ਪੂਰੀ ਮਤਿ ਜਾ ਕੀ ਪੂਰਨ ਪ੍ਰਭ ਕੇ
ਕਾਮਾ ॥

ਗੁਰ ਚਰਨੀ ਲਾਗਿ ਤਰਿਓ ਭਵ ਸਾਗਰੁ ਜਪਿ
ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮਾ ॥੪॥੨੬॥੯੦॥

pooraa gur pooree matⁱ jaa kee pooran
parab^h kay kaamaa.

gur charnee laag tari-o bhav saagar jap
naanak har har naamaa. ||4||26||90||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that we should always pray to God to bless us with the guidance of the perfect Guru, who is the giver of all comforts and God's Name, the most valuable wealth. In this *shabad* again, Guru Ji proclaims the omnipotence of God and complete protection provided by the Guru. Indirectly in this *shabad*, he also tells us about (Guru Granth Sahib), the Guru of the world

He says: “(O' my friends), God is the cause and doer of everything. He is the inner-knower of all hearts and protects the honor of His devotees. The person who tastes the nectar of the *Shabad* Guru (the divine word or *Gurbani*), that person's glory resounds throughout entire world.” (1)

Therefore, Guru Ji addresses God and expressing his complete confidence in Him, says: “O' Master of the universe, I seek Your shelter. You are omnipotent, and provider of refuge to all, therefore I meditate on You at all times.” (pause)

Expressing his full faith in God, Guru Ji says: “(O' my dear God), the devotee who sings Your praise has nothing to fear. By attuning to the true Guru's feet, all one's fear has been erased, and one sings God's praises in one's mind.” (2)

Describing his own story, Guru Ji says: “(O' my friends, when my) true Guru gave me solace, I obtained peace, poise, and abundant bliss. (I felt as if) I had returned home with glory after conquering entire world, and all my desire has been fulfilled.” (3)

In conclusion, Guru Ji says: "(O' my friends), the perfect Guru, whose intellect is perfect, perfect are his deeds. Nanak says, by attuning to the Guru's feet (his *Gurbani*), and meditating on God's Name again and again, he has ferried across the dreadful worldly ocean." (4-26-90)

The message of this *shabad* is that we should have complete faith in our Shabad Guru (Granth Sahib Ji), and meditate on God's Name day and night. Then we would be liberated from the worldly bonds and enjoy eternal bliss.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਭਇਓ ਕਿਰਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਆਪੇ ਸਭ
ਬਿਧਿ ਬਾਟੀ ॥
ਖਿਨ ਮਹਿ ਰਾਖਿ ਲੀਓ ਜਨੁ ਅਪੁਨਾ ਗੁਰ ਪੂਰੈ
ਬੇੜੀ ਕਾਟੀ ॥੧॥

bha-i-o kirpaal deen dukh bhanjan
aapay sabh biDh thaatee.
khin meh raakh lee-o jan apunaa gur
poorai bayrhee kaatee. ||1||

ਮੇਰੇ ਮਨ ਗੁਰ ਗੋਵਿੰਦੁ ਸਦ ਧਿਆਈਐ ॥

mayray man gur govind sad
Dhi-aa-ee-ai.

ਸਗਲ ਕਲੇਸ ਮਿਟਹਿ ਇਸੁ ਤਨ ਤੇ ਮਨ
ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ॥ ਰਹਾਉ ॥

sagal kalays miteh is tan tay man
chindī-aa fal paa-ee-ai. rahaa-o.

ਜੀਅ ਜੰਤ ਜਾ ਕੇ ਸਭਿ ਕੀਨੇ ਪ੍ਰਭੂ ਉਚਾ ਅਗਮ
ਅਪਾਰਾ ॥

jee-a jant jaa kay sabh keenay parabh
oochaa agam apaaraa.

ਸਾਧਸੰਗਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੁਖ ਉਜਲ
ਭਏ ਦਰਬਾਰਾ ॥੨॥੨੭॥੯੧॥

saaDhsang naanak naam Dhi-aa-i-aa
mukh oojal bha-ay darbaaraa.
||2||27||91||

Sorath Mehla-5

Many times we feel that we are in so much troubles and have so many anxieties, that we feel completely helpless. Some people even go to the extent of committing suicide. But in this *shabad* Guru Ji tells us that when we seek the shelter of the true God with full confidence, God Himself arranges our affairs and delivers us from all our troubles, and we feel as if there was nothing to be afraid of to start with. Guru Ji doesn't say these things on the basis of some theory, but he is telling this on the basis of his own experience.

He says: "When God, the destroyer of woes of the humble and meek, became kind, He Himself made all the arrangement. In a moment, He saved His devotee and the perfect Guru cut off the shackle (of the entrapment in which the devotee was caught)." (1)

Therefore advising his own mind and indirectly us, Guru Ji says: "O' my mind, we should always meditate on our Guru God, (by doing so) all the troubles from our body are dispelled, and we obtain the fruit of our heart's desire." (pause)

Guru Ji concludes the *shabad* by saying: “He who has created all beings and creatures, that lofty God is incomprehensible. In the company of saintly persons, Nanak has meditated on His Name. (As a result of which), he has received honor in (God’s) court.” (2-27-91)

The message of this *shabad* is that even when we are surrounded by many troubles and we feel so completely helpless, that we think that nobody can save us, we should seek the shelter of our Guru and meditate on God’s Name. Then God would become merciful on us and He would so arrange the things, so that all our troubles would vanish in a moment and we would enjoy such a state of complete peace and bliss, as if all our troubles were only a bad dream.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਸਿਮਰਉ ਅਪੁਨਾ ਸਾਂਈ ॥
ਦਿਨਸੁ ਰੈਨਿ ਸਦ ਧਿਆਈ ॥
ਹਾਥ ਦੇਇ ਜਿਨਿ ਰਾਖੇ ॥
ਹਰਿ ਨਾਮ ਮਹਾ ਰਸ ਚਾਖੇ ॥੧॥

simra-o apunaa saa^N-ee.
dīnas rain sad Dhi-aa-ee.
haath day-ay Jin raakhay.
har naam mahaa ras chaakhay. ||1||

ਪੰਨਾ ੬੩੧

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ਅਪਨੇ ਗੁਰ ਊਪਰਿ ਕੁਰਬਾਨੁ ॥
ਭਏ ਕਿਰਪਾਲ ਪੂਰਨ ਪ੍ਰਭ ਦਾਤੇ ਜੀਅ ਹੋਏ
ਮਿਹਰਵਾਨ ॥ ਰਹਾਉ ॥

apnay gur oopar kurbaan.
bha-ay kirpaal pooran parabh daatay
jee-a ho-ay miharvaan. rahaa-o.

ਨਾਨਕ ਜਨ ਸਰਨਾਈ ॥
ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਰਖਾਈ ॥
ਸਗਲੇ ਦੂਖ ਮਿਟਾਈ ॥
ਸੁਖ ਭੁੰਚਹੁ ਮੇਰੇ ਭਾਈ ॥੨॥੨੮॥੯੨॥

naanak jan sarnaa-ee.
Jin pooran paij rakhaa-ee.
saglay dookh mitaa-ee.
sukh bhunchahu mayray bhaa-ee.
||2||28||92||

Sorath Mehla-5

Guru Ji concluded the previous *shabad* by stating that he is in the shelter of the Guru God, who has completely saved his honor and has erased all his pain. In this *shabad*, he shares with us his present daily life, how he feels thankful to God and the Guru for saving his honor, and providing him with all kinds of comfort and bliss.

He says: “(O’ my friends), I contemplate on (God) my Master. Day and night, I meditate on (that God), who extended his hand and saved me, (and by whose kindness) I have tasted the supreme nectar of God’s Name.” (1)

Next expressing his gratitude to the Guru, he says: "I am (also) a sacrifice to my Guru, (because of whom) the perfect God and Giver became gracious and other beings (also) became kind to me." (pause)

In conclusion, Guru Ji says: "(O' my friends), slave Nanak is in the shelter (of God), who has completely saved his honor and has dispelled all his woes. Now enjoy peace, O' my brothers (and sisters)." (2-28-92).

The message of this *shabad* is that if we want to end all our troubles and want that not only God, but also all people around us may become kind towards us, then under the guidance the Guru we should meditate on God's Name and sing His praises day and night.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlā 5.

ਸੁਨਹੁ ਬਿਨੰਤੀ ਠਾਕੁਰ ਮੇਰੇ ਜੀਅ ਜੰਤ ਤੇਰੇ
ਧਾਰੇ ॥

sunhu binantēe thaakur mayray jee-a
janṭ tayray Dhaaray.

ਰਾਖੁ ਪੈਜ ਨਾਮ ਅਪੁਨੇ ਕੀ ਕਰਨ
ਕਰਾਵਨਹਾਰੇ ॥੧॥

raakḥḥ paj̣ naam apunay kee karan
karaavanhaaray. ||1||

ਪ੍ਰਭ ਜੀਉ ਖਸਮਾਨਾ ਕਰਿ ਪਿਆਰੇ ॥
ਬੁਰੇ ਭਲੇ ਹਮ ਥਾਰੇ ॥ ਰਹਾਉ ॥

parabḥḥ jee-o khasmaanaa kar pi-aaray.
buray bhalay ham thaaray. rahaa-o.

ਸੁਣੀ ਪੁਕਾਰ ਸਮਰਥ ਸੁਆਮੀ ਬੰਧਨ ਕਾਟਿ
ਸਵਾਰੇ ॥

sunee pukaar samrath su-aamee
banDhan kaat savaaray.

ਪਹਿਰਿ ਸਿਰਪਾਉ ਸੇਵਕ ਜਨ ਮੇਲੇ ਨਾਨਕ
ਪ੍ਰਗਟ ਪਹਾਰੇ ॥੨॥੨੯॥੯੩॥

pahir sirpaa-o sayvak jan maylay naanak
pargat pahaaray. ||2||29||93||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to end all our troubles and want that not only God, but also all people around us may become kind to us, then under the guidance of the Guru we should meditate on God's Name and sing His praises day and night. In this *shabad*, he shows us how to pray to God for His protection and support in spite of all our faults and shortcomings. He also tells us what happens when we approach God with that attitude.

So addressing God, Guru Ji says: "Listen to my prayer, O' my Master; all beings and creatures are dependent on Your support. O', the Doer and Cause of everything, uphold the honor of Your Name (and save us)." (1)

Now Guru Ji shows us how we should beg God for his protection. He says: "O' my (reverend) God, (You are our Master. Whether) good or bad, we are Yours, (so discharge Your) Masterly duty (and save us)." (pause)

Guru Ji concludes the *shabad* by sharing with us the result of above prayer. He says: “(O’ my friends), the all powerful Master listened to my cry (for help), and cutting off my bonds He embellished me (with merits). Then honoring him with a robe of honor, He united His devotee (with Him), and Nanak became known throughout the world.” (2-29-93)

The message of this *shabad* is that if in spite of all our faults and shortcomings, we still want protection of God, then we should approach Him with an attitude of complete surrender and ask Him to save us like a master saves his servants. By doing so, God would listen to our prayer. He would then not only save us, but would also honor us with such glory that we would be renowned in the entire world.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

sorath mehlāa 5.

ਜੀਅ ਜੰਤ ਸਭਿ ਵਸਿ ਕਰਿ ਦੀਨੇ ਸੇਵਕ
ਸਭਿ ਦਰਬਾਰੇ ॥
ਅੰਗੀਕਾਰੁ ਕੀਓ ਪ੍ਰਭ ਅਪੁਨੇ ਭਵ ਨਿਧਿ
ਪਾਰਿ ਉਤਾਰੇ ॥੧॥

jee-a jant̃ sabh vas kar deenay sayvak
sabh darbaaray.
angeekaar kee-o parabh apunay bhav niDh
paar utaaray. ||1||

ਸੰਤਨ ਕੇ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ ॥
ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਪੂਰਨ
ਖਸਮ ਹਮਾਰੇ ॥ ਰਹਾਉ ॥

santan kay kaaraj sagal savaaray.
deen da-i-aal kirpaal kirpaa niDh pooran
khasam hamaaray. rahaa-o.

ਆਉ ਬੈਠੁ ਆਦਰੁ ਸਭ ਥਾਈ ਊਨ ਨ ਕਤਹੂੰ
ਬਾਤਾ ॥

aa-o baith aadar sabh thaa-ee oon na
katahoo^N baataa.

ਭਗਤਿ ਸਿਰਪਾਉ ਦੀਓ ਜਨ ਅਪੁਨੇ ਪ੍ਰਤਾਪੁ
ਨਾਨਕ ਪ੍ਰਭ ਜਾਤਾ ॥੨॥੩੦॥੯੪॥

bhagat sirpaa-o dee-o jan apunay partaap
naanak parabh jaataa. ||2||30||94||

Sorath Mehla-5

In the previous *shabad*, Guru Ji advised us that if in spite of all our faults and shortcomings, we still want protection of God, then we should approach Him with an attitude of complete surrender and ask Him to save us like a master saves his servants. By doing so, God would listen to our prayer. Then He would not only save us, but would also honor us with such glory that we would be renowned in the entire world. This has been the message of previous many *shabads* also. In the last *shabad* of this series, fifth Guru (Arjan Dev Ji) describes in general how God has helped His devotees to conquer their enemies, provided them with honor in His court, and adjusted all their affairs.

He says: “(O’ my friends, when they humbly sought the shelter of God), He brought all creatures and beings under their control, (and seated with honor) all His devotees in His court. (In this way, God) protected His (servants) and ferried them across the dreadful (worldly) ocean.” (1)

Guru Ji therefore proclaims: “(O’ my friends, God has) set right all the tasks of the saints. Our all pervading Master is merciful to the meek, and is a treasure of kindness.” (pause)

Guru Ji concludes the *shabad* by describing the change in everything, including behavior of other people, after God showered His grace on him. He says: “(O’ my friends, because of the honor given by God), I am now welcomed and honored everywhere, and there is no dearth of anything. Nanak says that all this (honor) is due to the grace of God, who has bestowed the robe of honor on His devotee.” (2-30-94)

The message of this *shabad* is that when we approach God with the right attitude and pray to Him for His help with complete humility and sincerity, He listens to our prayer; then He turns things around so much, that those very people who didn’t want to see us start welcoming us with honor and gratitude.

ਸੋਰਠਿ ਮਹਲਾ ੯

sorath mehlāa 9

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥
ਸ੍ਰਵਨ ਗੋਬਿੰਦ ਗੁਨੁ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ
ਗੀਤਿ ॥੧॥ ਰਹਾਉ ॥

ray man raam si-o kar pareet.
sarvan gobind gun sun-o ar gaa-o
rasnaa geet. ||1|| rahaa-o.

ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ
ਪੁਨੀਤ ॥
ਕਾਲੁ ਬਿਆਲੁ ਜਿਉ ਪਰਿਓ ਡੋਲੈ ਮੁਖੁ ਪਸਾਰੇ
ਮੀਤ ॥੧॥

kar saaDhsangat simar maaDho hohi
patit puneet.
kaal bi-aal Ji-o pari-o dolai mukh
pasaaray meet. ||1||

ਆਜੁ ਕਾਲਿ ਫੁਨਿ ਤੋਹਿ ਗ੍ਰਸਿ ਹੈ ਸਮਝਿ ਰਾਖਉ
ਚੀਤਿ ॥
ਕਹੈ ਨਾਨਕੁ ਰਾਮੁ ਭਜਿ ਲੈ ਜਾਤੁ ਅਉਸਰੁ ਬੀਤ
॥੨॥੧॥

aaj kaal fun tohi garas hai samajh
raakha-o cheet.
kahai naanak raam bhaj lai jaat a-osar
beet. ||2||1||

Sorath Mehla-9

Now begins the series of *shabads* uttered by Guru Ji in his ninth physical form, and this *shabad* brings us to the hard-core reality of life. This reality is that with every day our life is becoming shorter and our friendship or love for our relatives and friends is not going to be of any help at the time of death or after that. The only thing, which is going to be useful, is the love for God and His Name. Therefore in this *shabad*, Guru Ji advises us to form friendship with God and utilize opportunity of this human birth to meditate on God's Name so that this life of ours becomes fruitful.

Therefore addressing his own mind and indirectly us, Guru Ji says: “O’ my mind, imbue yourself with the love of God. With your ears, listen to the praise of God, and with your tongue sing songs (in His praise).” (1-pause)

Warning us about the urgency of meditating on the Name but at the same time giving us a hint, which is helpful in meditating on God's Name, Guru Ji says: "(O' my friend), join the company of saintly persons and meditate on God. (By doing so), even the sinners become immaculate. O' my friend, (don't delay in this matter at all), because with its mouth open the dragon of death is hovering over you (ready to devour you any moment)." (1)

Guru Ji now concludes the *shabad* by reminding us again about our impending death. So he says: "O' my friends, understand this thing (clearly that) today or tomorrow, the demon of death will cease you and have you in its grip. Therefore Nanak says, O' my friend, meditate on God's Name, because this opportunity is passing you by." (2-1)

The message of this *shabad* is that with every moment, our life is becoming shorter and at any time we could be caught in the grip of death. Therefore we should immediately join society of saintly persons, sing praises of God, and meditate on His Name, so that this valuable human life of ours does not go waste.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

sorath mehlāa 9.

ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ ॥

man kee man hee maahi rahee.

ਨਾ ਹਰਿ ਭਜੇ ਨ ਤੀਰਥ ਸੇਵੇ ਚੋਟੀ ਕਾਲਿ ਗਹੀ
॥੧॥ ਰਹਾਉ ॥

naa har bhajay na tirath sayvay chotee
kaal gahee. ||1|| rahaa-o.

ਦਾਰਾ ਮੀਤ ਪੂਤ ਰਥ ਸੰਪਤਿ ਧਨ ਪੂਰਨ ਸਭ
ਮਹੀ ॥

daaraa meet poot rath sampat Dhan
pooran sabh mahee.

ਅਵਰ ਸਗਲ ਮਿਥਿਆ ਏ ਜਾਨਉ ਭਜਨੁ ਰਾਮੁ ਕੋ
ਸਹੀ ॥੧॥

avar sagal mithi-aa ay jaan-o bhajan
raam ko sahee. ||1||

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ
ਲਹੀ ॥

firat firat bahutay jug haari-o maanas
dayh lahee.

ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ
ਨਹੀ ॥੨॥੨॥

naanak kahat milan kee baree-aa simrat
kahaa nahee. ||2||2||

Sorath Mehla-9

Many times we think in our own mind that when we grow old or when we retire, we would do all the spiritual things. We would worship God, visit holy places, and do all other such virtuous deeds. Guru Ji wants us to be careful about all such thoughts and advises us not to postpone our good intentions, because who knows whether death would wait for us until that time. It may take us away much sooner, and then on our last breaths we would repent very bitterly.

As if commenting on the state of mind of such a person who had all the desires or intentions of meditating on God's Name and visiting the holy places, Guru Ji says: "(O' my friends, the person who keeps postponing meditation on God, the desire) of

his or her mind remains in the mind only. He or she is not able to worship God, or serve at pilgrimage places; instead, the (demon of) death grips by the forelocks (and drags the person to hell).” (1-pause)

Therefore Guru Ji cautions us and says: “(O' my friends, whether it is your) spouse, friends, sons, vehicles, possessions, wealth, and all lands, deem all these as false. (Only meditation on) the Name of God is the right thing to do (because except God's Name, nothing would accompany you after death).” (1)

Guru Ji concludes this *shabad* by asking his mind (actually us) a very blunt question. He says: “(O' my friend), after roaming around ages after ages and getting exhausted, you got this human body; Nanak says, then why in this chance for union (with God) don't you meditate (on Him)?” (2-2)

The message of this *shabad* is that we should not postpone our good intentions of meditating on God's Name for latter dates, such as after retirement or old age. Instead we should recognize that this human life is a wonderful opportunity for us to reunite with God from whom we have been separated for ages. Therefore lest death may overtake us unaware and all our good intentions remain in our mind, we should right away join the society of saintly persons and meditate on God's Name.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥
ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ ਰਾਮ ਭਗਤਿ ਨਹਿ
ਕੀਨੀ ॥੧॥ ਰਹਾਉ ॥

ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ ਧਨ ਜੋਰਨ ਕਉ
ਧਾਇਆ ॥

ਪੰਨਾ ੬੩੨

ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ
ਬੰਧਾਇਆ ॥੧॥

ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਗੁਰ ਜਨੁ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ
ਕਛੁ ਗਿਆਨਾ ॥
ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ
॥੨॥

ਬਹੁਤੁ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ
ਨਹੀ ਪਾਈ ॥
ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ ਨਾਨਕ ਬਾਤ
ਬਤਾਈ ॥੩॥੩॥

sorath mehlā 9.

man ray ka-un kumat̃ tai leenee.
par dāaraa nindī-aa ras rachi-o raam
bhagaṭ neh keenee. ||1|| rahaa-o.

mukaṭ panth jaani-o tai naahan Dhan
joran ka-o Dhaa-i-aa.

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ant̃ sang kaahoo nahee dēenaa
birthaa aap banDhaa-i-aa. ||1||

naa har bhaji-o na gur jan sayvi-o
nah upJi-o kachh gi-aanaa.
ghat hee maahi niranjan tayrai tai
khojaṭ udi-aanaa. ||2||

bahuṭ janam bharmat̃ tai haari-o
asthir mat̃ nahee paa-ee.
maanas dayh paa-ay pad har bhaj
naanak baat̃ batāa-ee. ||3||3||

Sorath Mehlā-9

It goes without saying that generally instead of meditating on God's Name and making the best use of our life, we keep wasting it in pursuits of worldly riches and power, slandering others, or pursuing our lusts and temptations. In this *shabad*, putting himself in our position, Guru Ji shows us how to counsel our mind and do the right thing.

So addressing his mind, Guru Ji says: “O’ my mind, from where have you got this bad advice that you are engrossed in (sexual affairs) with others’ spouses or slandering others and have not done God’s worship?” (1-pause)

Giving a warning to his mind (and indirectly us) about the end result of such evil pursuits, Guru Ji says: “(O’ my mind, so far) you haven’t understood the path to salvation (from worldly riches and power), instead you have been running after amassing wealth. (But remember that) in the end (you would find that) none of these things has given you company, and unnecessarily you have got yourself tied in the bonds (of worldly riches and power).”(1)

Commenting on those who mistakenly keep going to mountains or forests to free themselves from worldly bonds and find God, Guru Ji says: “(O’ my friend), you neither mediated on God, nor served the Guru, and nor developed any divine wisdom in you. The immaculate God is there in your heart, but you have been searching Him in jungles.” (2)

Guru Ji concludes the *shabad* by saying: “(O’ my friend), you have got tired of wandering around through so many lives, but you never obtained the wisdom to obtain stability (and get rid of the rounds of birth and death). Nanak (says, the Guru has) told me this thing, (that O’ mortal, after) obtaining the status of human body, you should meditate on God (so that at least this time you accomplish the object for which you have come to this world).” (3-3)

The message of this *shabad* is that we should not keep wasting our precious human life in false worldly pursuits, slandering others, or indulging in other evils. Instead, we should utilize this human opportunity to meditate on God under Guru’s guidance, and try to realize Him who is within our own heart.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

sorath mehlāa 9.

ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੋ ॥
ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ ਉਧਰੀ ਤਾ ਕੋ ਜਸੁ ਉਰ
ਧਾਰੋ ॥੧॥ ਰਹਾਉ ॥

man ray parabh kee saran bichaaro.
Jih simrat gankaa see uDhree taa ko
jas ur Dhaaro. ||1|| rahaa-o.

ਅਟਲ ਭਇਓ ਧੂਅ ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਰੁ ਨਿਰਭੈ ਪਦੁ
ਪਾਇਆ ॥
ਦੁਖ ਹਰਤਾ ਇਹ ਬਿਧਿ ਕੋ ਸੁਆਮੀ ਤੈ ਕਾਰੋ
ਬਿਸਰਾਇਆ ॥੧॥

atal bha-i-o Dharoo-a jaa kai simran
ar nirbhai pad paa-i-aa.
dukh hartaa ih biDh ko su-aamee tai
kaahay bisraa-i-aa. ||1||

ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ
ਛੂਟਾ ॥

ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ
ਤਿਹ ਛੂਟਾ ॥੨॥

ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥

ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ ਪਾਰਾ
॥੩॥੪॥

jab hee saran gahee kirpaa niDh gaj
garaah tay chhootaa.

mahmaa naam kahaa la-o barna-o
raam kahaṭ banDhan tih tootaa. ||2||

ajaamal paapee jag jaanay nimakh
maahi nistaaraa.

naanak kahaṭ chayṭ chintaaman tai
bhee utreh paaraa. ||3||4||

Sorath Mehla-9

In the previous *shabad* Guru Ji advised us that instead of running after worldly pursuits for riches and power or trying to satisfy our evil desires, we should utilize this opportunity of human life for meditation on God. In this *shabad*, he quotes many examples, which prove that even the worst sinners have been saved by meditating on God with true love and devotion, to say nothing of ordinary people like us.

First Guru Ji quotes the example of *Ganika*, a prostitute, whom a saint gave a parrot who used to utter the word “God” again and again. Copying it, *Ganika* also started repeating God's Name, first mechanically then with real devotion, and so she was saved. Therefore addressing his mind, Guru Ji says: “O' my mind reflect on the refuge of God. Enshrine the praise of that God in your mind, meditating on whom (even a prostitute) like *Ganika* was emancipated.” (1-pause)

Next Guru Ji gives the example of the devotee *Dhruv*, the young son of a king who was very much hurt when his stepmother rudely pushed him away from his father's lap. He went crying to his mother for this injustice, who instructed him to meditate on God in order to receive justice. This young child then did so much penance that ultimately God became gracious on him and He not only saved him, but also gave such a position of honor that the pole star was named after *Dhruv*. So Guru Ji says: “O' my mind, by meditating on whom *Dhruv* became eternal and obtained the status of fearlessness, why have you forsaken that Master from your mind, who in this way is a destroyer of pain?” (1)

Guru Ji gives yet another example of a mythological being who was turned into an elephant by a *Brahmin's* curse and was then caught in the grip of a crocodile, but when he passionately prayed for the help of God, he was saved. So citing that story, Guru Ji says: “(O' my mind), when the elephant *Gaj* cried for God's help, he was saved from the crocodile. How much may I describe the glory of God's Name, meditating on whom (the elephant's) bonds were broken?” (2)

Finally Guru Ji gives the example of *Ajamall*, the son of a *Brahmin*, who was ruined by living with a prostitute, but was ultimately saved, when acting on the advice of a saint, he named his son as *Narayan* (another name for God), and was saved when at

the time of death he called upon Him with true devotion. Guru Ji says: “*Ajamall*, who was known as a sinner throughout the entire world, was saved in a moment. Therefore Nanak says, (O’ my mind), meditate on God, the wish-fulfilling jewel, so that you are also ferried across (this dreadful worldly ocean)” (3-4)

The message of this *shabad* is that even if we have committed many blunders and sins, from now on we should start leading a virtuous life, meditate on God's Name, and sincerely pray to God to forgive our past sins. Who knows, like so many others, God may shower His blessings and save us as well.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

sorath mehlā 9.

ਪ੍ਰਾਨੀ ਕਉਨੁ ਉਪਾਉ ਕਰੈ ॥

paraanee ka-un upaa-o karai.

ਜਾ ਤੇ ਭਗਤਿ ਰਾਮ ਕੀ ਪਾਵੈ ਜਮ ਕੋ ਤ੍ਰਾਸੁ ਹਰੈ ॥੧॥
ਰਹਾਉ ॥

jaa tay bhagat raam kee paavai jam
ka taraas harai. ||1|| rahaa-o.

ਕਉਨੁ ਕਰਮ ਬਿਦਿਆ ਕਹੁ ਕੈਸੀ ਧਰਮੁ ਕਉਨੁ ਫੁਨਿ
ਕਰਈ ॥

ka-un karam bidī-aa kaho kaisee
Dharam ka-un fun kar-ee.

ਕਉਨੁ ਨਾਮੁ ਗੁਰ ਜਾ ਕੈ ਸਿਮਰੈ ਭਵ ਸਾਗਰ ਕਉ
ਤਰਈ ॥੧॥

ka-un naam gur jaa kai simrai bhav
saagar ka-o tar-ee. ||1||

ਕਲ ਮੈ ਏਕੁ ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ
ਪਾਵੈ ॥

kal mai ayk naam kirpaa niDh jaahi
japai gat paavai.

ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮ ਨਾਹਨਿ ਇਹ ਬਿਧਿ ਬੇਦੁ
ਬਤਾਵੈ ॥੨॥

a-or Dharam taa kai sam naahan ih
biDh bayd batavai. ||2||

ਸੁਖੁ ਦੁਖੁ ਰਹਤੁ ਸਦਾ ਨਿਰਲੇਪੀ ਜਾ ਕਉ ਕਹਤੁ
ਗੁਸਾਈ ॥

sukh dukh rahat sadāa nirlaypee jaa
ka-o khat gusaa-ee.

ਸੋ ਤੁਮ ਹੀ ਮਹਿ ਬਸੈ ਨਿਰੰਤਰਿ ਨਾਨਕ ਦਰਪਨਿ
ਨਿਆਈ ॥੩॥੫॥

so tum hee meh basai niranṭar
naanak darpan ni-aa-ee. ||3||5||

Sorath Mehla-9

Most of us keep thinking, how can we accumulate more riches, power, social influence, or welfare of our family, and we generally spend our entire life running after these worldly pursuits. But there are some awakened souls, who at some stage in life, realize that the worldly pursuits are not going to lead us anywhere, so instead of that we should make some efforts to redeem our own soul, and do some works of righteousness or worship of God, so that we may not have to go through and suffer the pain of worldly entanglements again. In this *shabad*, Guru Ji reflects on this very question.

As if talking to us, Guru Ji first asks: “(O’ my friends), what kind of effort one should make, by which one may obtain worship of God and conquer the fear of the demon of death?” (1-pause)

Continuing the question, Guru Ji says: “What deeds and what kind of education one may acquire, and what other deeds of righteousness one may perform? What is that name told by the Guru, by meditating on which one may swim across the dreadful (worldly) ocean?” (1)

Now answering his own question, Guru Ji says: “(O’ my friends), in this *KalYug*, (present age) only the Name of (God) is the treasure of mercy, meditating on which one obtains salvation. No other deeds of righteousness are equal to that (Name). Even the *Vedas* tell us this.” (2)

For this reason, some people abandon their households and families and go and seek Him elsewhere. But Guru Ji tells us that there is no such need, we can find Him right within us. He says: “(O’ my friends), He whom you call God of the universe is beyond any pain or pleasure and always remains detached. Nanak says that (God) continuously abides within you, just as (the image always resides in) the mirror. (Therefore, there is no need for you to go anywhere).” (3-5)

The message of this *shabad* is that if we want to be saved and ferried across this dreadful worldly ocean, then all we need to do is to meditate on God and realize Him within our own heart.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

sorath mehlā 9.

ਮਾਈ ਮੈ ਕਿਹਿ ਬਿਧਿ ਲਖਉ ਗੁਸਾਈ ॥
ਮਹਾ ਮੋਹ ਅਗਿਆਨਿ ਤਿਮਰਿ ਮੋ ਮਨੁ ਰਹਿਓ
ਉਰਝਾਈ ॥੧॥ ਰਹਾਉ ॥

maa-ee mai kihi biDh lakha-o gusaa-ee.
mahaa moh agi-aan timar mo man rahi-o
urjhāa-ee. ||1|| rahaa-o.

ਸਗਲ ਜਨਮ ਭਰਮ ਹੀ ਭਰਮ ਖੋਇਓ ਨਹ
ਅਸਥਿਰੁ ਮਤਿ ਪਾਈ ॥
ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸ ਬਾਸੁਰ ਨਹ ਛੂਟੀ
ਅਧਮਾਈ ॥੧॥

sagal janam bharam hee bharam kho-i-o
nah asthir mat paa-ee.
bikhi-aaskat rahi-o nis baasur nah
chhootee aDhmaa-ee. ||1||

ਸਾਧਸੰਗੁ ਕਬਹੂ ਨਹੀ ਕੀਨਾ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ
ਗਾਈ ॥
ਜਨ ਨਾਨਕ ਮੈ ਨਾਹਿ ਕੋਊ ਗੁਨੁ ਰਾਖਿ ਲੇਹੁ
ਸਰਨਾਈ ॥੨॥੬॥

saaDhsang kabhoo nahee keenaa nah
keerat parabh gaa-ee.
jan naanak mai naahi ko-oo gun raakh
layho sarnaa-ee. ||2||6||

Sorath Mehla-9

In the previous *shabad*, Guru Ji told us that if we want to be saved and ferried across this dreadful worldly ocean, then we should meditate on God and realize Him within our own heart. But there still remains one difficulty. Even though He resides within us, the question is how to recognize Him? In this *shabad*, putting himself in our situation, and as if talking to his mother, Guru Ji reflects on this question and shares his thoughts with us.

So on our behalf, Guru Ji first asks: “O’ my mother, in what way may I know about God, the Master of the earth? (Because) my mind is entangled in the intense worldly attachment and pitch darkness of ignorance.” (1-pause)

Continuing to confess on our behalf, Guru Ji says: “(O’ my mother, how could I recognize God, because) I have wasted away all my lifetime in one doubt after the other, and have never obtained such wisdom, which may keep my mind stable. Day and night I have been engrossed in the poisonous (worldly) affairs and my meanness never went away.” (1)

In closing, Guru Ji prays: “I never joined the company of the saintly persons, nor I ever sang praise of God. Devotee Nanak (says: “I am meritless, but O’ God), I have sought Your shelter (please save me, anyway You can).” (2-6)

The message of this *shabad* is that even if we have wasted all our lifetime in worldly pursuits and have never meditated on God's Name, we should still approach God in complete humility and say to Him, “O’ God even though we have no merit, we seek Your shelter; please save us, howsoever You may.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

sorath mehlā 9.

ਮਾਈ ਮਨੁ ਮੇਰੇ ਬਸਿ ਨਾਹਿ ॥
ਨਿਸ ਬਾਸੁਰ ਬਿਖਿਅਨ ਕਉ ਧਾਵਤ ਕਿਹਿ ਬਿਧਿ
ਰੋਕਉ ਤਾਹਿ ॥੧॥ ਰਹਾਉ ॥

maa-ee man mayro bas naahi.
nis baasur bikhī-an ka-o Dhaavaṭ kihi
biDh roka-o ṭaahi. ||1|| rahaa-o.

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੇ ਮਤ ਸੁਨਿ ਨਿਮਖ ਨ ਹੀਏ
ਬਸਾਵੈ ॥
ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿਉ ਰਚਿਓ ਬਿਰਥਾ ਜਨਮੁ
ਸਿਰਾਵੈ ॥੧॥

bayḍ puraan simrit̃ kay maṭ sun
nimakh na hee-ay basaavai.
par Dhan par ḍaaraa si-o rachi-o
birthaa janam siraavai. ||1||

ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਸੂਝਤ ਨਹ ਕਛੁ
ਗਿਆਨਾ ॥
ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ
ਜਾਨਾ ॥੨॥

mad maa-i-aa kai bha-i-o baavro
soojhaṭ nah kachh gi-aanaa.
ghat hee bheetar basat̃ niranjan ṭaa
ko maram na jaanaa. ||2||

ਪੰਨਾ ੬੩੩

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ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ ਦੁਰਮਤਿ ਸਗਲ
ਬਿਨਾਸੀ ॥
ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ
॥੩॥੭॥

jab hee saran saaDh kee aa-i-o
ḍurmaṭ sagal binaasee.
ṭab naanak chayṭi-o chintāaman
kaatee jam kee faasee. ||3||7||

Sorath Mehla-9

Many people try to be good and religious, but in spite of all kinds of efforts including reading of religious books, their mind does not remain under control and succumbs to greed, lust, or other enticements. In this way in spite of their good intentions and efforts, their life goes waste, because their mind is not stabilized and it cannot concentrate on meditation of God. So putting himself in that situation, Guru Ji reflects over these questions and shares the answers with us.

As if addressing his mother, Guru Ji says: “O’ my mother, my mind doesn’t remain under my control. Day and night, it runs after poisonous (worldly) pursuits. (I wonder) in what way can I stop it from doing that?” (1-pause)

Describing how even reading and listening to discourses on various Hindu scriptures is of not much help, Guru Ji says: “(O’ my mother), even after listening to the knowledge and the advice of (the great Hindu religious books, such as) *Vedas, Puranas, and Simrities*, this mind doesn’t internalize their instruction, even a little bit. But it remains engrossed in thoughts about others’ wealth and women, and in that way it spends all its life in vain.” (1)

Summarizing this state of the human mind, Guru Ji says: “(O’ my mother), being intoxicated with the wine of *Maya*, (the worldly wealth, the mind) has gone crazy and it doesn’t acquire any wisdom. It doesn’t realize that the immaculate God resides within the heart itself, but it doesn’t know the secret of that God.” (2)

Guru Ji concludes this *shabad* by telling us how the mind comes under control, so that we can stop it from indulging in evil pursuits. He says: “(O’ my friends), as soon as one comes to the shelter of the saint (Guru), all one’s evil intellect vanishes, and then O’ Nanak, one meditates on the all wish-fulfilling God and cuts away one’s noose of death.” (3-7)

The message of this *shabad* is that if we want to control our mind and avoid succumbing to worldly temptations, then we should seek the shelter of the saint Guru, so that our evil intellect is destroyed and we engage in meditating on God’s Name. By doing so our noose of death would be cut off, and we won’t have to suffer through any more rounds of birth and death.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

sorath mehlāa 9.

ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ ॥
ਸਗਲ ਜਗਤੁ ਹੈ ਜੈਸੇ ਸੁਪਨਾ ਬਿਨਸਤ ਲਗਤ ਨ
ਬਾਰ ॥੧॥ ਰਹਾਉ ॥

ray nar ih saachee jee-a Dhaar.
sagal jagat hai jaisay supnaa binsat
lagat na baar. ||1|| rahaa-o.

ਬਾਰੂ ਭੀਤਿ ਬਨਾਈ ਰਚਿ ਪਚਿ ਰਹਤ ਨਹੀ ਦਿਨ
ਚਾਰਿ ॥
ਤੈਸੇ ਹੀ ਇਹ ਸੁਖ ਮਾਇਆ ਕੇ ਉਰਝਿਓ ਕਹਾ
ਗਵਾਰ ॥੧॥

baaroo bheet banaa-ee rach pach rahat
nahee din chaar.
taisay hee ih sukh maa-i-aa kay urjhi-o
kahaa gavaar. ||1||

ਅਜਹੂ ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭਜਿ ਲੇ
ਨਾਮੁ ਮੁਰਾਰਿ ॥
ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ ਸਾਧਨ ਕਉ ਭਾਖਿਓ ਤੋਹਿ
ਪੁਕਾਰਿ ॥੨॥੮॥

ajhoo samajh kachh bigri-o naahin bhaj
lay naam muraar.
kaho naanak nij mat saaDhan ka-o
bhaakhi-o tohi pukaar. ||2||8||

Sorath Mehla-9

Most of us remain involved in enjoying worldly pleasures and luxuries as if we are going to stay here forever. We don't realize that the entire world can be destroyed in a moment, so we shouldn't waste our time in useless pursuits. In this *shabad*, Guru Ji awakens us to the reality of the transitory nature of our life and rest of the world.

He says: "O' mortal, enshrine this truth in your mind that the entire world is like a dream, it doesn't take any time for it to perish." (1-pause)

Citing another example, he says: "(O' my friend, just as somebody) might have built a wall of sand and even plastered it, still it doesn't last for more than a few days, similarly short lived are these worldly comforts; why are you entangled in these O' foolish person?"(1)

Guru Ji concludes the *shabad* by reminding us that still we can save ourselves if we listen to his advice. He says: "(O' mortal), understand this thing that until now, no (irreversible) damage has occurred; (therefore mend your ways, and) meditate on God's Name. Nanak is loudly sharing with you this personal view of the saintly people." (2-8)

The message of this *shabad* is that everything in this world is very short-lived. Therefore without wasting any more time in worldly pursuits, we should immediately start meditating on God's Name, so that we might be able to save our soul from further pains of births and deaths.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

sorath mehlāa 9.

ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥
ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ
ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

ih jag meet na daykhi-o ko-ee.
sagal jagaṭ apnai sukh laagi-o dukh
mai sang na ho-ee. ||1|| rahaa-o.

ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਗੇ ॥
ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭ
ਭਾਗੇ ॥੧॥

daaraa meet poot sanbanDhee
sagray Dhan si-o laagay.
jab hee nirDhan daykhi-o nar ka-o
sang chhaad sabh bhaagay. ||1||

ਕਹੰਉ ਕਹਾ ਯਿਆ ਮਨ ਬਉਰੇ ਕਉ ਇਨ ਸਿਉ ਨੇਹੁ
ਲਗਾਇਓ ॥
ਦੀਨਾ ਨਾਥ ਸਕਲ ਭੈ ਭੰਜਨ ਜਸੁ ਤਾ ਕੋ ਬਿਸਰਾਇਓ
॥੨॥

kahoo^N kahaa yi-aa man ba-uray ka-o
in si-o nayhu lagaa-i-o.
deenaa naath sakal bhai bhanjan jas
taa ko bisraa-i-o. ||2||

ਸੁਆਨ ਪੂਛ ਜਿਉ ਭਇਓ ਨ ਸੂਧਉ ਬਹੁਤੁ ਜਤਨੁ ਮੈ
ਕੀਨਉ ॥
ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ
॥੩॥੯॥

su-aan poochh Ji-o bha-i-o na
sooDha-o bahut̃ jatan mai keen-o.
naanak laaj birad̃ kee raakho naam
tuhaara-o leen-o. ||3||9||

Sorath Mehla-9

Generally we spend most of our time in discharging our duties towards our families and trying to socialize and please our friends and relatives so that they might be of help to us during our time of need. But it commonly happens that when they find us without any money or of not much use to them, most of our friends and relatives abandon us. Even if some of our relatives, such as our spouse or children, want to help, they cannot do so at the time of our death or after that. So we have to depend upon somebody else. Guru Ji wants us to realize this fact of life and tells us, who could be our most dependable support, before and after death.

He says: "I have not seen any (real) friend in this world. The entire world is busy in looking after its own comfort, and nobody gives us company during our time of sorrow." (1-pause)

Commenting on the attitude of even our closest relatives and friends, Guru Ji says: "(O' my friends, our) spouse, friends, sons, and relatives all are attached to the (worldly) wealth; as soon as they find a person to be poor, forsaking his (or her) company, they immediately run away." (1)

Therefore putting himself in the situation of those people, who in spite of their best intentions, cannot convince their minds about the right thing to do, Guru Ji says: "(O' my friends), I don't know what may I say to this crazy mind of mine that is imbued with the love of (false and short-lived friends), and has forsaken singing praises of merciful God of the meek, and the destroyer of all fears." (2)

Guru Ji concludes the *shabad* by saying: "O' God, just as a dog's tail does not get straightened in spite of all the efforts, (similarly I have tried all kinds of efforts, but I have not been able to control my mind). Nanak prays, O' God, I have meditated on Your Name, (please) keep Your old tradition (and save me)." (3-9)

The message of this *shabad* is that we should not depend upon the support of our friends and relatives during our adverse circumstances. Instead, we should seek the shelter of the Guru and under his guidance meditate on God's Name, so that God may support and save us from the beginning to end.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ ॥
ਕਹਾ ਭਇਓ ਜਉ ਮੂਡੁ ਮੁਡਾਇਓ ਭਗਵਉ ਕੀਨੋ
ਭੇਸੁ ॥੧॥ ਰਹਾਉ ॥

ਸਾਚ ਛਾਡਿ ਕੈ ਬੂਠਹ ਲਾਗਿਓ ਜਨਮੁ ਅਕਾਰਬੁ
ਖੋਇਓ ॥
ਕਰਿ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੋਖਿਓ ਪਸੁ ਕੀ
ਨਿਆਈ ਸੋਇਓ ॥੧॥

ਰਾਮ ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਮਾਇਆ ਹਾਥਿ
ਬਿਕਾਨਾ ॥
ਉਰਤਿ ਰਹਿਓ ਬਿਖਿਅਨ ਸੰਗਿ ਬਉਰਾ ਨਾਮੁ
ਰਤਨੁ ਬਿਸਰਾਨਾ ॥੨॥

ਰਹਿਓ ਅਚੇਤੁ ਨ ਚੇਤਿਓ ਗੋਬਿੰਦ ਬਿਰਥਾ ਅਉਧ
ਸਿਰਾਨੀ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਉ ਭੂਲੇ ਸਦਾ
ਪਰਾਨੀ ॥੩॥੧੦॥

sorath mehlā 9.

man ray gahi-o na gur updays.
kahaa bha-i-o ja-o mood mudaa-i-o
bhagva-o keeno bhays. ||1|| rahaa-o.

saach chhaad kai jhoothah laagi-o
janam akaarath kho-i-o.
kar parpanch udar nij pokhi-o pas kee
ni-aa-ee so-i-o. ||1||

raam bhajan kee gat nahee jaanee
maa-i-aa haath bikaanaa.
urajh rahi-o bikhi-an sang ba-uraa
naam raṭan bisraanaa. ||2||

rahi-o achayt na chayti-o gobind birthaa
a-oDh siraanee.
kaho naanak har birad pachhaana-o
bhoolay sadaa paraanee. ||3||10||

Sorath Mehla-9

In the olden days, in order to live like yogis, some people used to shave their hair, adorn ochre (orange-colored) robes, abandon their families, but still indulge in all kinds of clever and false deeds, and in this way deceive themselves and rest of the world. Therefore, the common people just remained ignorant about the value of God's Name and remained entangled in worldly pleasures. In this *shabad*, Guru Ji puts himself in the situation of those people, and addressing his own mind tries to give it the right advice. So that we may also take a cue and follow the right path of meditating on God's Name, and not just depend on these outward holy garbs for our salvation.

So addressing his own mind (and indirectly all such people), Guru Ji says: "O' my mind, how does it matter if you have shaved off your hair and adorned ochre clothing, but have not grasped instruction of the Guru." (1-pause)

As if showing the mirror to his mind, Guru Ji says: "O' my mind, the reality is that) forsaking truth, you have attached yourself to falsehood and have wasted away your human life in vain. By doing hypocritical deeds, you have filled your belly, (ran your household), and then like an animal have kept sleeping, (unaware of the false worldly pleasures)" (1)

Summarizing a person's life conduct, Guru Ji says: "(O' mortal), you did not understand the (right) way to worship on God, instead you let yourself be sold at the hands of *Maya* (by being guided only by the pursuits of worldly wealth). O' fool, you have been engrossed in poisonous (evil) deeds, and you have forsaken the jewel of God's Name." (2)

Guru Ji concludes the *shabad* by showing us how even now we can save ourselves. Addressing God on our behalf, he says: "O' God, I have remained ignorant, did not meditate on God and have wasted my life in vain. But Nanak says, O' God, recognize Your own tradition (of saving Your devotees, we) mortals always make mistakes." (3-10)

The message of this *shabad* is that even if we have been wasting our time in worldly pleasures or thinking ourselves as holy persons, by only adopting outward garbs, then we should still confess before God all our mistakes and ask Him to forgive us, and save us in accordance with His own primal tradition.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

sorath mehlāa 9.

ਜੋ ਨਰੁ ਦੁਖੁ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

ਸੁਖੁ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

jo nar dukh mai dukh nahee maanai.

sukh sanayhu ar bhai nahee jaa kai kanchan maatee maanai. ||1|| rahaa-o.

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

ਹਰਖੁ ਸੋਗੁ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥

nah nindi-aa nah ustat jaa kai lobh moh abhimaanaa.

harakh sog tay rahai ni-aara-o naahi maan apmaanaa. ||1||

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗੁ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

aasaa mansaa sagal ti-aagai jag tay rahai niraasaa.

kaam kroDh Jih parsai naahan tih ghat barahm nivaasaa. ||2||

ਗੁਰੁ ਕਿਰਪਾ ਜਿਹ ਨਰੁ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

gur kirpaa Jih nar ka-o keenee tih ih jugat pachhaanee.

naanak leen bha-i-o gobind si-o Ji-o paanee sang paanee. ||3||11||

Sorath Mehla-9

In some previous *shabads* Guru Ji commented on the general nature of an ordinary person, who remains absorbed in worldly possessions, or relatives and friends. In this

shabad, he tells us the qualities of a divinely wise person who has really absorbed the Guru's instructions in his or her mind and is absorbed in God even while living in the household.

Guru Ji says: “(O’ my friends), the person who doesn’t panic in pain is not attached to comforts, has no fear (in the mind), and deems gold as clay; (in other words the one who has so much peace and poise of mind that he or she doesn’t waver during times of adversity, or gets bloated with ego upon hearing some good news and for whom riches and poverty are immaterial, is truly a divinely wise person).” (1-pause)

Guru Ji further describes the conduct of such a wise person and says: “(Such a person) neither indulges in slandering, nor flattering (others, nor indulges in any kind of greed, false attachment, or self-conceit. Such a person remains detached from joys and sorrows and neither honor nor dishonor (can shake that person from his or her faith).” (1)

Continuing his description of the conduct of a wise person, Guru Ji says: “(A divinely wise person) sheds all hopes and desires and remains detached from the world. (The evils of) lust or anger do not come near (that person) and in that (immaculate) mind abides God.” (2)

Guru Ji concludes by telling us who are those persons who reach such a state of peace and poise. He says: “The one on whom the Guru has shown his mercy realizes this technique (of remaining stable in all situations), and Nanak says that (such a person) merges in God of the universe, just as (river) water merges in the water (of the ocean).” (3-11)

The message of this *shabad* is that in case we want to merge in God and enjoy a state of supreme bliss, then we should pray for the kindness of the Guru, so that he may give us such an intellect that we rise above all the worldly pains, pleasures, hopes, desires, greed, attachment, honor, and dishonor, and even while living in this world, we should be more concerned with love of God rather than the world.

ਪੰਨਾ ੬੩੪

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ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਪ੍ਰੀਤਮ ਜਾਨਿ ਲੇਹੁ ਮਨ ਮਾਹੀ ॥

ਅਪਨੇ ਸੁਖ ਸਿਉ ਹੀ ਜਗੁ ਫਾਂਧਿਓ ਕੇ ਕਾਹੂ ਕੇ ਨਾਹੀ

॥੧॥ ਰਹਾਉ ॥

ਸੁਖ ਮੈ ਆਨਿ ਬਹੁਤੁ ਮਿਲਿ ਬੈਠਤ ਰਹਤ ਚਹੂ ਦਿਸਿ
ਘੇਰੈ ॥

sorath mehlāa 9.

pareetam jaan layho man maahee.

apnay sukh si-o hee jag faa^NDhi-o ko
kaahoo ko naahee. ||1|| rahaa-o.

sukh mai aan bahut mil baithat rahat
chahoo dis ghayrai.

ਬਿਪਤਿ ਪਰੀ ਸਭ ਹੀ ਸੰਗੁ ਛਾਡਿਤ ਕੋਊ ਨ ਆਵਤ
ਨੇਰੈ ॥੧॥

bipaṭ paṛee sabh hee sang chhaadiṭ
ko-oo na aa^vaṭ nayrai. ||1||

ਘਰ ਕੀ ਨਾਰਿ ਬਹੁਤੁ ਹਿਤੁ ਜਾ ਸਿਉ ਸਦਾ ਰਹਤ ਸੰਗ
ਲਾਗੀ ॥
ਜਬ ਹੀ ਹੰਸ ਤਜੀ ਇਹ ਕਾਂਇਆ ਪ੍ਰੇਤ ਪ੍ਰੇਤ ਕਰਿ
ਭਾਗੀ ॥੨॥

ghar kee naar baht hi jaa si-o
sadaa raha sang laagee.
jab hee hans taje ih kaa^N-i-aa parayt
parayt kar bhaagee. ||2||

ਇਹ ਬਿਧਿ ਕੋ ਬਿਉਹਾਰੁ ਬਨਿਓ ਹੈ ਜਾ ਸਿਉ ਨੇਹੁ
ਲਗਾਇਓ ॥
ਅੰਤ ਬਾਰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਜੀ ਕੋਊ ਕਾਮਿ ਨ
ਆਇਓ ॥੩॥੧੨॥੧੩੯॥

ih biDh ko bi-uhaar bani-o hai jaa si-o
 nayhu lagaa-i-o.
 ant baar naanak bin har jee ko-oo
 kaam na aa-i-o. ||3||12||139||

Sorath Mehla-9

In the previous *shabad* (3-9), Guru Ji advised us that during adverse circumstances, we should not depend upon the support of our friends and relatives. Instead, we should seek the shelter of the Guru and under his guidance meditate on God's Name, so that God may support and save us from the beginning to end. In this last *shabad* of *Raag Sorath*, the ninth Guru Ji once again impresses on us the need to have devotion and love for God, because except God, nobody is going to be our helper or mate during the times of our stress or adversity, particularly in the end.

He says: "O' my dear friend, realize this thing in your mind, that the entire world is bound to its own comfort, and no one is (an everlasting friend or helper) of anybody else." (1-pause)

Commenting upon the true nature of our friends and relatives, about whom we might feel so confident that they would always be on our side in times of need, Guru Ji says: “(O’ my friend), in good times (when you have riches and power), many would come to spend time with you, and would surround you from all sides. But as soon as any calamity befalls you, all would desert your company and no one would come near you (to help or console).” (1)

But what to speak of friends? Guru Ji points out that in the end, even our closest relatives cannot help us. He says: “Even the woman of your house (your wife), for whom you have so much fondness, and who always remains close to you, as soon as your soul leaves your body, she will run away from you calling you a ghost.” (2)

In conclusion, Guru Ji says: “(O' my friend), Nanak says that the world, with which (the mortal) is imbued with love, has been made in this way; except for God, nobody else proves helpful in the end.” (3-12-139)

The message of this *shabad* is that we should realize that all our friends and relatives are primarily concerned with their own welfare and not ours. Therefore in the time of real need, they would not or cannot help us. Therefore, if we want to find any real support at all times, including the time of death, we should depend upon the support of God Himself, who alone is our eternal friend and helper.

Detail of Shabads: - Sorath M: 1=12, M: 3=12, M: 4=9, M: 5=94, M: 9=12, Total=139

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ਅਸਟਪਦੀਆ
ਚਉਤੁਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੁਬਿਧਾ ਨ ਪੜਉ ਹਰਿ ਬਿਨੁ ਹੋਰੁ ਨ ਪੂਜਉ
ਮਝੈ ਮਸਾਣਿ ਨ ਜਾਈ ॥

ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਨ ਪਰ ਘਰਿ ਜਾਵਾ ਤ੍ਰਿਸਨਾ
ਨਾਮਿ ਬੁਝਾਈ ॥

ਘਰ ਭੀਤਰਿ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜਿ
ਰਤੇ ਮਨ ਭਾਈ ॥

ਤੂ ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਤੂ ਦੇਵਹਿ ਮਤਿ
ਸਾਈ ॥੧॥

ਮਨੁ ਬੈਰਾਗਿ ਰਤਉ ਬੈਰਾਗੀ ਸਬਦਿ ਮਨੁ
ਬੋਧਿਆ ਮੇਰੀ ਮਾਈ ॥

ਅੰਤਰਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਬਾਣੀ ਸਾਚੇ ਸਾਹਿਬ
ਸਿਉ ਲਿਵ ਲਾਈ ॥ ਰਹਾਉ ॥

ਅਸੰਖ ਬੈਰਾਗੀ ਕਹਹਿ ਬੈਰਾਗ ਸੋ ਬੈਰਾਗੀ ਜਿ
ਖਸਮੈ ਭਾਵੈ ॥

ਹਿਰਦੈ ਸਬਦਿ ਸਦਾ ਭੈ ਰਚਿਆ ਗੁਰ ਕੀ
ਕਾਰ ਕਮਾਵੈ ॥

ਏਕੋ ਚੇਤੈ ਮਨੁਆ ਨ ਡੋਲੈ ਧਾਵਤੁ ਵਰਜਿ
ਰਹਾਵੈ ॥

ਸਹਜੇ ਮਾਤਾ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਸਾਚੇ ਕੇ ਗੁਣ
ਗਾਵੈ ॥੨॥

ਮਨੁਆ ਪਉਣੁ ਬਿੰਦੁ ਸੁਖਵਾਸੀ ਨਾਮਿ ਵਸੈ
ਸੁਖ ਭਾਈ ॥

ਜਿਹਬਾ ਨੇਤ੍ਰ ਸੋਤ੍ਰ ਸਚਿ ਰਾਤੇ ਜਲਿ ਬੁਝੀ
ਤੁਝਹਿ ਬੁਝਾਈ ॥

**sorath mehlāa 1 ghar 1 asatpadee-aa
cha-utukee**

ik-oⁿkaar satgur parsaad.

dubiDhaa na parha-o har bin hor na
pooja-o marhai masaan na jaa-ee.

tarisnaa raach na par ghar jaavaa tarisnaa
naam bujhaa-ee.

ghar bheetar ghar guroo dikhāa-i-aa sahj
ratay man bhaa-ee.

too aapay daanaa aapay beenaa too
dayveh mat saa-ee. ||1||

man bairaag rata-o bairaagee sabad man
bayDhi-aa mayree maa-ee.

antar jot niranter banee saachay saahib
si-o liv laa-ee. rahaa-o.

asaⁿkh bairaagee kaheh bairaag so
bairaagee je khasmai bhaavai.

hirdai sabad sadaa bhai rachi-aa gur kee
kaar kamaavai.

ayko chaytai manoo-aa na dolai Dhaavat
varaj rahaavai.

sehjay maatāa sadaa rang raataa saachay
kay gun gaavai. ||2||

manoo-aa pa-un bind sukhvaasee naam
vasai sukh bhaa-ee.

Jihbaa naytar sotar sach raatay jal boojhee
tujheh bujhaa-ee.

ਆਸ ਨਿਰਾਸ ਰਹੈ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ
ਲਾਈ ॥
ਭਿਖਿਆ ਨਾਮਿ ਰਜੇ ਸੰਤੋਖੀ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ
ਪੀਆਈ ॥੩॥

ਦੁਬਿਧਾ ਵਿਚਿ ਬੈਰਾਗੁ ਨ ਹੋਵੀ ਜਬ ਲਗੁ
ਦੂਜੀ ਰਾਈ ॥
ਸਭੁ ਜਗੁ ਤੇਰਾ ਤੂ ਏਕੋ ਦਾਤਾ ਅਵਰੁ ਨ ਦੂਜਾ
ਭਾਈ ॥
ਮਨਮੁਖਿ ਜੰਤੁ ਦੁਖਿ ਸਦਾ ਨਿਵਾਸੀ ਗੁਰਮੁਖਿ
ਦੇ ਵਡਿਆਈ ॥
ਅਪਰ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰ ਕਹਣੈ ਕੀਮ
ਨ ਪਾਈ ॥੪॥

ਸੁੰਨ ਸਮਾਧਿ ਮਹਾ ਪਰਮਾਰਥੁ ਤੀਨਿ ਭਵਣ
ਪਤਿ ਨਾਮੰ ॥
ਮਸਤਕਿ ਲੇਖੁ ਜੀਆ ਜਗਿ ਜੋਨੀ ਸਿਰਿ
ਸਿਰਿ ਲੇਖੁ ਸਹਾਮੰ ॥
ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਆਪੇ ਭਗਤਿ
ਦ੍ਰਿਤਾਮੰ ॥
ਮਨਿ ਮੁਖਿ ਜੂਠਿ ਲਹੈ ਭੈ ਮਾਨੰ ਆਪੇ
ਗਿਆਨੁ ਅਗਾਮੰ ॥੫॥

ਪੰਨਾ ੬੩੫

ਜਿਨ ਚਾਖਿਆ ਸੇਈ ਸਾਦੁ ਜਾਣਨਿ ਜਿਉ
ਗੁੰਗੇ ਮਿਠਿਆਈ ॥
ਅਕਥੈ ਕਾ ਕਿਆ ਕਥੀਐ ਭਾਈ ਚਾਲਉ
ਸਦਾ ਰਜਾਈ ॥
ਗੁਰੁ ਦਾਤਾ ਮੇਲੇ ਤਾ ਮਤਿ ਹੋਵੈ ਨਿਗੁਰੇ ਮਤਿ
ਨ ਕਾਈ ॥
ਜਿਉ ਚਲਾਏ ਤਿਉ ਚਾਲਹੁ ਭਾਈ ਹੋਰ ਕਿਆ
ਕੋ ਕਰੇ ਚਤੁਰਾਈ ॥੬॥

ਇਕਿ ਭਰਮਿ ਭੁਲਾਏ ਇਕਿ ਭਗਤੀ ਰਾਤੇ
ਤੇਰਾ ਖੇਲੁ ਅਪਾਰਾ ॥
ਜਿਤੁ ਤੁਧੁ ਲਾਏ ਤੇਰਾ ਫਲੁ ਪਾਇਆ ਤੂ
ਹੁਕਮਿ ਚਲਾਵਣਹਾਰਾ ॥
ਸੇਵਾ ਕਰੀ ਜੇ ਕਿਛੁ ਹੋਵੈ ਅਪਣਾ ਜੀਉ ਪਿੰਡੁ
ਤੁਮਾਰਾ ॥

aas niraas rahai bairaagee nij ghar taarhee
laa-ee.
bhikhi-aa naam rajay santokhee amrit sahj
pee-aa-ee. ||3||

dubiDhaa vich bairaag na hovee jab lag
doojee raa-ee.
sabh jag tayraa too ayko daataa avar na
doojaa bhaa-ee.
manmukh jant dukh sadaa nivaasee
gurmukh day vadi-aa-ee.
apar apaar agamm agochar kahnai keem
na paa-ee. ||4||

sun n samaaDh mahaa parmaarath teen
bhavan pat naama^N.
mastak laykh jee-aa jag jonee sir sir laykh
sahaama^N.
karam sukaram karaa-ay aapay aapay
bhagat darirh-aam.
man mukh jooth lahai bhai maana^N aapay
gi-aan agaama^N. ||5||

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jīn chaakhi-aa say-ee saad jaanān jī-o
gungay mīthi-aa-ee.
akthai kaa ki-aa kathee-ai bhaa-ee
chaala-o sadaa rajaa-ee.
gur daataa maylay taa mat hovai niguray
mat na kaa-ee.
jī-o chala-ay tī-o chaalah bhaa-ee hor
ki-aa ko karay chaturaa-ee. ||6||

ik bharam bhulaa-ay ik bhagtee raatay
tayraa khayl apaaraa.
jit tuDh laa-ay tayhaa fal paa-i-aa too
hukam chalaavanhaaraa.
sayvaa karee jay kichh hovai apnaa jee-o
pind tumaaraa.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਕਿਰਪਾ ਕੀਨੀ ਅੰਮ੍ਰਿਤ
ਨਾਮੁ ਅਧਾਰਾ ॥੭॥

satgur mili-ai kirpaa keenee amrit naam
aDhaaraa. ||7||

ਗਗਨੰਤਰਿ ਵਾਸਿਆ ਗੁਣ ਪਰਗਾਸਿਆ ਗੁਣ
ਮਹਿ ਗਿਆਨ ਧਿਆਨੰ ॥
ਨਾਮੁ ਮਨਿ ਭਾਵੈ ਕਹੈ ਕਹਾਵੈ ਤਤੋ ਤਤੁ
ਵਖਾਨੰ ॥

gagnantar vaasi-aa gun pargaasi-aa gun
meh gi-aan Dhi-aana^N.

ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ
ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ ॥

naam man bhaavai kahai kahaavai tato tat
vakhaana^N.

ਪੂਰਾ ਬੈਰਾਗੀ ਸਹਜਿ ਸੁਭਾਗੀ ਸਚੁ ਨਾਨਕ
ਮਨੁ ਮਾਨੰ ॥੮॥੧॥

sabad gur peeraa gahir gambheeraa bin
sabdai jag ba-uraana^N.

pooraa bairaagee sahj subhaagee sach
naanak man maana^N. ||8||1||

Sorath Mehla-9 Ghar-1 Astpadian- Chautukaas

It appears that Guru Nanak Dev Ji uttered this *shabad* in order to clarify his beliefs regarding worshipping different gods and goddesses, reading holy books, or renouncing the world, and going to jungles or crematoriums, becoming a recluse or yogi to acquire any miraculous powers or to search God.

He says: "I don't get into any double-mindedness; I don't worship anybody else except God, so I don't go to (worship at any) cremation grounds or graves. Lured by desire, I don't look with covetous eyes on anybody else's possessions, because God's Name has stilled my (worldly) desire. The Guru has shown me God's abode, in the house of (my own heart) and this state is pleasing to my mind, which is imbued with poise. Therefore, I say: O' my Master, (all this is Your grace), You Yourself are the most sagacious and far seeing; that alone is the true wisdom, which You give." (1)

Elaborating on his present state of mind, Guru Ji says: "(O' my mother), as I am filled with the pain of separation (from God), my mind has become detached from the world. (The Guru's) word has pierced my mind. (Divine) light is within me, and keeps playing a non-stop (music of divine) word, which has attuned my mind to the eternal Master." (1-pause)

Now Guru Ji tells us who are true renouncers (of the world), and what does it really mean to be detached. He says: "Unaccountable renouncers claim that they are detached (from the world). But that alone is the (true) detachedness, which is pleasing to the Master. Through the word (of the Guru), a fear (and respect for God) always remains enshrined in the mind of a renouncer, and he or she does the deed advised by the Guru. He or she meditates only on the one (God); his or her mind doesn't waver (towards worldly riches), and he or she keeps his mercurial mind under control. (Thus) being imbued with poise, and being always intoxicated with the love (of God), he or she keeps singing praises of the true (God)." (2)

Describing the blessings of such a true renunciation and as if sharing his thoughts with God and us, Guru Ji says: "(O' my friends), the person whose air-like, mercurial

mind rests even for a moment in the bliss giving God's Name (is a true renouncer), and that person enjoys divine bliss. (O' God), the person whose (fire of worldly) desire You have extinguished, his or her tongue, eyes, and ears become imbued with the truth. Such a renouncer remains free from any kinds of hopes or fears, and remains attuned to (the divine) within his or her own mind. He or she remains contented with the alms of (God's) Name and drinks the nectar of God's Name in a state of equipoise." (3)

However, Guru Ji wants us to understand the prerequisites of obtaining this true renunciation or detachedness from the world. He says: "(O' my friends), a state of true renunciation in one's mind doesn't develop if one is in duality (or torn between love for worldly riches and God), and as long as there is even a little bit of love for the other (worldly things. O' God), this entire world is Yours; You are the only one Giver, and there is none other. Therefore, they who are self-conceited always keep suffering in pain, but (God) blesses the Guru's followers with honor. (That God) is limitless, inaccessible, and incomprehensible, and simply by words, (His) worth cannot be estimated." (4)

Next commenting upon the nature of relationship between God and His creatures, Guru Ji says: "(O' my friends, God) is the Master of all the three worlds (the earth, the water, and the sky). He remains absorbed in a deep trance, in which no thoughts arise. His Name is the supreme wealth for the mortals. Whatever creatures are born in this world, on all of their foreheads is written their destiny (by God, based on their past deeds), and they bear (pain or pleasure according to that destiny). On His own, He makes them do good or bad deeds, and He Himself makes them worship Him. By living in the fear (of God) the pollution of falsehood is removed from one's mind and the mouth, (and in this way) on His own, God imparts one incomprehensible wisdom." (5)

On the basis of above statements, Guru Ji advises us: "(O' my friends), only those who have relished (the taste of nectar of God's Name) know its taste, (but they cannot describe it) just as a dumb person cannot describe the taste of sweets. O' my brothers, what can we say about the indescribable (God. The best thing for us is to simply) do what pleases Him. (But remember, it is only) when the Giver of merits unites us with the benefactor Guru, only then we obtain the (right) wisdom, but the one who doesn't have a Guru has no (divine) wisdom at all. (In short) O' my brothers (and sisters), as He wants us to do, we should simply do that; what more cleverness can anybody exercise?" (6)

Guru Ji now describes why there are some who are imbued with God's devotion, while others are not. Realizing that this difference also is in a way as per God's own scheme of things, he says: "(O' God), there are some whom You have strayed in doubt, while others You have imbued with (Your) devotion; limitless is Your play! (O' God), howsoever You have yoked us, that kind of fruit (or occupation) we have obtained. You are the one who is running (this show of the world) as per Your command. (What to speak of anything else), even Your service I could perform if I had something (of my own, because I know that even) this life and body belongs to

You. Upon meeting the true Guru, You showed mercy, and gave me the support of Your nectar-like Name.” (7)

Guru Ji concludes the *shabad* by describing his own experience, and thus indirectly tells us, what is the true state of detachedness and renouncement. He says: (O' my friends, by Guru's grace) I have realized (God) abiding in the tenth door (of my mind), which is now illuminated with (His) merits. Now (my detached) mind remains attached to the (divine) merits and wisdom. (God's) Name seems pleasing to my mind; it makes me utter God's Name myself, and motivates others to also utter it, and only reflects on the essence (of God's Name. The (divine) word is the Guru, and the prophet and is very deep and profound, and without (the Guru's) word, this world has gone crazy. Finally Nanak says, that person is a true renouncer who remains stable in a state of equipoise. That person is very fortunate whose mind truly believes in the one eternal God.” (8-1)

The message of this *shabad* is that in order to become true renouncers and truly detached persons, we need not go to jungles or cremation grounds, or undergo any kind of austerities. All we need to do is to have our faith only in one God and no one else. Then following the gospel word of the Guru (*Gurbani* as contained in *Guru Granth Sahib*) we should live as per God's will, and meditate on His Name. Then God would bless us with true peace, poise, and detachment, and we will be the true renouncers and truly happy persons.

ਸੋਰਠਿ ਮਹਲਾ ੧ ਤਿਤੁਕੀ ॥

sorath mehlāa 1 tītukee.

ਆਸਾ ਮਨਸਾ ਬੰਧਨੀ ਭਾਈ ਕਰਮ ਧਰਮ
ਬੰਧਕਾਰੀ ॥

aasaa mansaa banDhnee bhāa-ee karam
Dharam banDhkaaree.

ਪਾਪਿ ਪੁੰਨਿ ਜਗੁ ਜਾਇਆ ਭਾਈ ਬਿਨਸੈ
ਨਾਮੁ ਵਿਸਾਰੀ ॥

paap punn jag jaa-i-aa bhāa-ee binsai
naam visaaree.

ਇਹ ਮਾਇਆ ਜਗਿ ਮੋਹਣੀ ਭਾਈ ਕਰਮ
ਸਭੇ ਵੇਕਾਰੀ ॥੧॥

ih maa-i-aa jag mohnee bhāa-ee karam
sabhay vaykaaree. ||1||

ਸੁਣਿ ਪੰਡਿਤ ਕਰਮਾ ਕਾਰੀ ॥

sun Pundit karmaa kaaree.

ਜਿਤੁ ਕਰਮਿ ਸੁਖੁ ਊਪਜੈ ਭਾਈ ਸੁ ਆਤਮ
ਤਤੁ ਬੀਚਾਰੀ ॥ ਰਹਾਉ ॥

Jit karam sukh oopjai bhāa-ee so aatam tat
beechaaree. rahaa-o.

ਸਾਸਤੁ ਬੇਦੁ ਬਕੈ ਖੜੋ ਭਾਈ ਕਰਮ ਕਰਹੁ
ਸੰਸਾਰੀ ॥

saasat bayd bakai kharho bhāa-ee karam
karahu sansaaree.

ਪਾਖੰਡਿ ਮੈਲੁ ਨ ਚੂਕਈ ਭਾਈ ਅੰਤਰਿ ਮੈਲੁ
ਵਿਕਾਰੀ ॥

pakhand mail na chook-ee bhāa-ee antar
mail vikaaree.

ਇਨ ਬਿਧਿ ਭੂਬੀ ਮਾਕੁਰੀ ਭਾਈ ਉਂਡੀ
ਸਿਰ ਕੈ ਭਾਰੀ ॥੨॥

in biDh doobee maakuree bhāa-ee oon^Ndee
sir kai bhaaree. ||2||

ਦੁਰਮਤਿ ਘਣੀ ਵਿਗੁਤੀ ਭਾਈ ਦੂਜੈ ਭਾਇ
ਖੁਆਈ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਮੁ ਨ ਪਾਈਐ ਭਾਈ
ਬਿਨੁ ਨਾਮੈ ਭਰਮੁ ਨ ਜਾਈ ॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸੁਖੁ ਪਾਏ ਭਾਈ ਆਵਣੁ
ਜਾਣੁ ਰਹਾਈ ॥੩॥

ਸਾਚੁ ਸਹਜੁ ਗੁਰ ਤੇ ਊਪਜੈ ਭਾਈ ਮਨੁ
ਨਿਰਮਲੁ ਸਾਚਿ ਸਮਾਈ ॥

ਗੁਰੁ ਸੇਵੇ ਸੋ ਬੂਝੈ ਭਾਈ ਗੁਰ ਬਿਨੁ ਮਗੁ ਨ
ਪਾਈ ॥

ਜਿਸੁ ਅੰਤਰਿ ਲੋਭੁ ਕਿ ਕਰਮ ਕਮਾਵੈ ਭਾਈ
ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਈ ॥੪॥

ਪੰਡਿਤ ਦਹੀ ਵਿਲੋਈਐ ਭਾਈ ਵਿਚਹੁ
ਨਿਕਲੈ ਤਬੁ ॥

ਜਲੁ ਮਥੀਐ ਜਲੁ ਦੇਖੀਐ ਭਾਈ ਇਹੁ ਜਗੁ
ਏਹਾ ਵਬੁ ॥

ਗੁਰ ਬਿਨੁ ਭਰਮਿ ਵਿਗੁਚੀਐ ਭਾਈ ਘਟਿ
ਘਟਿ ਦੇਉ ਅਲਖੁ ॥੫॥

ਇਹੁ ਜਗੁ ਤਾਗੋ ਸੂਤੁ ਕੋ ਭਾਈ ਦਹ ਦਿਸ
ਬਾਧੋ ਮਾਇ ॥

ਬਿਨੁ ਗੁਰ ਗਾਨਿ ਨ ਛੁਟਾਈ ਭਾਈ ਥਾਕੇ
ਕਰਮ ਕਮਾਇ ॥

ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਭਾਈ
ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੬॥

ਗੁਰ ਮਿਲਿਐ ਭਉ ਮਨਿ ਵਸੈ ਭਾਈ ਭੈ
ਮਰਣਾ ਸਚੁ ਲੇਖੁ ॥

ਮਜਨੁ ਦਾਨੁ ਚੰਗਿਆਈਆ ਭਾਈ ਦਰਗਹ
ਨਾਮੁ ਵਿਸੇਖੁ ॥

ਪੰਨਾ ੬੩੬

ਗੁਰੁ ਅੰਕਸੁ ਜਿਨਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ
ਭਾਈ ਮਨਿ ਵਸਿਆ ਚੁਕਾ ਭੇਖੁ ॥੭॥

durmat̃ ghanee vigootee bhaa-ee doojai
bhaa-ay khu-aa-ee.

bin satgur naam na paa-ee-ai bhaa-ee bin
naamai bharam na jaa-ee.

satgur sayvay taa sukh paa-ay bhaa-ee
aavan jaan rahaa-ee. ||3||

saach sahj gur tay oopjai bhaa-ee man
nirmal saach samaa-ee.

gur sayvay so boojhai bhaa-ee gur bin mag
na paa-ee.

Jis antar lobh ke karam kamaavai bhaa-ee
kooorh bol bikh khaa-ee. ||4||

Pundit dahee vilo-ee-ai bhaa-ee vichahu
niklai tath.

jal mathee-ai jal daykhee-ai bhaa-ee ih jag
ayhaa vath.

gur bin bharam vigootee-ai bhaa-ee ghat
ghat day-o alakh. ||5||

ih jag taago soot̃ ko bhaa-ee dah dis
baaDho maa-ay.

bin gur gaath na chhoot-ee bhaa-ee
thaakay karam kamaa-ay.

ih jag bharam bhulaa-i-aa bhaa-ee kahnaa
kichhoo na jaa-ay. ||6||

gur mili-ai bha-o man vasai bhaa-ee bhai
marna sach laykh.

majan daan chang-aa-ee-aa bhaa-ee
dargeh naam visaykh.

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gur ankas Jin naam drirh-aa-i-aa bhaa-ee
man vasi-aa chookaa bhaykh. ||7||

ਇਹੁ ਤਨੁ ਹਾਟੁ ਸਰਾਫ ਕੋ ਭਾਈ ਵਖਰੁ
ਨਾਮੁ ਅਪਾਰੁ ॥
ਇਹੁ ਵਖਰੁ ਵਾਪਾਰੀ ਸੋ ਦ੍ਰਿੜੈ ਭਾਈ ਗੁਰ
ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ ॥
ਧਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਭਾਈ ਮੇਲਿ ਕਰੇ
ਵਾਪਾਰੁ ॥੮॥੨॥

ih tan haat saraaf ko bhaa-ee vakhar naam
apaar.
ih vakhar vaapaaree so darirhai bhaa-ee
gur sabad karay veechaar.
Dhan vaapaaree naankaa bhaa-ee mayl
karay vaapaar. ||8||2||

Sorath Mehla-1 Tituki

In this *shabad*, Guru Ji comments on the general nature of the world, which is engrossed in all kinds of hopes, desires, and duality. Some people who are engaged in doing ritualistic deeds think that just by doing these rituals and ceremonies they would be ferried across or saved. Guru Ji wants to shed light on the end result of all such things and tells us what is the best way to end our cycle of birth and death and find acceptance in God's court.

Addressing us, Guru Ji says: “O’ my brothers, (worldly) hopes and desires are like bonds for the human soul, and so are all those ritualistic deeds of righteousness. Because of (these believed ritualistic) sinful or virtuous deeds, the world keeps getting born, and then by forsaking God's Name, it gets destroyed. In short, this (worldly play or) *Maya* is deceiving the world, and all the (ritualistic) deeds prove useless.” (1)

Now specifically referring to pundits (Hindu priests), who are obsessed with performing rituals and ceremonies, Guru Ji says: “Listen, O’ ritual-minded pundit, (instead of doing these ceremonial deeds) reflect and find out what deed brings (true) happiness.” (pause)

Commenting further on the conduct of such a pundit who simply gives lectures to the others, but doesn’t do the right thing himself, Guru Ji says: “(O’ dear pundit), you stand up and give lectures about *Shastras* and *Vedas*, but you yourself do those worldly deeds, (which keep you bound into the cycles of birth and death). O’ brother, through hypocrisy the dirt (of sins) is not washed off, instead the scum of evil thoughts (keeps building up) inside you. This is the way by which a spider is entrapped in its own web, (and dies) getting tossed upside down.” (2)

Guru Ji now draws our attention to the problem of our false intellect, which misleads us into wrongful or useless worldly deeds. He says: “O’ my brothers, because of false intellect, most (of the world goes astray) and is destroyed. O’ my brother, (the truth is that) without the true Guru, one cannot obtain God's Name, and without obtaining God's Name one’s doubt does not go away. It is only when one serves the true Guru (by acting on his word, the *Gurbani*), that one finds peace, and one’s further comings and goings come to an end.” (3)

Describing other benefits of serving the Guru, and acting upon his word or *Gurbani*, he says: "O' my brother, it is from the true Guru that truth and equipoise is obtained, and becoming immaculate the mind merges in the true (God). But only the one who follows the Guru realizes this, and without the Guru one does not find the (right) way. (But) what is the use of doing any (such) deeds, by the one in whom is the greed (for worldly wealth); by uttering lies (such a person) only keeps eating poison (for his or her soul)." (4)

Guru Ji now gives some very vivid examples to illustrate the futility of all these empty ritualistic deeds, and the absolute need for the guidance of the Guru. Addressing the pundit in particular and others in general, Guru Ji says: "O' pundit, if we churn yogurt, then butter comes out, but if we churn water then we see (only) water (and nothing else); this world is also the same way, (if you keep doing empty rituals, then you would get nothing, but if you meditate on God's Name with sincerity, then you would meet God). But, O' my brother, without the Guru's (guidance), we are destroyed in doubt (and we are not able to see that) incomprehensible God, who pervades each and every heart." (5)

Next commenting on the fragile nature of the world and necessity of the Guru to successfully guide us through its complications, Guru Ji says: "O' my brother, this world is flimsy like a thread of cotton, and (it is so completely entrapped by allurements of worldly riches and power, as if) it has been tied in all the ten directions by (worldly attachments or) *Maya*. O' brother, (countless persons) are exhausted doing different (ritualistic) deeds, but without following the Guru; the knot (of worldly attachment) doesn't become loose. (In short), this world is gone so much astray in the illusion (of worldly attachments and ritualistic deeds) that nothing more can be said about it." (6)

Now listing virtues of the Guru's guidance, he says: "O' my brothers, when we meet the Guru, God's fear comes to abide in our heart. (Then a person realizes that) to die in God's fear is one's true destiny. Then O' my brother, we also realize that in the court of God, the Name is held superior to any ablution, charity, or other good deeds. O' brother, Guru is like a goad (an iron piece, with the help of which a rider keeps an elephant under control), which makes us meditate on (God's) Name; then all the false pretension of mind disappears, (and God) comes to reside in our heart." (7)

In conclusion, Guru Ji says: "O' my brothers, this body is (like) the shop of a jeweler, where the commodity (sold) is the Name of the limitless (God. But) O' brother, only that merchant amasses this commodity who reflects on the Guru's word. O' Nanak, blessed is that merchant, who by joining the (the Guru's congregation) does this business." (8-2)

The message of this *shabad* is that if we want to get rid of entanglements and illusions of this world, then instead of empty rituals and ceremonies, we should still our ego, reflect on the Guru's word and joining saintly congregation, meditate on God's Name. Then God would come to reside in our heart and we would enjoy eternal bliss.

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਜਿਨ੍ਹੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਪਿਆਰੇ ਤਿਨ੍ਹ ਕੇ
ਸਾਥ ਤਰੇ ॥

ਤਿਨ੍ਹਾ ਠਾਕ ਨ ਪਾਈਐ ਪਿਆਰੇ ਅੰਮ੍ਰਿਤ
ਰਸਨ ਹਰੇ ॥

ਬੂਡੇ ਭਾਰੇ ਭੈ ਬਿਨਾ ਪਿਆਰੇ ਤਾਰੇ ਨਦਰਿ
ਕਰੇ ॥੧॥

ਭੀ ਤੂਹੈ ਸਾਲਾਹਣਾ ਪਿਆਰੇ ਭੀ ਤੇਰੀ
ਸਾਲਾਹ ॥

ਵਿਣੁ ਬੋਹਿਥ ਭੈ ਡੁਬੀਐ ਪਿਆਰੇ ਕੰਧੀ ਪਾਇ
ਕਹਾਹ ॥੧॥ ਰਹਾਉ ॥

ਸਾਲਾਹੀ ਸਾਲਾਹਣਾ ਪਿਆਰੇ ਦੂਜਾ ਅਵਰੁ ਨ
ਕੋਇ ॥

ਮੇਰੇ ਪ੍ਰਭ ਸਾਲਾਹਨਿ ਸੇ ਭਲੇ ਪਿਆਰੇ ਸਬਦਿ
ਰਤੇ ਰੰਗੁ ਹੋਇ ॥

ਤਿਸ ਕੀ ਸੰਗਤਿ ਜੇ ਮਿਲੈ ਪਿਆਰੇ ਰਸੁ ਲੈ
ਤਤੁ ਵਿਲੋਇ ॥੨॥

ਪਤਿ ਪਰਵਾਨਾ ਸਾਚ ਕਾ ਪਿਆਰੇ ਨਾਮੁ ਸਚਾ
ਨੀਸਾਣੁ ॥

ਆਇਆ ਲਿਖਿ ਲੈ ਜਾਵਣਾ ਪਿਆਰੇ ਹੁਕਮੀ
ਹੁਕਮੁ ਪਛਾਣੁ ॥

ਗੁਰ ਬਿਨੁ ਹੁਕਮੁ ਨ ਬੂਝੀਐ ਪਿਆਰੇ ਸਾਚੇ
ਸਾਚਾ ਤਾਣੁ ॥੩॥

ਹੁਕਮੈ ਅੰਦਰਿ ਨਿੰਮਿਆ ਪਿਆਰੇ ਹੁਕਮੈ
ਉਦਰ ਮਝਾਰਿ ॥

ਹੁਕਮੈ ਅੰਦਰਿ ਜੰਮਿਆ ਪਿਆਰੇ ਊਧਉ ਸਿਰ
ਕੈ ਭਾਰਿ ॥

ਗੁਰਮੁਖਿ ਦਰਗਹ ਜਾਣੀਐ ਪਿਆਰੇ ਚਲੈ
ਕਾਰਜ ਸਾਰਿ ॥੪॥

ਹੁਕਮੈ ਅੰਦਰਿ ਆਇਆ ਪਿਆਰੇ ਹੁਕਮੈ
ਜਾਦੋ ਜਾਇ ॥

ਹੁਕਮੈ ਬੰਨ੍ਹਿ ਚਲਾਈਐ ਪਿਆਰੇ ਮਨਮੁਖਿ
ਲਹੈ ਸਜਾਇ ॥

ਹੁਕਮੈ ਸਬਦਿ ਪਛਾਣੀਐ ਪਿਆਰੇ ਦਰਗਹ
ਪੈਧਾ ਜਾਇ ॥੫॥

sorath mehlā 1.

Jin^hee satgur sayvi-aa pi-aaray tin^h kay
saath taray.

tin^haa thaak na paa-ee-ai pi-aaray amrit
rasan haray.

booday bhaaray bhai binaa pi-aaray
taaray nadar karay. ||1||

bhee toohai salaahn^{aa} pi-aaray bhee
tayree saalaah.

vin^h bohith bhai dubee-ai pi-aaray
kanDhee paa-ay kahaah. ||1|| rahaa-o.

saalaah^{ee} salaahn^{aa} pi-aaray doojaa avar
na ko-ay.

mayray parab^h saalaahan say bhalay
pi-aaray sabad^h ratay rang ho-ay.

tis kee sangat^h jay milai pi-aaray ras lai tat^h
vilo-ay. ||2||

pat^h parvaanaa saach kaa pi-aaray naam
sachaa neesaan^h.

aa-i-aa likh^h lai jaavn^{aa} pi-aaray hukmee
hukam pachhaan^h.

gur bin hukam na booj^hhee-ai pi-aaray
saachay saachaa taan^h. ||3||

hukmai andar nimmi-aa pi-aaray hukmai
udar majhaar^h.

hukmai andar jammi-aa pi-aaray ooDha-o
sir kai bhaar^h.

gurmukh^h dargeh jaanee-ai pi-aaray chalai
kaaraj saar. ||4||

hukmai andar aa-i-aa pi-aaray hukmai
jaado jaa-ay.

hukmai baneh chala-ee-ai pi-aaray
manmukh^h lahai sajaa-ay.

hukmai sabad^h pachhaanee-ai pi-aaray
dargeh paiDhaa jaa-ay. ||5||

ਹੁਕਮੇ ਗਣਤ ਗਣਾਈਐ ਪਿਆਰੇ ਹੁਕਮੇ
ਹਉਮੈ ਦੇਇ ॥

ਹੁਕਮੇ ਭਵੈ ਭਵਾਈਐ ਪਿਆਰੇ ਅਵਗਣਿ
ਮੁਠੀ ਰੋਇ ॥

ਹੁਕਮੁ ਸਿਵਾਪੈ ਸਾਹ ਕਾ ਪਿਆਰੇ ਸਚੁ ਮਿਲੈ
ਵਡਿਆਈ ਹੋਇ ॥੬॥

ਆਖਣਿ ਅਉਖਾ ਆਖੀਐ ਪਿਆਰੇ ਕਿਉ
ਸੁਣੀਐ ਸਚੁ ਨਾਉ ॥

ਜਿਨ੍ਹੀ ਸੇ ਸਾਲਾਹਿਆ ਪਿਆਰੇ ਹਉ ਤਿਨ੍ਹ
ਬਲਿਹਾਰੈ ਜਾਉ ॥

ਨਾਉ ਮਿਲੈ ਸੰਤੋਖੀਆਂ ਪਿਆਰੇ ਨਦਰੀ ਮੇਲਿ
ਮਿਲਾਉ ॥੭॥

ਕਾਇਆ ਕਾਗਦੁ ਜੇ ਥੀਐ ਪਿਆਰੇ ਮਨੁ
ਮਸਵਾਣੀ ਧਾਰਿ ॥

ਲਲਤਾ ਲੇਖਣਿ ਸਚ ਕੀ ਪਿਆਰੇ ਹਰਿ ਗੁਣ
ਲਿਖਹੁ ਵੀਚਾਰਿ ॥

ਧਨੁ ਲੇਖਾਰੀ ਨਾਨਕਾ ਪਿਆਰੇ ਸਾਚੁ ਲਿਖੈ
ਉਰਿ ਧਾਰਿ ॥੮॥੩॥

hukmay ganat ganāa-ee-ai pi-aaray
hukmay ha-umai dō-ay.

hukmay bhavai bhavaa-ee-ai pi-aaray
avgan muthee ro-ay.

hukam sinjaapai saah kaa pi-aaray sach
milai vadi-aa-ee ho-ay. ||6||

aakhan a-ukhaa aakhee-ai pi-aaray ki-o
sunee-ai sach naa-o.

Jin^hee so salaahi-aa pi-aaray ha-o tin^h
balihaarai jaa-o.

naa-o milai santokhee-aa^N pi-aaray
nadree mayl milaa-o. ||7||

kaa-i-aa kaagad jay thee-ai pi-aaray man
masvaanee Dhaar.

lal^taa laykhan sach kee pi-aaray har gun
likhahu veechaar.

Dhan laykhaaree naankaa pi-aaray saach
likhai ur Dhaar. ||8||3||

Sorath Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to get rid of entanglements and illusions of this world, then instead of empty rituals and ceremonies, we should still our ego, reflect on the Guru's word and meditate on God's Name. Then God would come to reside in our heart and we would enjoy eternal bliss. In this *shabad*, he tells us why it is important to reflect on the Guru's word, so that following Guru's advice, we may achieve the purpose for which God sent us in this world, and when we depart from here we are received with honor in His court.

He says: “O’ my dear (friend), they who have served the true Guru (by following his advice, not only they themselves, but also many others) in their company have been saved. O’ dear, no obstruction is put (in their way to union with God), because on their tongue is always the nectar Name of God. They who have no fear of God are drowned by the weight (of sins), but they on whom (God) shows His grace, He ferries them across (the worldly ocean).” (1)

Therefore Guru Ji addresses God and says: “O’ dear (God), I have concluded (that in all circumstances), we have to praise You and sing Your praises alone, because without the ship (of Your Name) we are drowned in this dreadful (worldly ocean), and we cannot find any bank (or shore to land).” (1-pause)

Now affectionately urging us to only praise God and nobody else, Guru Ji says: “O’ dear friend, (remember that) we have to praise the praise worthy (God alone), because there is no other (like Him. O’ my dear), those who praise God, they are the virtuous ones, but it is only by being imbued with the love of (*Gurbani*, the word of the Guru) that one is imbued with the love (of God). Therefore, if one obtains the company of such a one, then by getting the relish (of singing God’s praise), O’ my dear, that person also churns out the essence (and meditates on God’s Name).” (2)

Now Guru Ji brings to our consideration the importance of meditating on God’s Name and obeying His command. He says: “O’ my dear (friend, I tell you that God’s) Name is the true stamp (or the gate pass) required to enter the mansion of God with honor. (Also remember my) dear, whosoever has come (into this world, is supposed to depart with such written pass (of God’s Name. O’ my dear), recognize this command of (God) the commander. However, O’ my dear, without (the guidance of) the Guru, we don’t understand the (God’s) command; (Keep in mind that) everlasting is the power of the eternal (Guru).” (3)

Commenting on the importance of God’s will and how pervasive it is throughout our lives and rest of the world, Guru Ji says: “O’ my dear brother, it is under His Will that you were conceived, you were placed in the womb (of your mother), and it is as per His will, O’ my dear that you were born with your head down (and legs up). But it is only the Guru’s followers, O’ my dear, who are recognized (with honor) in God’s court, because they depart from (the world) after embellishing their life (by achieving the object for which they were sent here).” (4)

Elaborating on the importance of abiding by God’s will, Guru Ji says: “O’ my dear brother, it is as per God’s will that one comes into this world, and under His command that one departs (from here. It is as per God’s) will that the mortals are bound and driven away (against their will), and as per His will the self-conceited receive punishment. (But the person) who recognizes (God’s) will through the word (of the Guru) goes to (God’s) court with honor.” (5)

Now commenting on the all pervasiveness of God’s will, Guru Ji says: “O’ my dear friend, it is as per His command that one is made to account for one’s (good and bad) deeds, and it is as per His will that there is ego and duality. It is as per His command that one wanders (in existences), and deceived by faults the world cries (in pain). But the one who recognizes the command of (God) the Master O’ my dear, obtains true (God) and is honored (everywhere).” (6).

After stating the importance of God’s will in every sphere of life, Guru Ji comments on the nature of God’s Name and merits of meditating on it. He says: “O’ my dear, (no doubt) it is difficult to utter (God’s) Name, so how can we listen to this true Name? Therefore I am a sacrifice to those who have praised that God. O’ my dear, (if I) obtain God’s Name, I would be satiated and if the gracious God unites me with Him, I would be united.” (7)

Guru Ji concludes this *shabad* by advising us to write about the limitlessness of praises of God. He says: O' my dear, if our body becomes paper, mind the ink pot, and tongue becomes the pen for writing truth, then O' my dear, reflect and write about the merits (of God). Nanak says, blessed is that writer O' my dear, who having the true (God) enshrined in the mind, writes (about the merits of God).” (8-3).

The message of this *shabad* is that if we want to swim across this worldly ocean and enter the blissful mansion of God, then we should seek the company of those holy souls who have truth in their own hearts, recognize the will of God, and keep on meditating on the praises of God from the core of their hearts.

ਸੋਰਠਿ ਮਹਲਾ ੧ ਪਹਿਲਾ ਦੁਤੁਕੀ ॥

sorath mehlāa 1 pahilāa duṭukee.

ਤੂ ਗੁਣਦਾਤੋ ਨਿਰਮਲੋ ਭਾਈ ਨਿਰਮਲੁ ਨਾ ਮਨੁ
ਹੋਇ ॥

too gundaatou nirmalo bhaa-ee nirmal
naa man ho-ay.

ਹਮ ਅਪਰਾਧੀ ਨਿਰਗੁਣੇ ਭਾਈ ਤੁਝ ਹੀ ਤੇ ਗੁਣੁ
ਸੋਇ ॥੧॥

ham apraaDhee nirgunay bhaa-ee tujh
hee tay gun so-ay. ||1||

ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਤੂ ਕਰਤਾ ਕਰਿ ਵੇਖੁ ॥

mayray pareetamaa too kartaa kar
vaykh.

ਹਉ ਪਾਪੀ ਪਾਖੰਡੀਆ ਭਾਈ ਮਨਿ ਤਨਿ ਨਾਮ
ਵਿਸੇਖੁ ॥ ਰਹਾਉ ॥

ha-o paapee paakhandee-aa bhaa-ee
man tan naam visaykh. rahaa-o.

ਪੰਨਾ ੬੩੭

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ਬਿਖੁ ਮਾਇਆ ਚਿਤੁ ਮੋਹਿਆ ਭਾਈ ਚਤੁਰਾਈ
ਪਤਿ ਖੋਇ ॥

bikh maa-i-aa chit mohi-aa bhaa-ee
chaturaa-ee pati kho-ay.

ਚਿਤ ਮਹਿ ਠਾਕੁਰੁ ਸਚਿ ਵਸੈ ਭਾਈ ਜੇ ਗੁਰ
ਗਿਆਨੁ ਸਮੋਇ ॥੨॥

chit meh thaakur sach vasai bhaa-ee jay
gur gi-aan samo-ay. ||2||

ਰੂਤੋ ਰੂਤੋ ਆਖੀਐ ਭਾਈ ਰੂਤੋ ਲਾਲ ਚਲੂਲੁ ॥

roorhou roorhou aakhee-ai bhaa-ee
roorhou laal chalool.

ਜੇ ਮਨੁ ਹਰਿ ਸਿਉ ਬੈਰਾਗੀਐ ਭਾਈ ਦਰਿ ਘਰਿ
ਸਾਚੁ ਅਭੂਲੁ ॥੩॥

jay man har si-o bairagee-ai bhaa-ee
dar ghar saach abhool. ||3||

ਪਾਤਾਲੀ ਆਕਾਸਿ ਤੂ ਭਾਈ ਘਰਿ ਘਰਿ ਤੂ ਗੁਣ
ਗਿਆਨੁ ॥

paataalee aakaas too bhaa-ee ghar
ghar too gun gi-aan.

ਗੁਰ ਮਿਲੀਐ ਸੁਖੁ ਪਾਇਆ ਭਾਈ ਚੂਕਾ ਮਨਹੁ
ਗੁਮਾਨੁ ॥੪॥

gur mili-ai sukh paa-i-aa bhaa-ee
chookaa manhu gumaan. ||4||

ਜਲਿ ਮਲਿ ਕਾਇਆ ਮਾਜੀਐ ਭਾਈ ਭੀ ਮੈਲਾ ਤਨੁ
ਹੋਇ ॥

jal mal kaa-i-aa maajee-ai bhaa-ee bhee
mailaa tan ho-ay.

ਗਿਆਨਿ ਮਹਾ ਰਸਿ ਨਾਈਐ ਭਾਈ ਮਨੁ ਤਨੁ
ਨਿਰਮਲੁ ਹੋਇ ॥੫॥

gi-aan mahaa ras naa-ee-ai bhaa-ee
man tan nirmal ho-ay. ||5||

ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ ਭਾਈ ਕਿਆ ਮਾਗਉ ਕਿਆ
ਦੇਹਿ ॥

ਪਾਹਣੁ ਨੀਰਿ ਪਖਾਲੀਐ ਭਾਈ ਜਲ ਮਹਿ ਬੂਡਹਿ
ਤੇਰਿ ॥੬॥

ਗੁਰ ਬਿਨੁ ਅਲਖੁ ਨ ਲਖੀਐ ਭਾਈ ਜਗੁ ਬੂਡੈ ਪਤਿ
ਖੋਇ ॥

ਮੇਰੇ ਠਾਕੁਰ ਹਾਥਿ ਵਡਾਈਆ ਭਾਈ ਜੈ ਭਾਵੈ ਤੈ
ਦੇਇ ॥੭॥

ਬਈਅਰਿ ਬੋਲੈ ਮੀਠੁਲੀ ਭਾਈ ਸਾਚੁ ਕਹੈ ਪਿਰ
ਭਾਇ ॥

ਬਿਰਹੈ ਬੇਧੀ ਸਚਿ ਵਸੀ ਭਾਈ ਅਧਿਕ ਰਹੀ ਹਰਿ
ਨਾਇ ॥੮॥

ਸਭੁ ਕੋ ਆਖੈ ਆਪਣਾ ਭਾਈ ਗੁਰ ਤੇ ਬੁਝੈ
ਸੁਜਾਨੁ ॥

ਜੋ ਬੀਧੇ ਸੇ ਉਬਰੇ ਭਾਈ ਸਬਦੁ ਸਚਾ ਨੀਸਾਨੁ
॥੯॥

ਈਧਨੁ ਅਧਿਕ ਸਕੇਲੀਐ ਭਾਈ ਪਾਵਕੁ ਰੰਚਕ
ਪਾਇ ॥

ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਰਿਦੈ ਵਸੈ ਭਾਈ ਨਾਨਕ ਮਿਲਣੁ
ਸੁਭਾਇ ॥੧੦॥੪॥

dayvee dayvaa poojee-ai bhāa-ee ki-aa
maaga-o ki-aa deh.

paahan neer pakhaalee-ai bhāa-ee jal
meh booDheh tayhi. ||6||

gur bin alakh na lakhee-ai bhāa-ee jag
boodai pat kho-ay.

mayray thaakur haath vadaa-ee-aa
bhāa-ee jai bhaavai tai day-ay. ||7||

ba-ee-ar bolai meethulee bhāa-ee saach
kahai pir bhāa-ay.

birhai bayDhee sach vasee bhāa-ee
aDhik rahee har naa-ay. ||8||

sabh ko aakhai aapnaa bhāa-ee gur tay
bujhai sujaan.

jo beeDhay say oobray bhāa-ee sabad
sachaa neesaan. ||9||

eeDhan aDhik sakaylee-ai bhāa-ee
paavak ranchak paa-ay.

khin pal naam ridai vasai bhāa-ee
naanak milan subhāa-ay. ||10||4||

Sorath Mehla-1 Pehla Dutaki

In the previous *shabad*, Guru Ji advised us that if we want to swim across this worldly ocean and enter the blissful mansion of God, then we should seek the company of those holy souls who have truth in their own hearts, recognize the will of God, and keep on meditating on the praises of God from the core of their hearts. In this beautiful *shabad*, he shows us how to go and confess to God about our demerits and evil intellect, how we can wash off our dirt of sins through the Guru, and why worshipping smaller gods and goddesses or their statues is useless. Finally he tells how even a moment of God's Name, when meditated from the core of one's mind, can destroy even massive loads of sins.

Guru Ji says: "O' my dear God, You are immaculate giver of virtues, but (because of evil thoughts) our mind is not pure. O' my dear God, we are sinners and without merits; it is only from You that we can obtain any merits." (1)

Continuing his address to God, Guru Ji says: "O' my Beloved, You are the creator and after creating it, You are watching Your creation. O' God, I am a sinner and a hypocrite; instill in my mind and body the special Name." (pause)

Now Guru Ji comments on the state of the human mind, which is filled with so much evil, and how can it be removed, He says: “O' God, our mind is lured by the poison of *Maya* (the worldly riches and power, and through its worldly) cleverness, it loses its honor (before God). But if it absorbs the Guru given knowledge, then God comes to reside in the mind, and it remains attuned to the eternal (God).” (2)

Next Guru Ji gives us some friendly advice, and tells us how we can obtain that beautiful God, as well as peace and comfort, and be rid of all our doubts. He says: “O' my brothers, again and again we call God very handsome, who is always deep red (imbued with immense love). If our mind is so imbued with the love (for God that it feels detached from the rest of the world), then the infallible (God) becomes manifest in the house of our heart.” (3)

Therefore, Guru Ji addresses God and says: “O' my God, You pervade the nether regions and the skies and each and every heart. Through the Guru, You impart the knowledge about Your merits. By meeting the Guru, O' my brothers, all the doubt of our mind is dispelled and we obtain peace (of mind).” (4)

Many people go to different holy places to bathe, in the belief that by doing so they would clean both their mind and body. But Guru Ji wants to tell us, what is the best kind of bath for all purposes. He says: “O' my brother, even when we try to clean our body by rubbing it with water (again and again), the body still remains dirty. But if we bathe (our mind) in the supreme nectar of the divine wisdom, then both our body and mind become immaculate.” (5)

Guru Ji now tells us about the futility of worshipping idols of gods. He says: “O' my dear brothers, (many of us) worship (the stone images of) gods and goddesses, but what can we ask them, and what could they give? (What to speak of helping others to swim across), when we wash these stones in water, they themselves drown in water.” (6)

Therefore Guru Ji says: “O' my brothers, without (the guidance of) the Guru, the incomprehensible (God) cannot be comprehended, and the world is drowned (in evils) and loses its honor. (But nothing is under the control of the mortals). All glories are in the hand of my Master (God), and He gives these to whomsoever He pleases.” (7)

Next, Guru Ji gives a beautiful example to illustrate, what should be our conduct if we truly want to find and unite with God. He says: “That bride (soul, who wants to win her spouse God) utters soft, sweet words (in praise of God), and meditates on the eternal (God). Pierced with the love and longing (for God, she) remains absorbed in the eternal (God), and with immense love remains attuned to God's Name.” (8)

Describing the signs of those who have been accepted by God as His own, he says: “O' my brothers, everybody claims that God is his or her own, but the one who comprehends God through the Guru is the truly wise person. They who are pierced (with God's love) are saved, and Guru's word is the eternal stamp of approval (with them).” (9)

Guru Ji concludes this *shabad* with a very beautiful and famous example to illustrate how even by meditating on God's Name for an instant, one can wash away myriads of sins and obtain salvation. He says: "O' my brothers, just as we may accumulate lots of fire-wood, and then put just a little bit of fire in it, (the entire pile gets burnt and becomes ashes; (similarly,) O Nanak, if even for a moment (God's) Name gets enshrined in our heart, we unnoticeably obtain union (with God)." (10-4)

The message of this *shabad* is that there is no use of bathing at holy places, worshipping statues, or lesser gods and goddesses to wash off our loads of sins in order to obtain salvation or to meet God. All we need to do is to meditate on God's Name under Guru's guidance. Because, if even for a small moment, God's Name is enshrined in our heart, all our sins would be destroyed, and unnoticeably we would meet Him.

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ਤਿਤੁਕੀ

Sorath mehlāa 3 ghar 1 tītukee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਭਗਤਾ ਦੀ ਸਦਾ ਤੂ ਰਖਦਾ ਹਰਿ ਜੀਉ ਧੁਰਿ
ਤੂ ਰਖਦਾ ਆਇਆ ॥

bhagtaa dee sadaa too rakh-daa har jee-o
Dhur too rakh-daa aa-i-aa.

ਪ੍ਰਹਿਲਾਦ ਜਨ ਤੁਧੁ ਰਾਖਿ ਲਏ ਹਰਿ ਜੀਉ
ਹਰਣਾਖਸੁ ਮਾਰਿ ਪਚਾਇਆ ॥

par-hilaad jan tuDh raakh la-ay har jee-o
harnaakhhas maar pachaa-i-aa.

ਗੁਰਮੁਖਾ ਨੋ ਪਰਤੀਤਿ ਹੈ ਹਰਿ ਜੀਉ ਮਨਮੁਖ
ਭਰਮਿ ਭੁਲਾਇਆ ॥੧॥

gurmukhaa no parteet hai har jee-o
manmukh bharam bhulaa-i-aa. ||1||

ਹਰਿ ਜੀ ਇਹ ਤੇਰੀ ਵਡਿਆਈ ॥

har jee ayh tayree vadi-aa-ee.

ਭਗਤਾ ਕੀ ਪੈਸ ਰਖੁ ਤੂ ਸੁਆਮੀ ਭਗਤ ਤੇਰੀ
ਸਰਣਾਈ ॥ ਰਹਾਉ ॥

bhagtaa kee paj rakh too su-aamee
bhagat tayree sarnaa-ee. rahaa-o.

ਭਗਤਾ ਨੇ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਕਾਲੁ ਨ ਨੇੜੈ
ਜਾਈ ॥

bhagtaa no jam johi na saakai kaal na
nayrhai jaa-ee.

ਕੇਵਲ ਰਾਮ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਨਾਮੇ ਹੀ
ਮੁਕਤਿ ਪਾਈ ॥

kayval raam naam man vasi-aa naamay
hee mukat paa-ee.

ਰਿਪਿ ਸਿਧਿ ਸਭ ਭਗਤਾ ਚਰਣੀ ਲਾਗੀ ਗੁਰ
ਕੈ ਸਹਜਿ ਸੁਭਾਈ ॥੨॥

riDh siDh sabh bhagtaa charnee laagee gur
kai sahj subhaa-ee. ||2||

ਮਨਮੁਖਾ ਨੋ ਪਰਤੀਤਿ ਨ ਆਵੀ ਅੰਤਰਿ ਲੋਭ
ਸੁਆਉ ॥

manmukhaa no parteet na aavee antar
lobh su-aa-o.

ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਸਬਦੁ ਨ ਭੇਦਿਓ ਹਰਿ
ਨਾਮਿ ਨ ਲਾਗਾ ਭਾਉ ॥

gurmukh hirdai sabad na baydi-o har naam
na laagaa bhaa-o.

ਕੂੜ ਕਪਟ ਪਾਜੁ ਲਹਿ ਜਾਸੀ ਮਨਮੁਖ ਫੀਕਾ
ਅਲਾਉ ॥੩॥

koorh kapat paa leh jaasee manmukh
feekaa alaa-o. ||3||

ਭਗਤਾ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਪ੍ਰਭ ਜੀ
ਭਗਤੀ ਹੂ ਤੂ ਜਾਤਾ ॥
ਮਾਇਆ ਮੋਹ ਸਭ ਲੋਕ ਹੈ ਤੇਰੀ ਤੂ ਏਕੋ
ਪੁਰਖੁ ਬਿਧਾਤਾ ॥

bhagtaa vich aap varatdaa parabh jee
bhagtee hoo too jaataa.
maa-i-aa moh sabh lok hai tayree too ayko
purakh biDhaataa.

ਪੰਨਾ ੬੩੮

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ਹਉਮੈ ਮਾਰਿ ਮਨਸਾ ਮਨਹਿ ਸਮਾਣੀ ਗੁਰ ਕੈ
ਸਬਦਿ ਪਛਾਤਾ ॥੪॥

ha-umai maar mansaa maneh samaanee
gur kai sabad pachhaataa. ||4||

ਅਚਿੰਤ ਕੰਮ ਕਰਹਿ ਪ੍ਰਭ ਤਿਨ ਕੇ ਜਿਨ ਹਰਿ
ਕਾ ਨਾਮੁ ਪਿਆਰਾ ॥
ਗੁਰ ਪਰਸਾਦਿ ਸਦਾ ਮਨਿ ਵਸਿਆ ਸਭਿ
ਕਾਜ ਸਵਾਰਣਹਾਰਾ ॥
ਓਨਾ ਕੀ ਰੀਸ ਕਰੇ ਸੁ ਵਿਗੁਚੈ ਜਿਨ ਹਰਿ
ਪ੍ਰਭੁ ਹੈ ਰਖਵਾਰਾ ॥੫॥

achint kamm karahi parabh tin kay Jin har
kaa naam pi-aaraa.
gur parsaad sadaa man vasi-aa sabh kaaj
savaaranhaaraa.
onaa kee rees karay so viguchai Jin har
parabh hai rakhvaaraa. ||5||

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕਿਨੈ ਨ ਪਾਇਆ
ਮਨਮੁਖਿ ਭਉਕਿ ਮੁਏ ਬਿਲਲਾਈ ॥
ਆਵਹਿ ਜਾਵਹਿ ਠਉਰ ਨ ਪਾਵਹਿ ਦੁਖ ਮਹਿ
ਦੁਖਿ ਸਮਾਈ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਸਹਜੇ ਸਾਚਿ
ਸਮਾਈ ॥੬॥

bin satgur sayvay kinai na paa-i-aa
manmukh bha-uk mu-ay billaa-ee.
aavahi jaaveh tha-ur na paavahi dukh meh
dukh samaa-ee.
gurmukh hovai so amrit peevai sehjay
saach samaa-ee. ||6||

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਨਮੁ ਨ ਛੋਡੈ ਜੇ ਅਨੇਕ
ਕਰਮ ਕਰੈ ਅਧਿਕਾਈ ॥
ਵੇਦ ਪੜਹਿ ਤੈ ਵਾਦ ਵਖਾਣਹਿ ਬਿਨੁ ਹਰਿ
ਪਤਿ ਗਵਾਈ ॥
ਸਚਾ ਸਤਿਗੁਰੁ ਸਾਚੀ ਜਿਸੁ ਬਾਣੀ ਭਜਿ
ਛੂਟਹਿ ਗੁਰ ਸਰਣਾਈ ॥੭॥

bin satgur sayvay janam na chhodai jay
anayk karam karai aDhikaa-ee.
vayd parheh tai vaad vakaaneh bin har pat
gavaa-ee.
sachaa satgur saachee Jis banee bhaj
chhooteh gur sarnaa-ee. ||7||

ਜਿਨ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸੇ ਦਰਿ ਸਾਚੇ ਦਰਿ
ਸਾਚੈ ਸਚਿਆਰਾ ॥
ਓਨਾ ਦੀ ਸੋਭਾ ਜੁਗਿ ਜੁਗਿ ਹੋਈ ਕੋਇ ਨ
ਮੇਟਣਹਾਰਾ ॥
ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਿਨ ਹਰਿ
ਰਾਖਿਆ ਉਰਿ ਧਾਰਾ ॥੮॥੧॥

Jin har man vasi-aa say dar saachay dar
saachai sachi-aaraa.
onaa dee sobhaa jug jug ho-ee ko-ay na
maytanhaaraa.
naanak tin kai sad balihaarai Jin har
raakhi-aa ur Dhaaraa. ||8||1||

Sorath Mehla-3 Ghar-1 Tituki-1

In this *shabad*, Guru Ji advises us to have complete faith in God and become His real lover and devotee. He also wants to assure us that when we become His true devotee, then God protects and saves us like His children, because this is His tradition. Guru Ji quotes many examples from mythology to prove his point. He also tells us what happens to those who do not have faith in God and only care about money or their worldly possessions.

First Guru Ji quotes the example of devotee *Prehlaad* and his father *Harnakash*, who because of earlier devotion had a blessing from God that he would not die under any imaginable conditions. According to these blessings, neither any human nor any animal could kill him; he would die neither during day, nor night, neither inside, nor outside a building. With that kind of blessings, he started proclaiming himself God and issued draconian commands to worship him instead of the real God. Many times, he even tried to kill his own son who refused to worship any body else except God. Ultimately when *Prehlaad* was tied to a red hot iron pillar, God assumed the shape of a half man and half lion, came out of the that pillar, saved *Prehlaad*, and when it was neither day nor night, He killed *Harnakash* by putting his body half inside and half outside the house.

So addressing God, Guru Ji says: “O’ my dear God, You have always been protecting the honor of the devotees from the very beginning of this world. (For example), You saved the devotees like *Prehlaad* and annihilated the demon *Harnakash*. Therefore O’ God, the Guru’s followers have full faith (that You would ultimately save them, but) the self-conceited remain lost in doubt.” (1)

Therefore addressing God, Guru Ji says: “O’ my respected God, it is Your glory (to save the honor of Your devotees, so once again) save the honor of Your devotees, because Your devotees have sought Your shelter.” (pause)

Describing the blessings showered on the devotees, he says: “(O’ my friends), even the demon of death cannot touch the devotees and (the fear of) death doesn’t go near devotees. (Instead of the fear of death, only) God’s Name resides in their mind, and through the Name itself they obtain salvation. Furthermore because of their poised disposition (obtained by following the advice of the) Guru, riches and miraculous powers unnoticeably keep chasing them.” (2)

On the other hand, commenting on the state of mind and conduct of the self-conceited persons, Guru Ji says: “(O’ my friends, in the minds) of the self-conceited persons, faith in God doesn’t arise, because within them is greed and self interest. Without the grace of the Guru, they are not pierced (or impressed) with the word (of the Guru, and they) are not imbued with the love of God’s Name. The speech of the self-conceited persons is also (rude) and insipid; (one day, their) mask of falsehood and hypocrisy would be removed (and their true nature exposed to the world).” (3)

Switching back to the conduct of the devotees and the blessings enjoyed by them, Guru Ji says: “O’ God, You pervade in the devotees, and You are known through Your devotees. O’ God, the worldly attachment is all Your creation, and You alone are the creator of everything. By stilling their ego, the devotees have absorbed it in their mind itself, and through the word of the Guru, they have recognized You.” (4)

Now describing how God helps His devotees, Guru Ji says: “O’ God, (the devotees to) whom God's Name is pleasing, without their knowing, You accomplish their tasks. By Guru's grace, they in whose mind (God) is always enshrined, (He) accomplishes all their tasks. (In short), whose savior is God, anyone who tries to rival them is ruined.” (5)

Once again commenting on the state of the self-conceited persons, Guru Ji says: “(O’ my friends), without serving (following the advice of) the true Guru, no one has ever attained (God), and the self-conceited persons have died crying and barking (like dogs). They keep on coming and going (in and out of this world), but do not find a place of rest, and keep suffering and being consumed in pain itself. (But the person who seeks the shelter of the Guru, and) becomes a Guru’s follower, partakes the nectar (of Name) and unnoticeably merges in the eternal (God).” (6)

Once again clarifying the necessity of having the guidance and grace of the true Guru for any kind of salvation or relief for the human being, Guru Ji says: “(O’ my friends), without serving (and following) the true Guru, (the cycle of) of birth (and death) doesn’t spare (the mortal), even if one may perform countless (ritualistic) deeds. They who read (religious books, such as) *Vedas*, and then enter into debates without (attaining) God, they lose their honor. (O’ my friends), eternal is the true Guru, eternal is whose word, and they who hasten to the Guru’s shelter, are saved.” (7)

In conclusion, Guru Ji says: “(O’ my friends), they in whose mind is enshrined God are recognized in the court of the true God. Their glory is sung age after age, which nobody can erase. Nanak is always a sacrifice to those who have enshrined God in their mind.” (8-1)

The message of this *shabad* is that we should try to become true devotee of God and have full faith that He would save our honor just as He saved so many of His devotees in the past. On the other hand, if we remain self-conceited and do not follow the advice of the Guru, we would suffer and repent in the end.

ਸੋਰਠਿ ਮਹਲਾ ੩ ਦੁਤੁਕੀ ॥

sorath mehlāa 3 duṭukee.

ਨਿਗੁਣਿਆ ਨੋ ਆਪੇ ਬਖਸਿ ਲਏ ਭਾਈ
ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਲਾਇ ॥
ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਊਤਮ ਹੈ ਭਾਈ ਰਾਮ ਨਾਮਿ
ਚਿਤੁ ਲਾਇ ॥੧॥

nigunī-aa no aapay bakhas la-ay
bhāa-ee satgur kee sayvaa laa-ay.
satgur kee sayvaa ootam hai bhāa-ee
raam naam chit laa-ay. ||1||

ਹਰਿ ਜੀਉ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇ ॥
ਗੁਣਗੀਣ ਹਮ ਅਪਰਾਧੀ ਭਾਈ ਪੂਰੈ ਸਤਿਗੁਰਿ
ਲਏ ਰਲਾਇ ॥ ਰਹਾਉ ॥

ਕਉਣ ਕਉਣ ਅਪਰਾਧੀ ਬਖਸਿਅਨੁ ਪਿਆਰੇ
ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥
ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰਿਅਨੁ ਭਾਈ ਸਤਿਗੁਰ ਬੇੜੈ
ਚਾੜਿ ॥੨॥

ਮਨੁਰੈ ਤੇ ਕੰਚਨ ਭਏ ਭਾਈ ਗੁਰੁ ਪਾਰਸੁ ਮੇਲਿ
ਮਿਲਾਇ ॥
ਆਪੁ ਛੋਡਿ ਨਾਉ ਮਨਿ ਵਸਿਆ ਭਾਈ ਜੋਤੀ
ਜੋਤਿ ਮਿਲਾਇ ॥੩॥

ਹਉ ਵਾਰੀ ਹਉ ਵਾਰਣੈ ਭਾਈ ਸਤਿਗੁਰ ਕਉ
ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਨਿ ਦਿਤਾ ਭਾਈ ਗੁਰਮਤਿ
ਸਹਜਿ ਸਮਾਉ ॥੪॥

ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਊਪਜੈ ਭਾਈ ਪੂਛਹੁ
ਗਿਆਨੀਆ ਜਾਇ ॥
ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਦਾ ਕਰਿ ਭਾਈ ਵਿਚਹੁ
ਆਪੁ ਗਵਾਇ ॥੫॥

ਗੁਰਮਤੀ ਭਉ ਊਪਜੈ ਭਾਈ ਭਉ ਕਰਣੀ ਸਚੁ
ਸਾਰੁ ॥
ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਭਾਈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ
॥੬॥

ਜੋ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ ਭਾਈ ਤਿਨ ਕੈ ਹਉ
ਲਾਗਉ ਪਾਇ ॥
ਜਨਮੁ ਸਵਾਰੀ ਆਪਣਾ ਭਾਈ ਕੁਲੁ ਭੀ ਲਈ
ਬਖਸਾਇ ॥੭॥

ਸਚੁ ਬਾਣੀ ਸਚੁ ਸਬਦੁ ਹੈ ਭਾਈ ਗੁਰ ਕਿਰਪਾ ਤੇ
ਹੋਇ ॥
ਨਾਨਕ ਨਾਮੁ ਹਰਿ ਮਨਿ ਵਸੈ ਭਾਈ ਤਿਸੁ
ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥੮॥੨॥

har jee-o aapay bakhsh milaa-ay.
gunheen ham apraaDhee bhaa-ee
poorai satgur la-ay rala-ay. rahaa-o.

ka-un ka-un apraaDhee bakhshi-an
pi-aaray saachai sabad veechaar.
bha-ojal paar utaari-an bhaa-ee satgur
bayrhai chaarh. ||2||

manoorai tay kanchan bha-ay bhaa-ee
gur paaras mayl milaa-ay.
aap chhod naa-o man vasi-aa bhaa-ee
jotee jot milaa-ay. ||3||

ha-o vaaree ha-o vaarnai bhaa-ee
satgur ka-o sad balihaarai jaa-o.
naam niDhaan Jin ditaa bhaa-ee gurmat
sahj samaa-o. ||4||

gur bin sahj na oopjai bhaa-ee
poochhahu gi-aanee-aa jaa-ay.
satgur kee sayvaa sadaa kar bhaa-ee
vichahu aap gavaa-ay. ||5||

gurmatee bha-o oopjai bhaa-ee bha-o
karnee sach saar.
paraym padaarath paa-ee-ai bhaa-ee
sach naam aaDhaar. ||6||

jo satgur sayveh aapnaa bhaa-ee tin kai
ha-o laaga-o paa-ay.
janam savaaree aapnaa bhaa-ee kul
bhee la-ee bakhshaa-ay. ||7||

sach banee sach sabad hai bhaa-ee gur
kirpaa tay ho-ay.
naanak naam har man vasai bhaa-ee tis
bighan na laagai ko-ay. ||8||2||

Sorath Mehla-3 Dutuki

Many times some people become absolutely hopeless and depressed thinking that they are so devoid of merits, and have become such sinners, that now there is no redemption for them. In this *shabad* Guru Ji wants to give even such people a message of hope, and wants to assure them that even if they don't have any merit or virtue, and they consider themselves as worst sinners, if they just seek and follow the advice of the true Guru, God could still forgive them and put them onto the right path under the direction of the true Guru; ultimately they would also be saved.

So Guru Ji says: "O', my brother, on His own, He forgives the meritless persons and yokes them into the service of the true Guru (who provides them true guidance). Service of the true Guru is the most sublime thing to do, O' my brother, because it attunes our mind to God's Name." (1)

In his humility, Guru Ji goes to the extent of saying: "O' my brother, forgiving us on His own, the merciful God unites us with Him. I (myself) was a meritless sinner, but through the perfect true Guru has united me with Him." (pause)

Guru Ji now even alludes to mythology and says: "O' my dear, who knows how many sinners and evil doers God has forgiven by (by inspiring them to) reflect on the true word (the *Gurbani*). O' my brother, by making them ride the boat (and providing them the guidance) of the true Guru, He has ferried them across the dreadful (worldly) ocean." (2)

Once again citing his own example, Guru Ji humbly says: "O' my brothers, I feel that by meeting the philosopher stone-like true Guru, from (a sinner) like rusted iron, I became (pure like) gold. (What happened was that after I followed the Guru's advice), I shed off my self-conceit and then God's Name was enshrined in my mind, O' brother, (and then God) united my light with (His supreme) light." (3)

Therefore expressing his thanks to his true Guru, who has blessed him with such a blessing, Guru Ji says: "I am a sacrifice again and again to my true Guru, O' brother, who gave me the treasure of God's Name, and now following the Guru's instruction, I remain absorbed in a state of peace and poise." (4)

In order to impress upon us the importance of the Guru, he once again says: "O' my brothers, you can go and ask the divinely wise persons, that without the Guru's advice, state of poise does not arise. Therefore, O' my brothers, shedding self-conceit from within, perform the service of the true Guru (and follow his advice)." (5)

Explaining further the blessings obtained by following the Guru's advice, he says: "O' my brothers, through the Guru's advice, fear and respect (for God arises in one's mind), and the deed done under fear of God is the essence of true service. (Through this divine fear), we obtain the commodity of God's Name, which becomes our eternal support." (6)

Guru Ji now tells us how much respect he has for those who serve and follow their true Guru. He says: "O' my brothers, I fall at the feet (and salute) those who serve their true Guru, because (by doing that), they embellish their own life and also get their entire lineage saved." (7)

In conclusion, Guru Ji says: "O' my brothers, eternal is the word and eternal is *Gurbani*, but it is through the Guru's kindness that one obtains (this gift), and Nanak says that in whose mind God's Name comes to reside, that person suffers no obstruction or problem in his (or her life's journey towards union with God)." (8-2)

The message of this *shabad* is that even if we feel ourselves so meritless and sinful, that we think that our case is hopeless, we should still seek the shelter of the Guru and following his advice meditate on God's Name. Who knows, God may forgive us also and through the Guru, one day unite us also with Him.

ਪੰਨਾ ੬੩੯

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ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

sorath mehlāa 3.

ਹਰਿ ਜੀਉ ਸਬਦੇ ਜਾਪਦਾ ਭਾਈ ਪੂਰੈ ਭਾਗਿ
ਮਿਲਾਇ ॥

har jee-o sabday jaapdaa bhaa-ee
poorai bhaag milaa-ay.

ਸਦਾ ਸੁਖੁ ਸੋਹਾਗਣੀ ਭਾਈ ਅਨਦਿਨੁ ਰਤੀਆ
ਰੰਗੁ ਲਾਇ ॥੧॥

sadaa sukh sohaagane bhaa-ee an-din
raṭee-aa rang laa-ay. ||1||

ਹਰਿ ਜੀ ਤੂ ਆਪੇ ਰੰਗੁ ਚੜਾਇ ॥
ਗਾਵਹੁ ਗਾਵਹੁ ਰੰਗਿ ਰਾਤਿਹੋ ਭਾਈ ਹਰਿ ਸੇਤੀ
ਰੰਗੁ ਲਾਇ ॥ ਰਹਾਉ ॥

har jee too aapay rang charhaa-ay.
gaavhu gaavhu rang raatīho bhaa-ee
har saytee rang laa-ay. rahaa-o.

ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵਣੀ ਭਾਈ ਆਪੁ ਛੋਡਿ ਚਿਤੁ
ਲਾਇ ॥

gur kee kaar kamaavnee bhaa-ee aap
chhod chit laa-ay.

ਸਦਾ ਸਹਜੁ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗਈ ਭਾਈ ਹਰਿ
ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥੨॥

sadaa sahj fir dukh na lag-ee bhaa-ee
har aap vasai man aa-ay. ||2||

ਪਿਰ ਕਾ ਹੁਕਮੁ ਨ ਜਾਣਈ ਭਾਈ ਸਾ ਕੁਲਖਣੀ
ਕੁਨਾਰਿ ॥

pir kaa hukam na jaan-ee bhaa-ee saa
kulkhane kunaar.

ਮਨਹਠਿ ਕਾਰ ਕਮਾਵਣੀ ਭਾਈ ਵਿਣੁ ਨਾਵੈ
ਕੂੜਿਆਰਿ ॥੩॥

manhath kaar kamaavnee bhaa-ee vin
naavai koorhi-aar. ||3||

ਸੇ ਗਾਵਹਿ ਜਿਨ ਮਸਤਕਿ ਭਾਗੁ ਹੈ ਭਾਈ ਭਾਇ
ਸਚੈ ਬੈਰਾਗੁ ॥

say gaavahi Jin mastak bhaag hai bhaa-
ee bhaa-ay sachai bairag.

ਅਨਦਿਨੁ ਰਾਤੇ ਗੁਣ ਰਵਹਿ ਭਾਈ ਨਿਰਭਉ ਗੁਰ
ਲਿਵ ਲਾਗੁ ॥੪॥

an-din raatay gun raveh bhaa-ee
nirbha-o gur liv laag. ||4||

ਸਭਨਾ ਮਾਰਿ ਜੀਵਾਲਦਾ ਭਾਈ ਸੋ ਸੇਵਹੁ ਦਿਨੁ
ਰਾਤਿ ॥
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਭਾਈ ਜਿਸ ਦੀ ਵਡੀ
ਹੈ ਦਾਤਿ ॥੫॥

sabhnaa maar jeevaal^{daa} bhaa-ee so
sayvhu din raat.
so ki-o manhu visaaree-ai bhaa-ee Jis
dee vadee hai daat. ||5||

ਮਨਮੁਖਿ ਮੈਲੀ ਭੁੰਮਣੀ ਭਾਈ ਦਰਗਹ ਨਾਹੀ ਥਾਉ
॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ ਗੁਣ ਰਵੈ ਭਾਈ ਮਿਲਿ ਪ੍ਰੀਤਮ
ਸਾਚਿ ਸਮਾਉ ॥੬॥

manmukh mailee dumm^{nee} bhaa-ee
dargeh naahee thaa-o.
gurmukh hovai ta gun^{ra}vai bhaa-ee mil
pareet^{am} saach samaa-o. ||6||

ਏਤੁ ਜਨਮਿ ਹਰਿ ਨ ਚੇਤਿਓ ਭਾਈ ਕਿਆ ਮੁਹੁ
ਦੇਸੀ ਜਾਇ ॥
ਕਿੜੀ ਪਵੰਦੀ ਮੁਹਾਇਓਨੁ ਭਾਈ ਬਿਖਿਆ ਨੋ
ਲੋਭਾਇ ॥੭॥

ay^t janam har na chay^{ti}-o bhaa-ee ki-aa
mu^{hu} daysee jaa-ay.
kir^{hee} pavandee mu^{haa}-i-on bhaa-ee
bik^{hi}-aa no lob^{haa}-ay. ||7||

ਨਾਮੁ ਸਮਾਲਹਿ ਸੁਖਿ ਵਸਹਿ ਭਾਈ ਸਦਾ ਸੁਖੁ
ਸਾਂਤਿ ਸਰੀਰ ॥
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਭਾਈ ਅਪਰੰਪਰ ਗੁਣੀ
ਗਹੀਰ ॥੮॥੩॥

naam samaaleh sukh vaseh bhaa-ee
sa^{daa} sukh saa^{nt} sareer.
naanak naam samaal too bhaa-ee
aprampar gun^{ee} gaheer. ||8||3||

Sorath Mehla-3

In the previous *shabad*, Guru Ji advised us that even if we feel ourselves so meritless and sinful that we think our case as hopeless, we should still seek the shelter of the Guru and following his advice meditate on God's Name. Who knows, God may forgive us also and one day through the Guru, may unite us also with Him. In this *shabad*, he tells us why Guru's advice is so important for us and what happens if we ignore that advice.

He says: "O' my brothers, it is only through (*Gurbani*), the Guru's word that God is recognized, and when our destiny is fulfilled, (the Guru) unites us (with God). O' my brother, by remaining imbued with (God's) love such bride (souls) are always in peace." (1)

But Guru Ji wants to caution us against any thoughts of self-conceit entering our mind. He wants us to realize that it is God's grace, that in spite of all our demerits and shortcomings He imbues us with His love. So addressing God and us, he says: "O' God, You Yourself imbue us with Your love. Therefore, O' my brothers, imbued with the love of God, keep singing again and again the songs of God's praise, immersed in His love (and devotion)." (pause)

Next impressing upon us the necessity of sincerely following Guru's instruction, Guru Ji says: "O' my brothers, shedding your self-conceit, with full concentration of mind, do what the Guru asks you to do. Then there would always be a state of poise (in your life); no sorrow would afflict you, and God would Himself come to abide in your heart." (2)

Now commenting on the state of those self-conceited persons who do not care for Guru's advice and follow the dictates of their own mind, Guru Ji says: "O' my brothers, the bride (soul) who does not realize (and obeys) the will of the spouse (God), is a characterless bad woman. (The bride soul) who does deeds as per the obstinacy of her mind, without (meditating) upon God's Name, she remains (like) a dealer in falsehood." (3)

Turning his attention back to those fortunate persons, who truly sing praises of God, Guru says: "O' my brothers, only those in whose destiny it has been so preordained sing praises of God imbued with true love (for God; while still living in their households,) they become detached (from the worldly entanglements). O' brother, being imbued with (God's) love, day and night they sing (God's) praises, remaining fearlessly attuned to the Guru's (words)." (4)

Pointing to the greatness of God, he says: "O' my brothers, serve (and remember) that (God) day and night who gives life and death to all. Yes, why should we forsake from our mind that God, who has bestowed great gifts on us?" (5)

Comparing the self-conceited persons and the Guru's followers, Guru Ji says: "O' brother, the self-conceited (human) bride remains filled with filthy (evil) thoughts, her mind always keeps wavering (in evil). There is no place for her in the court (of God). But if she becomes a Guru's follower, O' brother, she reflects on the merits of God, and by meeting the beloved (God) she also merges in the true (God)." (6)

As if reminding us for the last time, Guru Ji says: "O' brothers, the one who has not remembered God, how would that one face God (upon reaching God's court? Then one would realize that in spite of warning sirens going off (as deaths of one's close relatives, still one) remains lured by (worldly greed), and lets oneself be robbed (of life's object)." (7)

In conclusion, Guru Ji says: "O' my brothers, they who enshrine God's Name in their minds live in peace, and their body is always in peace and comfort. Therefore Nanak says, meditate on (God's) Name, O' brother, who is limitless and is of unfathomable merits." (8-3)

The message of this *shabad* is that if we want to wash off the sins of myriad of births, and want to enjoy a permanent state of peace and bliss, then we should do what the Guru wants us to do, which is to meditate on God's Name, and sing His praises with true love and devotion.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਅਸਟਪਦੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਭੁ ਜਗੁ ਜਿਨਹਿ ਉਪਾਇਆ ਭਾਈ ਕਰਣ
ਕਾਰਣ ਸਮਰਥੁ ॥

ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਭਾਈ ਦੇ ਕਰਿ
ਅਪਣੀ ਵਥੁ ॥

ਕਿਨਿ ਕਹੀਐ ਕਿਉ ਦੇਖੀਐ ਭਾਈ ਕਰਤਾ
ਏਕੁ ਅਕਥੁ ॥

ਗੁਰੁ ਗੋਵਿੰਦੁ ਸਲਾਹੀਐ ਭਾਈ ਜਿਸ ਤੇ ਜਾਪੈ
ਤਥੁ ॥੧॥

ਮੇਰੇ ਮਨ ਜਪੀਐ ਹਰਿ ਭਗਵੰਤਾ ॥

ਨਾਮ ਦਾਨੁ ਦੇਇ ਜਨ ਅਪਨੇ ਦੂਖ ਦਰਦ ਕਾ
ਹੰਤਾ ॥ਰਹਾਉ॥

ਜਾ ਕੈ ਘਰਿ ਸਭੁ ਕਿਛੁ ਹੈ ਭਾਈ ਨਉ ਨਿਧਿ
ਭਰੇ ਭੰਡਾਰ ॥

ਤਿਸ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਭਾਈ ਊਚਾ ਅਗਮ
ਅਪਾਰ ॥

ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਲਦਾ ਭਾਈ ਨਿਤ ਨਿਤ
ਕਰਦਾ ਸਾਰ ॥

ਸਤਿਗੁਰੁ ਪੂਰਾ ਭੇਟੀਐ ਭਾਈ ਸਬਦਿ
ਮਿਲਾਵਣਹਾਰ ॥੨॥

ਸਚੇ ਚਰਣ ਸਰੇਵੀਅਹਿ ਭਾਈ ਕ੍ਰਮੁ ਭਉ ਹੋਵੈ
ਨਾਸੁ ॥

ਮਿਲਿ ਸੰਤ ਸਭਾ ਮਨੁ ਮਾਂਜੀਐ ਭਾਈ ਹਰਿ ਕੈ
ਨਾਮਿ ਨਿਵਾਸੁ ॥

ਮਿਟੈ ਅੰਧੇਰਾ ਅਗਿਆਨਤਾ ਭਾਈ ਕਮਲ ਹੋਵੈ
ਪਰਗਾਸੁ ॥

ਗੁਰ ਬਚਨੀ ਸੁਖੁ ਊਪਜੈ ਭਾਈ ਸਭਿ ਫਲ
ਸਤਿਗੁਰ ਪਾਸਿ ॥੩॥

ਪੰਨਾ ੬੪੦

ਮੇਰਾ ਤੇਰਾ ਛੋਡੀਐ ਭਾਈ ਹੋਈਐ ਸਭ ਕੀ
ਧੂਰਿ ॥

sorath mehlāa 5 ghar 1 asatpadee-aa

ik-oⁿkaar satgur parsaad.

sabh jag Jineh upaa-i-aa bhāa-ee karan
kaaran samrath.

jee-o pind Jin saaJi-aa bhāa-ee day kar
apnee vath.

kin kahee-ai ki-o daykhee-ai bhāa-ee
kartāa ayk akath.

gur govind salaahē-ai bhāa-ee Jis tay
jaapai tath. ||1||

mayray man japee-ai har bhagvantāa.

naam daan day-ay jan apnay dookh darad
kaa hantāa. rahaa-o.

jaa kai ghar sabh kichh hai bhāa-ee na-o
niDh bharay bhandaar.

tis kee keemat naa pavai bhāa-ee oochaa
agam apaar.

jee-a jant partipaaldāa bhāa-ee nit nit
kardāa saar.

satgur pooraa bhaytee-ai bhāa-ee sabad
milaavanhaar. ||2||

sachay charan sarayvee-ah bhāa-ee
bharam bha-o hovai naas.

mil sant sabhāa man maaⁿjee-ai bhāa-ee
har kai naam nivaas.

mitai anDhayraa agi-aantāa bhāa-ee kamal
hovai pargaas.

gur bachnee sukh oopjai bhāa-ee sabh fal
satgur paas. ||3||

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mayraa tayraa chhodee-ai bhāa-ee
ho-ee-ai sabh kee Dhoor.

ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਪਸਾਰਿਆ ਭਾਈ ਪੇਖੈ ਸੁਣੈ
ਹਜੂਰਿ ॥

ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਭਾਈ ਤਿਤੁ
ਦਿਨਿ ਮਰੀਐ ਬੂਰਿ ॥

ਕਰਨ ਕਰਾਵਨ ਸਮਰਥੋ ਭਾਈ ਸਰਬ ਕਲਾ
ਭਰਪੂਰਿ ॥੪॥

ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਨਾਮੁ ਹੈ ਭਾਈ ਮਾਇਆ ਮੋਹ
ਬਿਨਾਸੁ ॥

ਤਿਸੁ ਭਾਵੈ ਤਾ ਮੇਲਿ ਲਏ ਭਾਈ ਹਿਰਦੈ ਨਾਮ
ਨਿਵਾਸੁ ॥

ਗੁਰਮੁਖਿ ਕਮਲੁ ਪ੍ਰਗਾਸੀਐ ਭਾਈ ਰਿਦੈ ਹੋਵੈ
ਪਰਗਾਸੁ ॥

ਪ੍ਰਗਟੁ ਭਇਆ ਪਰਤਾਪੁ ਪ੍ਰਭ ਭਾਈ
ਮਉਲਿਆ ਧਰਤਿ ਅਕਾਸੁ ॥੫॥

ਗੁਰਿ ਪੂਰੈ ਸੰਤੋਖਿਆ ਭਾਈ ਅਹਿਨਿਸਿ ਲਾਗਾ
ਭਾਉ ॥

ਰਸਨਾ ਰਾਮੁ ਰਵੈ ਸਦਾ ਭਾਈ ਸਾਚਾ ਸਾਦੁ
ਸੁਆਉ ॥

ਕਰਨੀ ਸੁਣਿ ਸੁਣਿ ਜੀਵਿਆ ਭਾਈ ਨਿਹਚਲੁ
ਪਾਇਆ ਬਾਉ ॥

ਜਿਸੁ ਪਰਤੀਤਿ ਨ ਆਵਈ ਭਾਈ ਸੋ ਜੀਅੜਾ
ਜਲਿ ਜਾਉ ॥੬॥

ਬਹੁ ਗੁਣ ਮੇਰੇ ਸਾਹਿਬੈ ਭਾਈ ਹਉ ਤਿਸ ਕੈ
ਬਲਿ ਜਾਉ ॥

ਓਹੁ ਨਿਰਗੁਣੀਆਰੇ ਪਾਲਦਾ ਭਾਈ ਦੇਇ
ਨਿਬਾਵੇ ਬਾਉ ॥

ਰਿਜਕੁ ਸੰਬਾਹੇ ਸਾਸਿ ਸਾਸਿ ਭਾਈ ਗੂੜਾ ਜਾ
ਕਾ ਨਾਉ ॥

ਜਿਸੁ ਗੁਰੁ ਸਾਚਾ ਭੇਟੀਐ ਭਾਈ ਪੂਰਾ ਤਿਸੁ
ਕਰਮਾਉ ॥੭॥

ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵੀਐ ਭਾਈ ਸਰਬ
ਕਲਾ ਭਰਪੂਰਿ ॥

ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਭਾਈ ਪੇਖਉ ਸਦਾ
ਹਜੂਰਿ ॥

ghat ghat barahm pasaari-aa bhāa-ee
paykhai sunai hajoor.

Jitū din visrai paarbarahm bhāa-ee titū din
maree-ai jhōor.

karan karaavan samratho bhāa-ee sarab
kalaa bharpoor. ||4||

paraym padaarath naam hai bhāa-ee
maa-i-aa moh binaas.

tis bhaavai taa mayl la-ay bhāa-ee hirdai
naam nivaas.

gurmukh kamal pargaasee-ai bhāa-ee ridai
hovai pargaas.

pargat bha-i-aa partaap parabh bhāa-ee
ma-oli-aa Dharat akaas. ||5||

gur poorai santokhi-aa bhāa-ee ahinis
laagaa bhāa-o.

rasnaa raam ravai sadaa bhāa-ee saachaa
saad su-aa-o.

karnee sun sun jeevi-aa bhāa-ee nihchal
paa-i-aa thaa-o.

Jis parteet na aavee bhāa-ee so jee-arhaa
jal jaa-o. ||6||

baho gun mayray saahibai bhāa-ee ha-o tis
kai bal jaa-o.

oh nirgunnee-aaray paaldaa bhāa-ee day-ay
nithaavay thaa-o.

rijak sambaaahay saas saas bhāa-ee
goorhaa jaa kaa naa-o.

Jis gur saachaa bhaytee-ai bhāa-ee pooraa
tis karmaa-o. ||7||

tis bin gharhee na jeevee-ai bhāa-ee sarab
kalaa bharpoor.

saas giraas na visrai bhāa-ee paykha-o
sadaa hajoor.

ਸਾਧੂ ਸੰਗਿ ਮਿਲਾਇਆ ਭਾਈ ਸਰਬ ਰਹਿਆ
ਭਰਪੂਰਿ ॥

ਜਿਨਾ ਪ੍ਰੀਤਿ ਨ ਲਗੀਆ ਭਾਈ ਸੇ ਨਿਤ ਨਿਤ
ਮਰਦੇ ਝੂਰਿ ॥੮॥

saaDhoo sang milaa-i-aa bhaa-ee sarab
rahi-aa bharpoor.

Jinaa pareet na lagee-aa bhaa-ee say nit
nit marday jhoor. ||8||

ਅੰਚਲਿ ਲਾਇ ਤਰਾਇਆ ਭਾਈ ਭਉਜਲੁ ਦੁਖੁ
ਸੰਸਾਰੁ ॥

ਕਰਿ ਕਿਰਪਾ ਨਦਰਿ ਨਿਹਾਲਿਆ ਭਾਈ
ਕੀਤੋਨੁ ਅੰਗੁ ਅਪਾਰੁ ॥

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇਆ ਭਾਈ ਭੋਜਨੁ ਨਾਮ
ਅਧਾਰੁ ॥

ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਭਾਈ ਜਿ ਕਿਲਬਿਖ
ਕਾਟਣਹਾਰੁ ॥੯॥੧॥

anchal laa-ay taraa-i-aa bhaa-ee bha-ojal
dukh sansaar.

kar kirpaa nadar nihaali-aa bhaa-ee keeton
ang apaar.

man tan seetal ho-i-aa bhaa-ee bhojan
naam adhaar.

naanak tis sarnaagatee bhaa-ee je kilbikh
kaatanhaar. ||9||1||

Sorath Mehla-5 Ghar-1 Astpadian

In the previous *shabad*, Guru Ji advised us that if we want to wash off the sins of myriad of births and enjoy a permanent state of bliss and happiness, then we should do what the Guru wants us to do: meditate on God's Name and sing His praises with true love and devotion. In this *shabad*, he lists some of the merits of God, how He gives us our life breath, and provides for our sustenance. He also tells us of the relationship between Guru and God, how He can be realized by following the Guru's word or *Gurbani*, and why it is necessary to remember God and be united with Him.

Guru Ji says: "O' my brothers, He who has created all this universe, He is capable of doing and getting everything done. It is He, who by providing His power has formed our body and soul. O' brother, (the question is) to whom should we go and ask, how could we see that one Creator, (who is) indescribable? (The answer), O' my brothers is that we should praise (our) Guru, who is embodiment of God through whom the essence (God) is realized." (1)

Therefore, advising his own mind (and indirectly us), Guru Ji says: "O' my mind, we should meditate on God, the architect of our destiny. He gives the gift of Name to His devotee and is the destroyer of pain and suffering." (pause)

Once again describing some of the qualities of God and the best way to get united with Him, Guru Ji says: "O' my brothers, He in whose house is everything, whose storehouses are brimful with all the nine treasures (of wealth), His worth cannot be estimated, that infinite and incomprehensible (God) is the highest of the high. O' brother, He is the one who sustains all beings and creatures, and takes care of them day after day. To meet that God, O' my brothers, we should go and see the true Guru, who unites us with Him through his word (the *Gurbani*)."

Elaborating on the above, he says: "O' brothers, we should serve the feet (meditate on the Name) of the true God. (By doing so), all our fear and doubt is destroyed. Joining the congregation of saints, we should cleanse our mind, so that (it) abides in God's Name. Then the darkness of ignorance is removed and the heart blooms (in joy) like a lotus. (In short), O' brothers, (by acting on the) the advice of the Guru peace wells up in the mind, and we can obtain all the fruits (of our desires) from the true Guru." (3)

Next giving us some practical advice concerning how we conduct ourselves in this world, Guru Ji says: "O' brothers, we should shed off our (sense of) "mine and thine", and we should become (humble, like) the dust of feet of all. We should realize that God pervades each and every heart, and He sees and hears everything, as if He is right there. (Therefore, we should have so much fear and love for God in our mind), that the day He is forsaken from our mind, (we should feel like) dying in repentance, because He is powerful to do and get everything done and is full of all powers." (4)

Stating the merits of having true love for God's Name, Guru Ji says: "O' my brothers, in whose heart is present the commodity of love for God's Name, that person's attachment for *Maya* (the worldly riches and power) is destroyed. O' brother, if it so pleases Him, He unites a person with Himself, and in that person's heart is enshrined (God's) Name. Through the Guru, one's lotus (like heart) blooms in delight, and is illuminated (with divine wisdom). The glory of God becomes manifest (and one realizes that it is through God's power) that the earth and sky are in bloom." (5)

Describing the blessings a person obtains on whom the Guru bestows his gifts, Guru Ji says: "O' brother, whom the perfect Guru has satiated, day and night that person remains attuned to the love of God. With true love and relish, that person's tongue always utters God's (Name). This becomes one's everlasting love and objective. One then survives, and gets rejuvenated by listening (to God's praise) again and again, (and in this way one) obtains an eternal place (in God's mansion). But O' brother, the soul, which doesn't develop faith (in the Guru), may that soul get burnt down." (6)

Now listing the merits of God and how can we meet Him, Guru Ji says: "Many are the merits of my God, O' brother; I am a sacrifice to Him. He sustains even the meritless ones, O' brother, and gives support to the unsupported. That Master whose Name is beautiful and loveable, O' brother, He provides us sustenance with each and every breath. Perfect is his destiny, O' brother, who meets the true Guru, (because it is through the Guru, that we meet God)." (7)

Now Guru Ji describes how he himself remembers God and how he feels the importance of the true Guru. He says: "O' my brothers, that God is full of all powers, and I cannot live without remembering Him even for a moment. I try that He should not be forsaken (from my mind even) while I am breathing or (putting a) morsel (of food in my mouth, and I wish to) always see Him in my presence. It is through the company of the saint (Guru) through which I was united (with Him, and now) I see Him pervading everywhere. But, O' brother, they who have not been imbued with love (of such a God), repent and grieve in agony day after day." (8)

Guru Ji concludes the *shabad* by sharing with us the blessings he obtained by meditating on God's Name. He says: "O' my brothers, by (providing me His total care, as if) making me hold to His gown, He ferried me across the dreadful worldly ocean of pain. Showing His grace, O' brother, He blessed me and provided me with unlimited support. Then His Name became my main stay and (spiritual) food, and my mind and body became contented. (In short), Nanak is in the shelter of God, who is the destroyer of all our sins and evil deeds." (9-1)

The message of this *shabad* is that if we seek Guru's advice, and meditate on God's Name, we would obtain peace and calmness and a source of permanent support, which would unite us with that God who is the creator of the entire universe.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਮਾਤ ਗਰਭ ਦੁਖ ਸਾਗਰੋ ਪਿਆਰੇ ਤਹ ਅਪਣਾ
ਨਾਮੁ ਜਪਾਇਆ ॥
ਬਾਹਰਿ ਕਾਢਿ ਬਿਖੁ ਪਸਰੀਆ ਪਿਆਰੇ
ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ ॥
ਜਿਸ ਨੇ ਕੀਤੇ ਕਰਮੁ ਆਪਿ ਪਿਆਰੇ ਤਿਸੁ
ਪੂਰਾ ਗੁਰੂ ਮਿਲਾਇਆ ॥
ਸੇ ਆਰਾਧੇ ਸਾਸਿ ਸਾਸਿ ਪਿਆਰੇ ਰਾਮ ਨਾਮ
ਲਿਵ ਲਾਇਆ ॥੧॥

ਮਨਿ ਤਨਿ ਤੇਰੀ ਟੇਕ ਹੈ ਪਿਆਰੇ ਮਨਿ ਤਨਿ
ਤੇਰੀ ਟੇਕ ॥
ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕਰਨਹਾਰੁ ਪਿਆਰੇ
ਅੰਤਰਜਾਮੀ ਏਕ ॥ ਰਹਾਉ ॥

ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਿ ਆਇਆ ਪਿਆਰੇ ਅਨਿਕ
ਜੋਨਿ ਦੁਖੁ ਪਾਇ ॥
ਸਾਚਾ ਸਾਹਿਬੁ ਵਿਸਰਿਆ ਪਿਆਰੇ ਬਹੁਤੀ
ਮਿਲੈ ਸਜਾਇ ॥
ਜਿਨ ਭੇਟੈ ਪੂਰਾ ਸਤਿਗੁਰੂ ਪਿਆਰੇ ਸੇ ਲਾਗੇ
ਸਾਚੈ ਨਾਇ ॥

ਪੰਨਾ ੬੪੧

ਤਿਨਾ ਪਿਛੈ ਛੁਟੀਐ ਪਿਆਰੇ ਜੋ ਸਾਚੀ

sorath mehlā 5.

maat̃ garabh̃ dukh̃ saagro pi-aaray t̃ah
ap̃naa naam japaa-i-aa.
baahar kaadh̃ bikh̃ pasree-aa pi-aaray
maa-i-aa moh vaDhaa-i-aa.
Jis no keet̃o karam aap pi-aaray t̃is
pooraa guroo milaa-i-aa.
so aaraaDhay saas saas pi-aaray raam
naam liv laa-i-aa. ||1||

man t̃an t̃ayree tayk hai pi-aaray man
t̃an t̃ayree tayk.
tuDh̃ bin avar na karanhaar pi-aaray
ant̃arjaamee ayk. rahaa-o.

kot janam bh̃aram aa-i-aa pi-aaray anik
jon dukh̃ paa-ay.
saachaa saahib visri-aa pi-aaray
bahut̃ee milai sajaa-ay.
Jin bh̃aytai pooraa sat̃guroo pi-aaray
say laagay saachai naa-ay.

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t̃inaa pich̃hai ch̃hutee-ai pi-aaray jo

ਸਰਣਾਇ ॥੨॥

ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਪਿਆਰੇ ਤਿਨਿ ਤਨਿ
ਕੀਤਾ ਰੋਗੁ ॥

ਕਉਤਾ ਹੋਇ ਪਤਿਸਟਿਆ ਪਿਆਰੇ ਤਿਸ ਤੇ
ਉਪਜਿਆ ਸੋਗੁ ॥

ਭੋਗ ਭੁੰਚਾਇ ਭੁਲਾਇਅਨੁ ਪਿਆਰੇ ਉਤਰੈ ਨਹੀ
ਵਿਜੋਗੁ ॥

ਜੇ ਗੁਰ ਮੇਲਿ ਉਧਾਰਿਆ ਪਿਆਰੇ ਤਿਨ ਧੁਰੇ
ਪਇਆ ਸੰਜੋਗੁ ॥੩॥

ਮਾਇਆ ਲਾਲਚਿ ਅਟਿਆ ਪਿਆਰੇ ਚਿਤਿ ਨ
ਆਵਹਿ ਮੂਲਿ ॥

ਜਿਨ ਤੂ ਵਿਸਰਹਿ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਸੇ ਤਨ
ਹੋਏ ਧੂੜਿ ॥

ਬਿਲਲਾਟ ਕਰਹਿ ਬਹੁਤੇਰਿਆ ਪਿਆਰੇ ਉਤਰੈ
ਨਾਹੀ ਸੂਲੁ ॥

ਜੇ ਗੁਰ ਮੇਲਿ ਸਵਾਰਿਆ ਪਿਆਰੇ ਤਿਨ ਕਾ
ਰਹਿਆ ਮੂਲੁ ॥੪॥

ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜਈ ਪਿਆਰੇ ਜੇ ਕਾ ਪਾਰਿ
ਵਸਾਇ ॥

ਜਿਸੁ ਮਿਲਿਐ ਹਰਿ ਵਿਸਰੈ ਪਿਆਰੇ ਸੋ ਮੁਹਿ
ਕਾਲੈ ਉਠਿ ਜਾਇ ॥

ਮਨਮੁਖਿ ਢੋਈ ਨਹ ਮਿਲੈ ਪਿਆਰੇ ਦਰਗਹ
ਮਿਲੈ ਸਜਾਇ ॥

ਜੇ ਗੁਰ ਮੇਲਿ ਸਵਾਰਿਆ ਪਿਆਰੇ ਤਿਨਾ ਪੂਰੀ
ਪਾਇ ॥੫॥

ਸੰਜਮ ਸਹਸ ਸਿਆਣਪਾ ਪਿਆਰੇ ਇਕ ਨ
ਚਲੀ ਨਾਲਿ ॥

ਜੇ ਬੇਮੁਖ ਗੋਬਿੰਦ ਤੇ ਪਿਆਰੇ ਤਿਨ ਕੁਲਿ ਲਾਗੈ
ਗਾਲਿ ॥

ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਤੀਆ ਪਿਆਰੇ ਕੂੜੁ ਨ ਚਲੀ
ਨਾਲਿ ॥

ਸਤਿਗੁਰੁ ਜਿਨਾ ਮਿਲਾਇਓਨੁ ਪਿਆਰੇ ਸਾਚਾ
ਨਾਮੁ ਸਮਾਲਿ ॥੬॥

ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ਧਿਆਨੁ ਪਿਆਰੇ ਜਿਸ ਨੋ
ਨਦਰਿ ਕਰੇ ॥

ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਗੁਣ ਰਵੈ ਪਿਆਰੇ ਅੰਮ੍ਰਿਤਿ

saachee sarnaa-ay. ||2||

mithaa kar kai khaa-i-aa pi-aaray t̪in t̪an
keet̪aa rog.

ka-urhaa ho-ay pat̪isati-aa pi-aaray t̪is
t̪ay up̪i-aa sog.

bhog bhunchaa-ay bhulaa-i-an pi-aaray
ut̪rai nahee vijog.

jo gur mayl uDhaari-aa pi-aaray t̪in
Dhuray pa-i-aa sanjog. ||3||

maa-i-aa laalach ati-aa pi-aaray chit̪ na
aavahi mool.

Jin too visrahi paarbarahm su-aamee
say t̪an ho-ay Dhoorh.

billaat karahi bahutayri-aa pi-aaray ut̪rai
naahee sool.

jo gur mayl savaari-aa pi-aaray t̪in kaa
rahi-aa mool. ||4||

saakat sang na keej-ee pi-aaray jay kaa
paar vasaa-ay.

Jis mili-ai har visrai pi-aaray so muhi
kaalai uth jaa-ay.

manmukh dho-ee nah milai pi-aaray
dargeh milai sajaa-ay.

jo gur mayl savaari-aa pi-aaray t̪inaa
pooree paa-ay. ||5||

sanjam sahas si-aanpaa pi-aaray ik na
chalee naal.

jo baymukh gobind t̪ay pi-aaray t̪in kul
laagai gaal.

hodee vasat na jaat̪ee-aa pi-aaray
koorh na chalee naal.

sat̪gur Jinaa milaa-i-on pi-aaray saachaa
naam samaal. ||6||

sat̪ sant̪okh gi-aan Dhi-aan pi-aaray jis
no nadar karay.

an-din keert̪an gun̪ ravai pi-aaray amrit̪

ਪੂਰ ਭਰੇ ॥

poor bharay.

ਦੁਖ ਸਾਗਰੁ ਤਿਨ ਲੰਘਿਆ ਪਿਆਰੇ ਭਵਜਲੁ
ਪਾਰਿ ਪਰੇ ॥

dukh saagar tin langhi-aa pi-aaray
bhavjal paar paray.

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਮੇਲਿ ਲੈਹਿ ਪਿਆਰੇ ਸੇਈ
ਸਦਾ ਖਰੇ ॥੨॥

Jis bhaavai tis mayl laihi pi-aaray say-ee
sadaa kharay. ||7||

ਸੰਮੁਖ ਪੁਰਖੁ ਦਇਆਲ ਦੇਉ ਪਿਆਰੇ ਭਗਤਾ
ਤਿਸ ਕਾ ਤਾਣੁ ॥

samrath purakh da-i-aal day-o pi-aaray
bhagtaa tis kaa taan.

ਤਿਸੁ ਸਰਣਾਈ ਢਹਿ ਪਏ ਪਿਆਰੇ ਜਿ
ਅੰਤਰਜਾਮੀ ਜਾਣੁ ॥

tis sarnaa-ee dheh pa-ay pi-aaray je
antarjaamee jaan.

ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਆ ਪਿਆਰੇ ਮਸਤਕਿ ਸਚੁ
ਨੀਸਾਣੁ ॥

halat palat savaari-aa pi-aaray mastak
sach neesaan.

ਸੋ ਪ੍ਰਭੁ ਕਦੇ ਨ ਵੀਸਰੈ ਪਿਆਰੇ ਨਾਨਕ ਸਦ
ਕੁਰਬਾਣੁ ॥੮॥੨॥

so parabh kaday na veesrai pi-aaray
naanak sad kurbaan. ||8||2||

Sorath Mehla-5

In the previous *shabad*, Guru Ji told us that if we seek Guru's advice and meditate on God's Name, we would obtain peace and calmness and a source of permanent support, which would unite us with God, the creator of the entire universe. In this *shabad*, Guru Ji is commenting on the general nature of human being who, although meditates on God even standing upside down on its head while in the mother's womb, but as soon as it comes out, is lured by worldly attachments and pleasures; forsakes God Himself, and then keeps suffering through rounds of births and deaths.

He says: "O' my dear, in the mother's womb, which is like an ocean of pains, (God) made the human being meditate on His Name (and saved it from dying. But when the mortal was) taken out (of the mother's womb and brought out into the world, where) the poison of worldly attachments was already spread, (God) intensified the mortal's affinity for worldly riches. However, the one on whom God showed His mercy, He united that one with the perfect Guru. Such a person meditates on (God) with each and every breath, and keeps attuned to God's Name." (1)

Therefore, humbly addressing God, Guru Ji submits: "O' my dear (God), in my mind and body is Your support, Yes my dear, You are my anchor. (I know that) except You, nobody else is the doer of anything, and You are the one and only knower of all hearts." (pause)

Guru Ji now once again addresses us and giving us right guidance, says: "O' my dear, after wandering through millions of existences and suffering the pain in myriad of wombs, (a mortal obtains the human birth. But the one from whose mind) the true Master is forsaken receives severe punishment. On the other hand they whom (God) unites with the perfect true Guru are attuned to Name of the true (God). By following

(the example of) such persons who seek the shelter of the true (God) O' my dear, we are also saved." (2)

Now commenting on the general nature of a human being, who indulges in enjoying dainty dishes, costly clothes, and other false worldly pleasures, Guru Ji says: "O' my dear, one eats (many foods) deemed sweet (or pleasing). But these things later become bitter, O' my dear, (because these result in some kind of disease) from which arises much pain and suffering. (Actually by making the mortal) enjoy these (false worldly) pleasures, (God) has strayed (the mortal from the right path, due to which) the pain of separation (from God) does not end. On the other hand, by uniting with the Guru, whom (God) has saved (from such false pleasures) as per pre-ordained destiny, they have been united (with Him)." (3)

Therefore on our behalf, Guru Ji prays to God, and says: "O' my dear (God), they who always remain engrossed in the pursuits and the greed for *Maya* (the worldly riches and power), You don't come into their mind at all. O' my all-pervading Master, they from whose mind You are forsaken (their entire human birth is in vain, therefore spiritually,) their bodies become (useless like) dust. Then they cry and shriek a lot, but O' Beloved, their pain does not cease. (On the other hand) by uniting with the Guru, whom (God) has embellished their (spiritual) capital remains safe." (4)

Next Guru Ji tells us how to deal with the *Saakats* or the self-conceited persons, who instead of God are in effect worshippers of worldly riches and power. He says: "O' my dear, as far as possible do not keep company with the *Saakats*, because by meeting them, one forsakes God (and consequently) departs from the world in disgrace. O' my dear, a self-conceited person finds no refuge in God's court, and receives punishment. (On the other hand), by uniting them with the Guru whom God has embellished, O' my dear, they obtain complete success (in life)." (5)

Once again warning us against trying any kinds of rituals, cleverness or hypocrisies, which the self-conceited persons practice many times, Guru Ji says: "O' my dear, (one may practice) thousands of disciplines or clever tricks, but not even a single one (of these) accompanies (a person after death). They who have turned away from God of the universe their entire lineage, becomes accursed. Because the person, who in spite of having the commodity (of Name), does not realize that (he or she has lost the game of life, and none of the) false wealth would accompany (that person after death. On the other hand, whom God) has united with the true Guru, they meditate on (God's) Name." (6)

Describing what kind of blessings those persons obtain on whom God shows His grace, Guru Ji says: "O' my dear, they on whom God shows His grace are blessed with truth, contentment, (divine) wisdom, and meditation. Day and night, they sing praises of God, and remain totally fulfilled with the nectar (of Name). O' my dear, they swim across the ocean of worldly sufferings, reach the other shore, (and meet God). In short, the one who is pleasing to You, O' my dear (God), that person You unite with Yourself, (and such persons) become immaculate for their entire life." (7)

In conclusion, Guru Ji says: "O' my dear, God is all-powerful, and merciful. His devotees have only His support in their mind. Therefore His devotees fall at His feet

(and seek God's shelter) who is the inner knower of everything. O' my dear, He has embellished their present and the next world, and has put His stamp of approval on their foreheads. Therefore, Nanak prays that God may never be forsaken from his mind, and he is always a sacrifice to Him." (8-2)

The message of this *shabad* is that often lured by temptations of worldly riches and power, we forsake God, commit many sins and then keep suffering the pains of births and deaths. If we want to end this cycle of pain and suffering, we should pray to God to bless us with the guidance of the Guru, so that he may guide us away from these temptations, and attune us to the Name of God, and re-unite us with Him.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਅਸਟਪਦੀਆ

sorath mehlāa 5 ghar 2 asatpadee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ
ਭੁਅੰਗਮੁ ਸਾਧੇ ॥

paath parhi-o ar bayd beechaari-o nival
bhu-angam saaDhay.

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ
ਅਹੰਬੁਧਿ ਬਾਧੇ ॥੧॥

panch janaa si-o sang na chhutki-o aDhik
aha^N-buDh baaDhay. ||1||

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ
ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥

pi-aaray in biDh milan na jaa-ee mai kee-
ay karam anaykaa.

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ
ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥

haar pari-o su-aamee kai du-aarai deejai
buDh bibaykaa. rahaa-o.

ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ
ਬਨ ਮਾਹੀ ॥

mon bha-i-o karpaatee rahi-o nagan firi-o
ban maahee.

ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ
ਛੁਟਕੈ ਨਾਹੀ ॥੨॥

tat tirath sabh Dhartee bharmi-o dubiDhaa
chhutkai naahee. ||2||

ਪੰਨਾ ੬੪੨

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ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ
ਕਰਵਤ ਧਰਾਏ ॥

man kaamnaa tirath jaa-ay basi-o sir
karvat Dharaa-ay.

ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ
ਜਤਨ ਕਰਾਏ ॥੩॥

man kee mail na utrai ih biDh jay lakh
jatan karaa-ay. ||3||

ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ
ਦਾਨੁ ਦਾਤਾਰਾ ॥

kanik kaaminee haivar gaivar baho biDh
daan daataaraa.

ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ
ਹਰਿ ਦੁਆਰਾ ॥੪॥

ann bastar bhoom baho arpay nah milee-ai
har du-aaraa. ||4||

ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ
ਰਹਤਾ ॥

ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ
ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥੫॥

ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ
ਕਰਿ ਰਹਿਆ ॥

ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ
ਸੰਗੁ ਨ ਗਹਿਆ ॥੬॥

ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ
ਅਫਾਰਾ ॥

ਸੋਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ
ਦੁਆਰਾ ॥੭॥

ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ
ਕੈ ਕਰਮਾ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ
ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥੮॥

ਤੇਰੇ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ ॥

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਹਰਿ ਹਰਿ
ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ॥ ਰਹਾਉ ਦੂਜਾ
॥੧॥੩॥

poojaa archaa bandan dand-ut̃ khat
karmaa rat̃ rahtaa.

ha-o ha-o karat̃ banDhan meh pari-aa nah
milee-ai ih jugtaa. ||5||

jog siDh aasan cha-oraaseeh ay bhee kar
kar rahi-aa.

vadee aarjaa fir fir janmai har si-o sang na
gahi-aa. ||6||

raaj leelaa raajan kee rachnaa kari-aa
hukam afaaraa.

sayj sohnee chandan cho-aa narak ghor
kaa du-aaraa. ||7||

har keerat̃ saaDhsangat̃ hai sir karman kai
karmaa.

kaho naanak tis̃ bha-i-o paraapat̃ Jis purab
likhay kaa lahnaa. ||8||

tayro sayvak ih rang maat̃aa.

bha-i-o kirpaal deen dukh bhanjan har har
keertan ih man raataa. rahaa-o doojaa.
||1||3||

Sorath Mehla-5 Ghar-2 Astpadian

It appears that somebody, who had exhausted himself doing all kinds of rituals, ablutions, worships, and had subjected his body to extreme tortures, but still did not succeed in wiping out the inner temptations, or obtain any peace of mind came to Guru Ji and asked for his guidance. After listening to his story, Guru Ji provides an answer for the benefit of all.

Narrating his story, the man says: “(O’ Guru Ji), I have read scholarly books, reflected on *Vedas*, performed (yogic exercises for controlling breath and cleaning the inner system, such as) *Nival* and *Bhuengam*, but still I couldn’t get rid of the five evil passions (of lust, anger, greed, attachment and ego), instead I was bound even more to self-conceit.” (1)

So very affectionately addressing Guru Ji, he says: “O’ my beloved Guru, I have tried innumerable (ritualistic) deeds, (and have concluded that) one cannot go and meet (God, in this way). So, being totally exhausted, I have fallen at your door; O’ my master, bless me with the true sense of discrimination (between the right and wrong path).” (pause)

Describing other ritualistic things which he tried, the man says: "I tried remaining silent, holding a begging bowl in my hand, roamed around naked in the jungles, and went to pilgrimage stations, and holy shores all around the world, but still I couldn't get rid of my sense of duality (or attraction for worldly riches and power)." (2)

After going through different ways of works himself and observing others who had tried even much more drastic measures, sharing his conclusion with the Guru Ji, the man says: "(O' Guru Ji, I have concluded that even if) according to the desire of one's mind, one may go and settle down at a holy place, (and obeying old superstitions) get himself cut by a saw put on the head, and may make millions of such efforts, still the dirt (of evil desires) doesn't get removed." (3)

(See Note at the bottom)

Talking about those who do many charitable deeds and give costly charitable donations, he says: "(O' Guru Ji, I have observed, that even the one who has become the) giver of many such things as gold, beautiful women, elephants, and horses, and may give food, clothing, and lot of land in charity, still that one doesn't obtain the gate of God." (4)

Commenting on ceremonial worships and rituals, he says: "(I have observed that) even if one remains engrossed in doing worships, making flower offerings, prostrating (one self before gods), and performing all the six holy deeds (prescribed in the Hindu faith); one still remains bound in ego, and one doesn't meet God by any such techniques." (5)

Now talking about the yogic postures and exercises, for the purpose of union with God, he says: "(One might have) got tired of doing (all the) eighty-four kinds of (postures or) *Asanas*, done by the yogis, and adepts. That one might have prolonged one's life by a long time, but still one is born again and again, and has never obtained God's company." (6)

Finally, commenting on the lifestyles of rulers and other such rich and powerful people, he says: "(I have observed that, there may be those, who have) enjoyed the luxuries and privileges of kingships, the ostentations of kings, and have issued irrevocable commands. They might have enjoyed beautiful beds, embellished with sandal and other scents, (but all these luxuries lead one) to the door of terrible hell." (7)

After listening about the futility of all such ways of works, and rituals, Guru Ji tells that seeker and us the best and most effective way to unite with God, and what is the best place to practice that technique. He says: "O' my brothers, the best deed of all deeds is to sing praises of God in the company of the saints. But Nanak says, only that fortunate person obtains this (opportunity), who is pre-ordained to obtain it." (8)

Therefore, Guru Ji concludes the *shabad* by addressing God and showing us that he uses the same method himself. He says: "O' my God, this servant of Yours is imbued with Your love. (Since) You the destroyer of pains, have become merciful on me, this mind of mine is imbued (with the relish of) singing praise of God again and again." (pause-2-1-3)

The message of this *shabad* is that in case we want to obtain God, then all these empty rituals, ceremonies, charities, or yogic exercises are of no use. In fact, all these practices multiply our self-conceit and lead us deeper into hell. The best thing is to pray to God to grant us the company of His holy saints, and in their company we should sing praises of the all-merciful God.

Note:- *It may be very hard for some readers to believe that there was such a tradition. But It is a historical fact that in order to completely rob the credulous people, some crafty Hindu priests in India had circulated this belief that if some one would so erase his self conceit, that he would put his head under a saw at such and such holy place, he would straight away go to heaven. In this way the Pundits would kill that person, and loot away all his personal belongings.*

ਰਾਗੁ ਸੋਰਠਿ ਵਾਰ ਮਹਲੇ ੪ ਕੀ

raag sorath^h vaar mahlay 4 kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlā 1.

ਸੋਰਠਿ ਸਦਾ ਸੁਹਾਵਣੀ ਜੇ ਸਚਾ ਮਨਿ ਹੋਇ ॥

sorath^h sadā suhaavanee jay sachaa man ho-ay.

ਦੰਦੀ ਮੈਲੁ ਨ ਕਤੁ ਮਨਿ ਜੀਭੈ ਸਚਾ ਸੋਇ ॥

dandee mail na kat man jeebhai sachaa so-ay.

ਸਸੁਰੈ ਪੇਈਐ ਭੈ ਵਸੀ ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗੁ ॥

sasurai pay-ee-ai bhai vasee satgur sayv nisang.

ਪਰਹਰਿ ਕਪਤੁ ਜੇ ਪਿਰ ਮਿਲੈ ਖੁਸੀ ਰਾਵੈ ਪਿਰੁ ਸੰਗਿ ॥

parhar kaparh jay pir milai khusee raavai pir sang.

ਸਦਾ ਸੀਗਾਰੀ ਨਾਉ ਮਨਿ ਕਦੇ ਨ ਮੈਲੁ ਪਤੰਗੁ ॥

sadā seegaaree naa-o man kaday na mail patang.

ਦੇਵਰ ਜੇਠ ਮੁਏ ਦੁਖਿ ਸਸੂ ਕਾ ਡਰੁ ਕਿਸੁ ॥
ਜੇ ਪਿਰ ਭਾਵੈ ਨਾਨਕਾ ਕਰਮ ਮਣੀ ਸਭੁ ਸਚੁ ॥੧॥

dayvar jayth mu-ay dukh sasoo kaa dar kis. jay pir bhaavai naankaa karam manee sabh sach. ||1||

ਮਃ ੪ ॥

mehlā 4.

ਸੋਰਠਿ ਤਾਮਿ ਸੁਹਾਵਣੀ ਜਾ ਹਰਿ ਨਾਮੁ ਢੰਢੋਲੇ ॥

sorath^h taam suhaavanee jaa har naam dhandholay.

ਗੁਰ ਪੁਰਖੁ ਮਨਾਵੈ ਆਪਣਾ ਗੁਰਮਤੀ ਹਰਿ
ਹਰਿ ਬੋਲੇ ॥

ਹਰਿ ਪ੍ਰੇਮਿ ਕਸਾਈ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਰਤੀ
ਹਰਿ ਰੰਗਿ ਚੋਲੇ ॥

ਹਰਿ ਜੈਸਾ ਪੁਰਖੁ ਨ ਲਭਈ ਸਭੁ ਦੇਖਿਆ
ਜਗਤੁ ਮੈ ਟੋਲੇ ॥

ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਮਨੁ
ਅਨਤ ਨ ਕਾਹੂ ਡੋਲੇ ॥

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਗੁਰ ਸਤਿਗੁਰ
ਕੇ ਗੋਲ ਗੋਲੇ ॥੨॥

gur purakh manaavai aapṇaa gurmatēe har
har bolay.

har paraym kasaa-ee dīnas raat har ratēe
har rang choley.

har jaisaa purakh na labh-ee sabh
daykhi-aa jagat mai tolay.

gur satgur naam drīḥ-aa-i-aa man anāt na
kaahoo doley.

jan naanak har kaa daas hai gur satgur kay
gol goley. ||2||

ਪਉੜੀ ॥

ਤੂ ਆਪੇ ਸਿਸਟਿ ਕਰਤਾ ਸਿਰਜਣਹਾਰਿਆ ॥
ਤੁਧੁ ਆਪੇ ਖੇਲੁ ਰਚਾਇ ਤੁਧੁ ਆਪਿ
ਸਵਾਰਿਆ ॥

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਆਪਿ ਭੋਗਣਹਾਰਿਆ ॥
ਸਭੁ ਤੇਰਾ ਸਬਦੁ ਵਰਤੈ ਉਪਾਵਣਹਾਰਿਆ ॥

ਹਉ ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀ ਗੁਰ ਕਉ
ਵਾਰਿਆ ॥੧॥

pa-orhee.

tūo aapay sisat kartāa sirjanhaari-aa.

tuDh aapay khayl rachaa-ay tuDh aap
savaari-aa.

daataa kartāa aap aap bhoganhaari-aa.

sabh tayraa sabaḍ varṭai upaavanhaari-aa.

ha-o gurmukh sadāa salaahēe gur ka-o
vaari-aa. ||1||

Raag Sorath

Vaar Of Mehla-4

Salok Mehla-1

In this stanza Guru Ji wants to comment on the utility of singing songs in different *Ragas* (or musical measures), including *Sorath*, which is considered a very melodious *Raga* in Indian musical system. He tells us when this or any other musical melody becomes most beautiful and enchanting.

Using a beautiful metaphor, Guru Ji compares the human soul in quest of happiness in this and the next world, to a human bride who wants to look beautiful to all and wants to enjoy peace and pleasure both in her parents' and in-laws' house. He says: "(O' my friends), a bride (soul) singing hymns in *Sorath*, looks always beautiful if she enshrines the true (God) in her mind. On her teeth is no dirt (of falsehood), there is no width (of discrimination or enmity) in the mind, and on her tongue is always that true (God. By unhesitatingly serving and) following the true Guru, she abides in fear (of God, in this world, the) parents' house, and (the next world, the) in-laws' house. If shedding love for outward dresses (or holy garbs) she meets her beloved (God), she happily enjoys the company of her spouse (God. The bride), who is always embellished with (ornaments) of (God's) Name in her mind is never touched by even

a little bit of dirt (of evil thoughts). When her elder and younger brothers-in-law (impulses of lust and anger) have perished miserably, then she is not afraid of her mother-in-law (*Maya*, the worldly riches) also. In short, O' Nanak if such a bride (soul) becomes pleasing to God, then deem that she is embellished with jewel-like destiny and she sees the true (God) everywhere." (1)

Mehla-4

In this stanza again, Guru Ji tells us from another angle how singing of the *Sorath* melody becomes pleasing and enchanting. He says: "The musical measure *Sorath* becomes blissful, when the bride (soul) tries to find and meditate on God's Name through it. She should please her Guru, and through the Guru's instruction, she should utter God's Name again and again. Day and night, she remains deeply attached to God, and her soul remains imbued in the love of God. (She says), "I have searched the entire world, but I haven't found anybody like God. It was the true Guru, who implanted God's Name in me, and now my mind never wavers (for the love of any other)." Therefore, the devotee Nanak is a servant of God and a slave of the slaves of the true Guru." (2)

Paurri

Finally Guru Ji addresses God and says: "O' the Creator, You Yourself are the creator of this universe. You Yourself have set up the (worldly) play, and You Yourself have embellished it. You Yourself are the Giver and the Doer, and You Yourself are the Enjoyer (of all the worldly pleasures). O' the Creator, it is Your command that rules (this world), and under the guidance of the Guru, I always praise You and am a sacrifice to the Guru." (1)

The message of this *Paurri* is that singing of praises in various musical measures and melodies is only useful if we are singing with our whole heart and are trying to search God through these musical melodies. Further, we need to realize that it is God who has set up this play of the world, and everywhere it is His command, which is prevailing. But all this understanding we obtain only through the Guru.

ਪੰਨਾ ੬੪੩

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ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlāa 3.

ਹਉਮੈ ਜਲਤੇ ਜਲਿ ਮੁਏ ਭ੍ਰਮਿ ਆਏ ਦੂਜੈ ਭਾਇ ॥

ha-umai jalṭay jal mu-ay bharam aa-ay doojai bhaa-ay.

ਪੂਰੈ ਸਤਿਗੁਰਿ ਰਾਖਿ ਲੀਏ ਆਪਣੈ ਪੰਨੈ ਪਾਇ ॥

poorai satgur raakh lee-ay aapnai pannai paa-ay.

ਇਹੁ ਜਗੁ ਜਲਤਾ ਨਦਰੀ ਆਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਭਾਇ ॥

ih jag jalṭaa nadree aa-i-aa gur kai sabad subhaa-ay.

ਸਬਦਿ ਰਤੇ ਸੇ ਸੀਤਲ ਭਏ ਨਾਨਕ ਸਚੁ ਕਮਾਇ ॥੧॥

sabad ratay say seetal bha-ay naanak sach kamaa-ay. ||1||

ਮਃ ੩ ॥

ਸਫਲਿਓ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਧੰਨੁ ਜਨਮੁ ਪਰਵਾਣੁ ॥

ਜਿਨਾ ਸਤਿਗੁਰੁ ਜੀਵਦਿਆ ਮੁਇਆ ਨ ਵਿਸਰੈ ਸੇਈ
ਪੁਰਖ ਸੁਜਾਣ ॥

ਕੁਲੁ ਉਧਾਰੇ ਆਪਣਾ ਸੋ ਜਨੁ ਹੋਵੈ ਪਰਵਾਣੁ ॥

ਗੁਰਮੁਖਿ ਮੁਏ ਜੀਵਦੇ ਪਰਵਾਣੁ ਹਰਿ ਮਨਮੁਖ ਜਨਮਿ
ਮਰਾਹਿ ॥ਨਾਨਕ ਮੁਏ ਨ ਆਖੀਅਹਿ ਜਿ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹਿ
॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੇਵਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥

ਸਤਸੰਗਤਿ ਸਾਧੂ ਲਗਿ ਹਰਿ ਨਾਮਿ ਸਮਾਈਐ ॥

ਹਰਿ ਤੇਰੀ ਵਡੀ ਕਾਰ ਮੈ ਮੁਰਖ ਲਾਈਐ ॥

ਹਉ ਗੋਲਾ ਲਾਲਾ ਤੁਧੁ ਮੈ ਹੁਕਮੁ ਫੁਰਮਾਈਐ ॥

ਹਉ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਵਾ ਜਿ ਗੁਰਿ ਸਮਝਾਈਐ
॥੨॥

mehlaa 3.

safli-o satgur sayvi-aa Dhan janam
parvaan.Jinaa satgur jeevdi-aa mu-i-aa na
visrai say-ee purakh sujaan.kul uDhaaray aapnaa so jan hovai
parvaan.gurmukh mu-ay jeevday parvaan heh
manmukh janam maraahi.naanak mu-ay na aakhee-ahi je gur
kai sabad samaahi. ||2||

pa-orhee.

har purakh niranjan sayv har naam
Dhi-aa-ee-ai.satsangat saadDhoo lag har naam
samaa-ee-ai.har tayree vadee kaar mai moorakh
laa-ee-ai.ha-o golaa laalaa tuDh mai hukam
furmaa-ee-ai.ha-o gurmukh kaar kamaavaa je gur
samjaa-ee-ai. ||2||*Salok Mehla-3*

In the previous *Paurri*, Guru Ji advised us that singing God's praises in various musical measures and melodies is only useful if we are singing with our whole heart, and are trying to search for God through these musical melodies. Further, we should realize that it is God who has set up this play of the world and everywhere it is His command, which is prevailing. But all this understanding we obtain only through the Guru. In this *shabad*, he tells us what happens when we do anything for the sake of our self-conceit, and how to save ourselves from being consumed by ego.

He says: "(O' my friends, when people indulge) in ego, they start getting (harmed and) burnt (by it so much, as if they have been burnt down to death (by it, but) when after wandering around in duality (the love of worldly riches), they come to the (door of the Guru), the perfect Guru saves them by including them in his congregation. Then through the beautiful *shabad* of the Guru, the world burning (in the ego) becomes apparent to them. Then O', Nanak by getting imbued with (*Gurbani*) the Guru's word, and by meditating on the true (God's Name), they are soothed." (1)

Mehla-3

Therefore, Guru Ji says: “(O’ my friends, they) who have served the true Guru, their life is blessed and approved. (In fact, they alone) are wise, who (in all circumstances), whether dead or alive, don’t forget the true Guru. They emancipate their lineage and such devotees are approved (in God’s court. In short), the Guru’s followers are approved, both in life and death, but the self-conceited, simply waste their life. O’ Nanak, we should not consider those persons as dead, who merge in the word of the Guru (so much, that they keep reflecting on it, and practicing it in all their life).” (2)

Paurri

On the basis of the above, Guru Ji advises: “(O’, my friends, if we want to save ourselves from being consumed and ruined by worldly conceit and attachment, then) by serving the immaculate Being, we should meditate on God’s Name. But it is only by joining the society of saints that we merge in God’s Name. (Therefore I pray): “O’ God, supreme is Your service, yoke me, the foolish one, into that service. I am the slave of Your slaves, command me (and bless me, that) I may do that task (for You), which the Guru has instructed me (to do).” (2)

The message of this *shabad* is that if we are totally exhausted in the pursuits of *Maya* (the worldly riches and power), and want to get rid of all our problems and mental tortures, we should seek the shelter of the Guru and follow his advice with complete attention of mind. Then joining that congregation of the Guru, we should sing praises of God, and meditate on His Name. Surely, one day God would shower His grace on us also and would bless us with peace, poise, and the bliss of His eternal union.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਜਿ ਕਰਤੈ ਆਪਿ
ਲਿਖਿਆਸੁ ॥

ਮੋਹ ਠਗਉਲੀ ਪਾਈਅਨੁ ਵਿਸਰਿਆ ਗੁਣਤਾਸੁ ॥

ਮਤੁ ਜਾਣਹੁ ਜਗੁ ਜੀਵਦਾ ਦੂਜੈ ਭਾਇ ਮੁਇਆਸੁ ॥

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਬਹਣਿ ਨ
ਮਿਲਨੀ ਪਾਸਿ ॥

ਦੁਖੁ ਲਾਗਾ ਬਹੁ ਅਤਿ ਘਣਾ ਪੁਤੁ ਕਲਤੁ ਨ ਸਾਥਿ
ਕੋਈ ਜਾਸਿ ॥

ਲੋਕਾ ਵਿਚਿ ਮੁਹੁ ਕਾਲਾ ਹੋਆ ਅੰਦਰਿ ਉਭੇ ਸਾਸ ॥

ਮਨਮੁਖਾ ਨੋ ਕੋ ਨ ਵਿਸਹੀ ਚੁਕਿ ਗਇਆ ਵੇਸਾਸੁ ॥

salok mehlāa 3.

poorab likhi-aa kamaavanāa je kartai
aap likhi-aas.

moh thag-ulee paa-ee-an visri-aa
guntaas.

mat jaanhū jag jeevdaa doojai
bhāa-ay mu-i-aas.

Jinee gurmukh naam na chayti-o say
bahaṇ na milnee paas.

dukh laagaa baho at ghanāa put kalat
na saath ko-ee jaas.

lokaa vich muhu kaalaa ho-aa andar
ubhay saas.

manmukhaa no ko na vishee chuk
ga-i-aa vaysaas.

ਨਾਨਕ ਗੁਰਮੁਖਾ ਨੋ ਸੁਖੁ ਅਗਲਾ ਜਿਨਾ ਅੰਤਰਿ
ਨਾਮ ਨਿਵਾਸੁ ॥੧॥

ਮ: ੩ ॥

ਸੇ ਸੈਣ ਸੇ ਸਜਣਾ ਜਿ ਗੁਰਮੁਖਿ ਮਿਲਹਿ ਸੁਭਾਇ ॥

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਅਨਦਿਨੁ ਕਰਹਿ ਸੇ ਸਚਿ ਰਹੇ
ਸਮਾਇ ॥

ਦੂਜੈ ਭਾਇ ਲਗੇ ਸਜਣ ਨ ਆਖੀਅਹਿ ਜਿ
ਅਭਿਮਾਨੁ ਕਰਹਿ ਵੇਕਾਰ ॥

ਮਨਮੁਖ ਆਪ ਸੁਆਰਥੀ ਕਾਰਜੁ ਨ ਸਕਹਿ
ਸਵਾਰਿ ॥

ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਕੋਇ ਨ
ਮੇਟਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਆਪਿ ਖੇਲੁ
ਰਚਾਇਆ ॥

ਤ੍ਰੈ ਗੁਣ ਆਪਿ ਸਿਰਜਿਆ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ
॥

ਵਿਚਿ ਹਉਮੈ ਲੇਖਾ ਮੰਗੀਐ ਫਿਰਿ ਆਵੈ ਜਾਇਆ ॥

ਜਿਨਾ ਹਰਿ ਆਪਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੇ ਗੁਰਿ
ਸਮਝਾਇਆ ॥

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦਾ ਸਦਾ ਘੁਮਾਇਆ
॥੩॥

naanak gurmukhaa no sukh aglaa
Jinaa antar naam nivaas. ||1||

mehlaa 3.

say sain say sajnaa je gurmukh mileh
subhaa-ay.

satgur kaa bhaanaa an-din karahi say
sach rahay samaa-ay.

doojai bhaa-ay lagay sajan na
aakhee-ahi je abhimaan karahi
vaykaar.

manmukh aap su-aarthee kaaraj na
sakah savaar.

naanak poorab likhi-aa kamaavanaa
ko-ay na maytanhaar. ||2||

pa-orhee.

tuDh aapay jagat upaa-ay kai aap
khayl rachaa-i-aa.

tarai gun aap sirji-aa maa-i-aa moh
vaDhaa-i-aa.

vich ha-umai laykhaa mangee-ai fir
aavai jaa-i-aa.

Jinaa har aap kirpaa karay say gur
samjhaa-i-aa.

balihaaree gur aapnay sadaa sadaa
ghumaa-i-aa. ||3||

Salok Mehla-3

In the opening lines of the previous *Paurri*, Guru Ji stated that when people indulge in ego, they start getting harmed and burnt by it so much, as if they have been burnt to death. In this *salok*, he expands further on the state of the self-conceited persons, and tells us the basic reason for this state, and who are those who instead of suffering any such pain enjoy immense peace and comfort, and what is the lesson for us.

First stating the fundamental principle of pain and pleasure in this world, Guru Ji says: “(O’ my friends), one has to live according to one’s pre-written (destiny), which the Creator has written Himself (on the basis of one’s past deeds. In accordance with that writ, God has put in one’s lot) the potion of worldly attachment (due to which, one) forgets (God), the treasure of virtues. (This is the overall general situation of the

world, therefore spiritually) don't deem the world as alive (in reality) it is lying dead in duality (the love of worldly riches and power). Therefore, they who have not meditated on God's Name are not allowed to sit near God (or enjoy His company), they suffer from a terrible pain, and not even their son or wife, (for whom they accumulated worldly riches and power) accompanies them (to the end). They are disgraced among the people, and they sigh in pain within themselves. But O' Nanak, the Guru's followers, within whom is enshrined God's Name, live in utmost (peace and) comfort." (1)

Mehla-3

Now Guru Ji tells us who are our real friends and well-wishers, and who are simply selfish persons (whom we need to avoid). He says: "They alone are our (true) relatives, and well-wishers, who in a natural sort of way meet us through the Guru. Day and night, they live and act on the will of God, and always remain absorbed in the eternal (God). But, they who are attached to the love of other (worldly riches and power) are not called true friends, who feel proud of them, and indulge in evil deeds. These egoistic persons are self-serving and cannot help us in our task. O' Nanak, (such persons) have to reap the fruit of their own doings (in the past), and no one can erase their (pre-written) fate or destiny." (2)

Paurri

But Guru Ji understands that all things, which happen in the world, are a play or drama set up by God, and he is a sacrifice again and again to his Guru, who has given him this unique insight.

Therefore addressing God, he says "(O' God), by creating the world, You Yourself have set up this play. You Yourself have created the three impulses (of vice, virtue, and power), and thus spread across the attachment to *Maya* (worldly riches and power). They, who are merged in self-conceit, are asked to account for their deeds, and so they keep coming and going (again and again in and out of this world). But they on whom God shows His graces, the true Guru has given them this understanding (and they are saved). Therefore, I am sacrifice to that Guru, and I go around him again and again (who has given me also this understanding and saved me from worldly attachments)." (3)

The message of this *Paurri* is that if we want to be saved from rendering the accounts of our deeds and the punishment of continuous pains of births and deaths then we should seek and follow the guidance of the Guru, who may give us true understanding about the world and imbue us with the love of God's Name.

ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlāa 3.

ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ਜਿਨਿ ਵਿਣੁ ਦੰਤਾ ਜਗੁ
ਖਾਇਆ ॥

maa-i-aa mamṭaa mohṇee Jin vin
ḁanṭaa jag kḥaa-i-aa.

ਮਨਮੁਖ ਖਾਧੇ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਿਨੀ ਸਚਿ ਨਾਮਿ
ਚਿਤੁ ਲਾਇਆ ॥
ਬਿਨੁ ਨਾਵੈ ਜਗੁ ਕਮਲਾ ਫਿਰੈ ਗੁਰਮੁਖਿ ਨਦਰੀ
ਆਇਆ ॥

manmukh khaaDhay gurmukh ubray
Jinee sach naam chit laa-i-aa.
bin naavai jag kamlaa firai gurmukh
nadree aa-i-aa.

ਪੰਨਾ ੬੪੪

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ਧੰਧਾ ਕਰਤਿਆ ਨਿਹਫਲੁ ਜਨਮੁ ਗਵਾਇਆ
ਸੁਖਦਾਤਾ ਮਨਿ ਨ ਵਸਾਇਆ ॥

DhanDhaa karti-aa nihfal janam
gavaa-i-aa sukh-daata man na
vasaa-i-aa.
naanak naam tinaa ka-o mili-aa jin ka-o
Dhur likh paa-i-aa. ||1||

ਨਾਨਕ ਨਾਮੁ ਤਿਨਾ ਕਉ ਮਿਲਿਆ ਜਿਨ ਕਉ ਧੁਰਿ
ਲਿਖਿ ਪਾਇਆ ॥੧॥

mehlai 3.

ਮਃ ੩ ॥

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ
ਪਾਇਆ ॥

ghar hee meh amrit bharpoor hai
manmukhaa saad na paa-i-aa.

ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ ਭ੍ਰਮਦਾ ਭਰਮਿ
ਭੁਲਾਇਆ ॥

Ji-o kastoori mirag na jaanai
bharmadaa bharam bhulaa-i-aa.

ਅੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੈ ਆਪਿ ਖੁਆਇਆ
॥

amrit taj bikh sangrahai kartai aap
khu-aa-i-aa.

ਗੁਰਮੁਖਿ ਵਿਰਲੇ ਸੋਝੀ ਪਈ ਤਿਨਾ ਅੰਦਰਿ ਬ੍ਰਹਮੁ
ਦਿਖਾਇਆ ॥

gurmukh virlay sojhee pa-ee tinaa
andar barahm dikhaa-i-aa.

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇਆ ਰਸਨਾ ਹਰਿ ਸਾਦੁ
ਆਇਆ ॥

tan man seetal ho-i-aa rasnaa har saad
aa-i-aa.

ਸਬਦੇ ਹੀ ਨਾਉ ਉਪਜੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥

sabday hee naa-o oopjai sabday mayl
milaa-i-aa.

ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ॥

bin sabdai sabh jag ba-uraanaa birthaa
janam gavaa-i-aa.

ਅੰਮ੍ਰਿਤੁ ਏਕੋ ਸਬਦੁ ਹੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇਆ
॥੨॥

amrit ayko sabad hai naanak gurmukh
paa-i-aa. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸੋ ਹਰਿ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ
ਪਾਈਐ ॥

so har purakh agamm hai kaho kit biDh
paa-ee-ai.

ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਦ੍ਰਿਸਟੁ ਕਹੁ ਜਨ ਕਿਉ
ਧਿਆਈਐ ॥

tis roop na raykh adrist kaho jan ki-o
Dhi-aa-ee-ai.

ਨਿਰੰਕਾਰੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗੰਮੁ ਕਿਆ ਕਹਿ ਗੁਣ
ਗਾਈਐ ॥

nirankaar niranjan har agam ki-aa kahi
gun gaa-ee-ai.

ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਆਪਿ ਸੁ ਹਰਿ ਮਾਰਗਿ ਜਿਸ aap bujhāa-ay aap so har maarag
 ਪਾਈਐ ॥ paa-ee-ai.
 ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਗੁਰ ਸੇਵਾ ਪਾਈਐ ॥੪॥ gur poorai vaykhaali-aa gur sayvaa
 ਪਾਈਐ ॥੪॥ paa-ee-ai. ||4||

Salok Mehla-3

Commenting on the general situation of the world in the first paragraph of the previous *shabad*, Guru Ji stated that spiritually, the world is lying dead in duality (the love of worldly riches and power, instead of love for God). In this *shabad*, he tells us how this love for *Maya* or worldly riches and power has strayed many people and destroyed them, and how the Guru's followers have got themselves saved.

He says: “(O’ my friends), the attachment for *Maya* (the worldly riches and power) is so very enticing; (that without being noticed it has misled so many people, as if) without teeth, it has devoured the world. The self-conceited have been consumed (by it); but the Guru's followers who have attuned themselves to the Name of the eternal (God,) have been saved. Through the Guru's word, it has become apparent that without (meditating on) God's Name, the world is roaming around like crazy. (In general), by remaining engrossed in worldly affairs (the mortals) have wasted their human birth in vain, and haven't enshrined (God) the giver of peace, in their mind. But O' Nanak, only those have obtained the (gift of God's) Name in whose destiny it was so pre-ordained.” (1)

Mehla-3

Now Guru Ji tells us where this gift of Name can be found, and what are its blessings or benefits. He says: “(O’ my friends), our own home (of the heart) is brimful with the nectar (of Name), but the self-conceited have not obtained its taste. (The condition of these persons is like) a deer, who doesn't know about the (fragrant) musk within it (and it keeps roaming in doubt and getting lost. (Similarly), abandoning the nectar (a self-conceited person) collects the poison (of worldly wealth. But is helpless, because) the Creator Himself has strayed (such a person from the right path). It is only rare Guru's followers who have received the (right) understanding, and the Guru has shown them that God is within them. Then their mind and body has been soothed and their tongue has enjoyed the relish (of uttering God's Name. O’ my friends, only through (*Gurbani* does the Guru's) word cause God's Name to well up (in one's mind), and it is through the world, that (the Guru) effects the union (of a mortal with God. But without (reflecting on the Guru's) word, the entire world is roaming about crazy, and it has wasted (the human) birth in vain. In short, O' Nanak, the (Guru's) word is the only (life rejuvenating) nectar, which is obtained through the Guru.” (2)

Paurri

Guru Ji now tells us how and where God can be found, in spite of Him being incomprehensible and unreachable, and how can we meditate on Him, when we don't

know anything about Him. As if asking us, Guru Ji says: “(O’ my friends), God is beyond the comprehension (of our intellect), so how can we find Him? He, the invisible one has no form or features, tell O’ devotees, how can we meditate on Him? That formless immaculate God is beyond the reach of our understanding (faculties), uttering which of His merits, can we sing His praises? (The answer is that) whom God Himself wants to realize, that person (He) puts on the right path (and unites with a true Guru, who helps that person to comprehend and see God within the self). The perfect Guru has shown (God to me, and I say that) it is by serving (and following the advice of) the Guru, that we find (God).” (4)

The message of this *Paური* is that in case we want to get rid of all the pains and sufferings of *Maya* (the worldly riches and power), enjoy the elixir of the Name and obtain union with God, then instead of running after worldly riches and power, we should seek the advice and shelter of the Guru. By following his advice we would be able to taste the divine nectar within our own heart, and then being absorbed in God's loving and life rejuvenating Name, we would also comprehend and visualize God within ourselves.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਜਿਉ ਤਨੁ ਕੋਲੂ ਪੀੜੀਐ ਰਤੁ ਨ ਭੋਰੀ ਡੋਹਿ ॥

ਜੀਉ ਵੰਞੈ ਚਉ ਖੰਨੀਐ ਸਚੇ ਸੰਦੜੈ ਨੇਹਿ ॥

ਨਾਨਕ ਮੇਲੁ ਨ ਚੁਕਈ ਰਾਤੀ ਅਤੈ ਡੋਹ ॥੧॥

ਮਃ ੩ ॥

ਸਜਣੁ ਮੈਡਾ ਰੰਗੁਲਾ ਰੰਗੁ ਲਾਏ ਮਨੁ ਲੇਇ ॥

ਜਿਉ ਮਾਜੀਠੈ ਕਪੜੇ ਰੰਗੇ ਭੀ ਪਾਹੇਹਿ ॥

ਨਾਨਕ ਰੰਗੁ ਨ ਉਤਰੈ ਬਿਆ ਨ ਲਗੈ ਕੇਹ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਆਪਿ ਵਰਤੈ ਆਪਿ ਹਰਿ ਆਪਿ ਬੁਲਾਇਦਾ ॥

ਹਰਿ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਵਾਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਇਦਾ ॥

ਇਕਨਾ ਭਗਤੀ ਲਾਇ ਇਕਿ ਆਪਿ ਖੁਆਇਦਾ ॥

salok mehlāa 3.

ji-o ṭan koloo peerhee-ai ratṭ na
bhoree dayhi.

jee-o vanjai cha-o khaanee-ai sachay
sand-rhai nayhi.

naanak mayl na chuk-ee raatee atai
dayh. ||1||

mehlāa 3.

sajan maidaā rangulāa rang laa-ay
man lay-ay.

ji-o maajeethai kaprhay rangay bhee
paahayhi.

naanak rang na utrai bi-aa na lagai
kayh. ||2||

pa-orhee.

har aap varṭai aap har aap
bulaa-idaa.

har aapay sarisat savaar sir DhanDhai
laa-idaa.

iknaa bhagṭee laa-ay ik aap
khu-aa-idaa.

ਇਕਨਾ ਮਾਰਗਿ ਪਾਇ ਇਕਿ ਉਭੜਿ ਪਾਇਦਾ ॥

iknaa maarag paa-ay ik ujharh
paa-idaa.

ਜਨੁ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਇਦਾ
॥੫॥

jan naanak naam Dhi-aa-ay gurmukh
gun gaa-idaa. ||5||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that in case we want to get rid of all the pains and sufferings of *Maya* (the worldly riches and power), enjoy the elixir of the Name and obtain union with God, then instead of running after worldly riches and power, we should seek the advice and shelter of the Guru. By following his advice we would be able to taste the divine nectar within our own heart and then being absorbed in God's loving and life-rejuvenating Name, we would also comprehend and visualize God within ourselves. In this *shabad*, Guru Ji shows us what kind of love he has for God and indirectly tells us how should we love God and what should we pray for.

He says: “(My love for God is so deep that even if) my body is crushed in an oil press, still not a drop of blood would come out of it. (In other words, even if I am subjected to unmentionable tortures for the sake of God, not even a single sigh of grief or complaint would come out of it, just as he proved it, when he was martyred by being made to sit on an red hot iron grill, with blazing fire underneath. At that time, instead of crying or complaining, he was saying: “Sweet is Your will O’ my God, I long for Your Name alone). My soul is willing to get cut into many pieces for the sake of love for the true (God. In short), Nanak prays that whether day or night, his union with (God) may never end.” (1)

Mehla-3

Now Guru Ji talks about his beloved God and the intensity of his love for Him. He says: “My spouse (God) is very loving and playful. By imbuing with (His) love, He entices away one’s heart. That love is strong and fast like the clothes dyed and specially treated in the fast dye of madder. O’ Nanak the color (of that love) does not fade, and no other (color or love for anyone else) has any effect (on the person so dyed, and imbued with the love of God).” (2)

Paurri

However, Guru Ji clarifies that it is God Himself who pervades everywhere, and yokes all to their tasks: some to the task of His devotion, and others He strays from the right path. He says: “(O’ my friends), God Himself is pervading (in all), and He Himself makes them speak. By Himself establishing the world, He yokes every one to his (or her) task. Some, He assigns to (His) worship, and some He strays. (In other words), He puts some people on the (right) path, and others He purposely sends into wrong directions, (such as running after worldly wealth or power, or practicing useless ritualistic deeds). Servant Nanak meditates only on the (God's) Name and through the Guru sings His praise.” (5)

The message of this *Paurri* is that our love for God should be so intense and pure that even if on account of His love, we have to suffer untold miseries, torture, and even death, we should not waver. Further, we should not feel proud of that love, instead we should think it as God's blessing on us, who has yoked us in His service, because there are many who are roaming about madly in pursuit of *Maya* (the worldly riches and power), and if we are on the right path, it is God's grace on us, and we should not be proud of that.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲੁ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥

ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥

ਬੰਧਨ ਤੋੜੈ ਮੁਕਤਿ ਹੋਇ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥

ਇਸੁ ਜਗ ਮਹਿ ਨਾਮੁ ਅਲਭੁ ਹੈ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ ॥

ਨਾਨਕ ਜੋ ਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥੧॥

ਮਃ ੩ ॥

ਮਨਮੁਖ ਮੰਨੁ ਅਜਿਤੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥

ਤਿਸ ਨੋ ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਇ ॥

ਘਰਿ ਘਰਿ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਥਕੇ ਸਿਧ ਸਮਾਧਿ ਲਗਾਇ ॥

ਇਹੁ ਮਨੁ ਵਸਿ ਨ ਆਵਈ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥

ਭੇਖਧਾਰੀ ਭੇਖ ਕਰਿ ਥਕੇ ਅਨਿਸਠਿ ਤੀਰਥ ਨਾਇ ॥

ਪੰਨਾ ੬੪੫

ਮਨ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਹਉਮੈ ਭਰਮਿ ਭੁਲਾਇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਭਉ ਪਇਆ ਵਡਭਾਗਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥

ਭੈ ਪਇਐ ਮਨੁ ਵਸਿ ਹੋਆ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥

salok mehlāa 3.

satgur kee sayvaa safal hai jay ko karay chit laa-ay.

man chindj-aa fal paavnāa ha-umai vichahu jaa-ay.

banDhan torhai mukat ho-ay sachay rahai samaa-ay.

is jag meh naam alabh hai gurmukh vasai man aa-ay.

naanak jo gur sayveh aapnāa ha-o tin balihaarai jaa-o. ||1||

mehlāa 3.

manmukh man aJit hai doojai lagai jaa-ay.

tis no sukh supnai nahee dukhay dukh vihaa-ay.

ghar ghar parh parh Pundit thakay siDh samaaDh lagaa-ay.

ih man vas na aavee thakay karam kamaa-ay.

bhaykh-Dhaaree bhaykh kar thakay athisath tirath naa-ay.

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man kee saar na jaannee ha-umai bharam bhulaa-ay.

gur parsaadee bha-o pa-i-aa vadbhaag vasi-aa man aa-ay.

bhai pa-i-ai man vas ho-aa ha-umai sabad jalaa-ay.

ਸਚਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਉ ਪਾਇਆ ਨਾਨਕ ਸੁਖਿ
ਸਮਾਇ ॥੨॥

ਪਉੜੀ ॥

ਏਹ ਭੂਪਤਿ ਰਾਣੇ ਰੰਗ ਦਿਨ ਚਾਰਿ ਸੁਹਾਵਣਾ ॥

ਏਹੁ ਮਾਇਆ ਰੰਗੁ ਕਸੁੰਭ ਖਿਨ ਮਹਿ ਲਹਿ ਜਾਵਣਾ
॥

ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲੈ ਸਿਰਿ ਪਾਪ ਲੈ ਜਾਵਣਾ ॥

ਜਾਂ ਪਕੜਿ ਚਲਾਇਆ ਕਾਲਿ ਤਾਂ ਖਰਾ ਡਰਾਵਣਾ ॥

ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਵੈ ਫਿਰਿ ਪਛੁਤਾਵਣਾ ॥੬॥

sach raṭay say nirmalay joṭee joṭ
milaa-ay.

satgur mili-ai naa-o paa-i-aa naanak
sukh samaa-ay. ||2||

pa-orhee.

ayh bhoopatṭ raanay rang din chaar
suhaavanāa.

ayhu maa-i-aa rang kasumbhṭ khin
meh leh jaavnāa.

chalḍi-aa naal na chalai sir paap lai
jaavnāa.

jaa^N pakarṭ chala-i-aa kaal taa^N
kharāa daraavanāa.

oh vaylaa hath na aavai fir
pachhutaavnāa. ||6||

Salok Mehla-3

In previous *Paurri* (4), Guru Ji advised us that in case we want to get rid of all the pains and sufferings of *Maya* (the worldly riches and power), enjoy the elixir of the Name and obtain union with God, then instead of running after worldly riches and power, we should seek the advice and shelter of the Guru. By following his advice we would be able to taste the divine nectar within our own heart, and being absorbed in God's loving and life rejuvenating Name, we would comprehend and visualize God within ourselves. In this *shabad*, he wants to make one thing clear, that serving or following the Guru has to be from one's heart, and not just a formality or something to be done out of compulsion.

He says: “(O' my friends), the service of the true Guru is fruitful if one performs it with full attunement of one's heart (in that service. When one serves and follows faithfully the Guru's advice), one obtains the desire of one's heart, and the ego from one's within goes away. (Such a true service) breaks down one's (worldly) bonds, one is emancipated and remains absorbed in the eternal (God). It is not possible to find (God's) Name in this world, but by following Guru's advice it comes to reside in the mind. Therefore, they who serve (follow) their Guru, Nanak is a sacrifice to them.” (1)

Mehla-3

Now Guru Ji comments on the state of egoistic persons, who in their self-conceit keep performing different rituals and ceremonies, and think themselves to be holy, but actually they are doing useless deeds.

He says: “(O’ my friends), the mind of a self--conceited person is unconquerable, (and it cannot be controlled), because (instead of God), it gets attached to the love of other (worldly) things. Therefore, a self-conceited person does not have peace even in dream, and spends the night (of life) in one pain after the other. (Among the self-conceited are included those) *pundits* who are exhausted reading *Vedas* (and other such books) again and again in houses (of different people). Similar are those *sidhas*, who remain seated in a trance, but still their mind does not come under control, in spite of being exhausted from doing all such (ritualistic) deeds. Similarly, those who adopt holy garbs have got tired of roaming about (all) the sixty-eight places of pilgrimage, but are not able to understand the state of their mind and are lost in doubt and self-conceit. But by great fortune, they in whose mind, by Guru's grace has developed the respectful fear of God, in their mind God has come to reside. Yes, it is only when the fear and respect for God wells up, that the mind comes under control, and through the *shabad* (of the Guru) one's self-conceit is burnt away. (In other words), they who are imbued with the love of the true God, are (truly) immaculate and their light is merged in supreme light (of God). But O’ Nanak, it is only upon meeting the true Guru (that God's Name) is obtained, and one merges in (eternal) peace.” (2)

Guru Ji concludes the *shabad* by warning us about the end fates of all those kings and rulers who seem to be enjoying worldly pleasures and riches. He says: “(O’ my friends), all these parties and merry-making of the kings and rulers are pleasing only for a few days. All this ostentations and embellishments of *Maya* (the worldly riches and power) are like the color of a poppy flower, which would fade away within a moment. When we depart from this world, (the *Maya* or worldly wealth) doesn't accompany us, (but on its account) we carry along with us (a big load of) sins. (At that time, when the demon of death drives the one away), then one looks dreadful. (Then one repents grievously for not meditating on God's Name, but one doesn't get that opportunity again.” (6)

The message of this *Paurri* is that this life is an opportunity for us to meditate on God's Name, and get re-united with our dear father God from whom we have been separated for many ages. Therefore it shouldn't be wasted in false enjoyments and luxuries. Instead, we should try to obtain the gift of Name by serving the true Guru, and that service can only be fruitful if it is done with a true love and devotion.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫਿਰੇ ਸੇ ਬਧੇ ਦੁਖ ਸਹਾਹਿ ॥

ਫਿਰਿ ਫਿਰਿ ਮਿਲਣੁ ਨ ਪਾਇਨੀ ਜੰਮਹਿ ਤੈ ਮਰਿ ਜਾਹਿ ॥

ਸਹਸਾ ਰੋਗੁ ਨ ਛੋਡਈ ਦੁਖ ਹੀ ਮਹਿ ਦੁਖ ਪਾਹਿ ॥

ਨਾਨਕ ਨਦਰੀ ਬਖਸਿ ਲੇਹਿ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਹਿ ॥੧॥

salok mehlāa 3.

satgur tay jo muh firay say baDhay dukh sahaahi.

fir fir milan na paa-inee jameh tai mar jaahi.

sahsaa rog na chhod-ee dukh hee meh dukh paahi.

naanak nadree bakhas layhi sabday mayl milaahi. ||1||

ਮਃ ੩ ॥

ਜੋ ਸਤਿਗੁਰ ਤੇ ਮੁਹ ਫਿਰੇ ਤਿਨਾ ਠਉਰ ਨ ਠਾਉ ॥

ਜਿਉ ਛੁਟਤਿ ਘਰਿ ਘਰਿ ਫਿਰੈ ਦੁਹਚਾਰਣਿ
ਬਦਨਾਉ ॥ਨਾਨਕ ਗੁਰਮੁਖਿ ਬਖਸੀਅਹਿ ਸੇ ਸਤਿਗੁਰ ਮੇਲਿ
ਮਿਲਾਉ ॥੨॥

ਪਉੜੀ ॥

ਜੋ ਸੇਵਹਿ ਸਤਿ ਮੁਰਾਰਿ ਸੇ ਭਵਜਲ ਤਰਿ
ਗਇਆ ॥ਜੋ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਨਾਉ ਤਿਨ ਜਮੁ ਛਡਿ
ਗਇਆ ॥ਸੇ ਦਰਗਹ ਪੈਧੇ ਜਾਹਿ ਜਿਨਾ ਹਰਿ ਜਪਿ
ਲਇਆ ॥ਹਰਿ ਸੇਵਹਿ ਸੇਈ ਪੁਰਖ ਜਿਨਾ ਹਰਿ ਤੁਧੁ
ਮਇਆ ॥ਗੁਣ ਗਾਵਾ ਪਿਆਰੇ ਨਿਤ ਗੁਰਮੁਖਿ ਭ੍ਰਮ ਭਉ
ਗਇਆ ॥੨॥

mehlā 3.

jo satgur tay muh firay tinaa tha-ur na
thaa-o.ji-o chhutarh ghar ghar firai duhchaaran
badnaa-o.naanak gurmukh bakhsee-ah say satgur
mayl milaa-o. ||2||

pa-orhee.

jo sayveh sat muraar say bhavjal tar
ga-i-aa.jo bolehar har har naa-o tin jam chhad
ga-i-aa.say dargeh paiDhay jaahi Jinaa har jap
la-i-aa.har sayveh say-ee purakh Jinaa har
tuDh ma-i-aa.gun gaavaa pi-aaray nit gurmukh
bharam bha-o ga-i-aa. ||7||*Salok Mehla-3*

In the previous *Paurri*, Guru Ji advised us that this life is an opportunity for us to meditate on God's Name and shouldn't be wasted in false enjoyments and luxuries. Instead, we should try to obtain the gift of Name by serving the true Guru, and that service can only be fruitful if it is done with a true love and devotion. In this *shabad*, Guru Ji is telling us what kind of pains and sufferings those persons undergo who first come to the Guru and become his disciples, but if for some reason their expectations or selfish purposes are not fulfilled, they turn their back on the Guru, and start doing things as per their own self-conceit or following some other fake Gurus and cults.

Guru Ji says: "They who turn their back on the Guru (at the time of death, they are) bound (by the demons of death) and suffer pain. They repeatedly keep getting born and dying, but are not able to meet (God). Their malady of Doubt does not spare them, and surrounded by miseries, they keep suffering in one pain after the other. However, O' Nanak, whom in His mercy (God) forgives, through (*Gurbani*, the Guru's) word, He unites (them with Him)." (1)

Mehla-3

In this *salok* also Guru illustrates with some beautiful examples, the kind of fate those self-conceited persons suffer, who turn their back on the Guru. He says: "They who

turn their back on the Guru, don't find any place of rest or peace. Just as a deserted woman keeps roaming from house to house and is disgraced, (similar is their state). But O' Nanak, those Guru's followers (whom God) forgives, through the true Guru, (God) unites them with (Him)." (2)

Paurri

Guru Ji concludes the *Paurri* by describing the blessings obtained by a person who following the advice of the Guru meditates on God's Name. He says: "They who serve (and meditate on the Name of) the true (God), the destroyer of pride, they swim across the dreadful (worldly) ocean. They who utter God's Name again and again, then the demon of death leaves alone. They who have meditated on God, go to the (God's) court with honor. (However O' God), only those persons serve (meditate on) You, on whom is Your grace. By following the Guru, my doubt has vanished. (Therefore O' God, bless me that I too may) sing Your praises everyday." (7)

The message of this *Paurri* is that we should never turn our back on the Guru, nor start acting as per our own self-conceit, or the guidance of some fake Gurus. Otherwise we would suffer great pain in this life and would keep suffering pains of birth and death in future as well. Therefore no matter what, we should never forsake the shelter of the Guru, and under his guidance keep meditating on God's Name. One day, in His mercy, God would forgive all our sins and would bless us with the bliss of His eternal union.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਥਾਲੈ ਵਿਚਿ ਤੈ ਵਸਤੂ ਪਈਓ ਹਰਿ ਭੋਜਨੁ
ਅੰਮ੍ਰਿਤੁ ਸਾਰੁ ॥
ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਪਾਈਐ ਮੋਖ
ਦੁਆਰੁ ॥
ਇਹੁ ਭੋਜਨੁ ਅਲਭੁ ਹੈ ਸੰਤਹੁ ਲਭੈ ਗੁਰ
ਵੀਚਾਰਿ ॥
ਏਹ ਮੁਦਾਵਣੀ ਕਿਉ ਵਿਚਹੁ ਕਢੀਐ ਸਦਾ
ਰਖੀਐ ਉਰਿ ਧਾਰਿ ॥
ਏਹ ਮੁਦਾਵਣੀ ਸਤਿਗੁਰੁ ਪਾਈ ਗੁਰਸਿਖਾ ਲਧੀ
ਭਾਲਿ ॥
ਨਾਨਕ ਜਿਸੁ ਬੁਝਾਏ ਸੁ ਬੁਝਸੀ ਹਰਿ ਪਾਇਆ
ਗੁਰਮੁਖਿ ਘਾਲਿ ॥੧॥

ਮਃ ੩ ॥

ਜੋ ਧੁਰਿ ਮੇਲੇ ਸੇ ਮਿਲਿ ਰਹੇ ਸਤਿਗੁਰ ਸਿਉ
ਚਿਤੁ ਲਾਇ ॥

salok mehlā 3.

thalaai vich tai vastoo pa-ee-o har bhojan
amrit saar.
Jit khaaDhai man taripat-ee-ai paa-ee-ai
mukh du-aar.
ih bhojan alabh hai santahu labhai gur
veechaar.
ayh mudaavane ki-o vichahu kadhee-ai
sadaa rakhee-ai ur Dhaar.
ayh mudaavane satguroo paa-ee
gursikhaa laDhee bhaal.
naanak Jis bujhaa-ay so bujhsee har
paa-i-aa gurmukh ghaal. ||1||

mehlā 3.

jo Dhur maylay say mil rahay satgur si-o
chit laa-ay.

ਆਪਿ ਵਿਛੋੜੇਨੁ ਸੇ ਵਿਛੁੜੇ ਦੂਜੈ ਭਾਇ
ਖੁਆਇ ॥

ਨਾਨਕ ਵਿਣੁ ਕਰਮਾ ਕਿਆ ਪਾਈਐ ਪੂਰਬਿ
ਲਿਖਿਆ ਕਮਾਇ ॥੨॥

ਪਉੜੀ ॥

ਬਹਿ ਸਖੀਆ ਜਸੁ ਗਾਵਹਿ ਗਾਵਣਹਾਰੀਆ ॥

ਹਰਿ ਨਾਮੁ ਸਲਾਹਿਹੁ ਨਿਤ ਹਰਿ ਕਉ
ਬਲਿਹਾਰੀਆ ॥

ਜਿਨੀ ਸੁਣਿ ਮੰਨਿਆ ਹਰਿ ਨਾਉ ਤਿਨਾ ਹਉ
ਵਾਰੀਆ ॥

ਗੁਰਮੁਖੀਆ ਹਰਿ ਮੇਲੁ ਮਿਲਾਵਣਹਾਰੀਆ ॥

ਹਉ ਬਲਿ ਜਾਵਾ ਦਿਨੁ ਰਾਤਿ ਗੁਰ
ਦੇਖਣਹਾਰੀਆ ॥੮॥

aap vichhorhayn say vichhurhay doojai
bhāa-ay khu-aa-ay.

naanak vin karmāa ki-aa paa-ee-ai
poorab likhi-aa kamaa-ay. ||2||

pa-orhee.

bahi sakhee-aa jas gaavahi
gavanhaaree-aa.

har naam salaahihu nit har ka-o
balihaaree-aa.

Jinee sun mani-aa har naa-o tinaa ha-o
vaaree-aa.

gurmukhee-aa har mayl
milaavanhaaree-aa.

ha-o bal jaavaa din raat gur
daikhanhaaree-aa. ||8||

Salok Mehla-3

This *salok*, by the third Guru Amar Das Ji, is similar to the one entered by fifth Guru Arjan Dev Ji at the end of Guru Granth Sahib Ji. Both are referred as *Mundaavani* (or a riddle). The difference is that in the present *shabad*, the emphasis is on the question or the riddle, but in the one at the end, the emphasis is more on the solution or the answer.

In the present *salok*, Guru Ji says: “In the slaver (of the heart) are placed three things (truth, contentment, and reflection) which form the essence of the nectar-like food of God’s Name, eating which our mind is satiated and we find the gate to salvation. O’ saints, this food is very difficult to find and can only be obtained by reflecting on the Guru’s (word). But we should never remove this riddle (forsake this food) from our within, and we should always keep it enshrined in our heart. The true Guru has put this riddle (before us), but the Guru’s followers have found out (its solution, and understood its importance). But O’ Nanak, only whom God Himself would make it understand, (that person) would understand (and solve this riddle), and by putting in the effort advised by the Guru, would obtain to God.” (1)

Mehla-3

Now Guru Ji tells us why some people are united with God, while others remain separated from Him. He says: “(O’ my friends), whom (God) has pre-ordained to unite (with Him), by attuning their mind to the (word of the) true Guru, He unites them (with Him). But whom He Himself has separated from Him, they get separated

by straying into the love of the other (worldly things, instead of God). O' Nanak, without destiny we cannot obtain anything and we have to live in accordance with our pre-ordained destiny (which is based on our past deeds)." (2)

Paurri

Guru Ji concludes the *Paurri* by telling us how in this life, people do the necessary deeds to be united with God. He says: "Sitting together like close girlfriends, the singers (devotees of God) sing His praises. (They love Him so much that they) go as a sacrifice to God (and advise others also to) sing praises of God's Name day and night. I (Nanak) am a sacrifice to those who have listened to and believed in God's Name. O' God, unite me with such Guru's followers, who unite me (with You. I wish that) I may sacrifice myself day and night to those who have seen the Guru." (8)

The message of this *Paurri* is that right in our own heart is the nectar of God's Name, which can unite us with God. To find that nectar, the best way is to join together with other Guru following friends and sing praises of God, so that if such be our destiny God may unite us also with Him.

ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlāa 3.

ਪੰਨਾ ੬੪੬

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ਵਿਨੁ ਨਾਵੈ ਸਭਿ ਭਰਮਦੇ ਨਿਤ ਜਗਿ ਤੋਟਾ ਸੈਸਾਰਿ ॥

vin naavai sabh bharamday nit jag totaa saisaar.

ਮਨਮੁਖਿ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਅੰਧੁ ਗੁਬਾਰੁ ॥

manmukh karam kamaavnay ha-umai anDh gubaar.

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਾ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ ॥੧॥

gurmukh amrit peevnaa naanak sabad veechaar. ||1||

ਮਃ ੩ ॥

mehlāa 3.

ਸਹਜੇ ਜਾਗੈ ਸਹਜੇ ਸੋਵੈ ॥

sehjay jaagai sehjay sovai.

ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਉਸਤਤਿ ਹੋਵੈ ॥

gurmukh an-din ustāt hovai.

ਮਨਮੁਖ ਭਰਮੈ ਸਹਸਾ ਹੋਵੈ ॥

manmukh bharmai sahsaa hovai.

ਅੰਤਰਿ ਚਿੰਤਾ ਨੀਦ ਨ ਸੋਵੈ ॥

antar chintaa need na sovai.

ਗਿਆਨੀ ਜਾਗਹਿ ਸਵਹਿ ਸੁਭਾਇ ॥

gi-aanee jaageh saveh subhaa-ay.

ਨਾਨਕ ਨਾਮਿ ਰਤਿਆ ਬਲਿ ਜਾਉ ॥੨॥

naanak naam ratī-aa bal jaa-o. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਜੋ ਹਰਿ ਰਤਿਆ ॥

say har naam Dhi-aavahi jo har ratī-aa.

ਹਰਿ ਇਕੁ ਧਿਆਵਹਿ ਇਕੁ ਇਕੋ ਹਰਿ ਸਤਿਆ ॥
 ਹਰਿ ਇਕੋ ਵਰਤੈ ਇਕੁ ਇਕੋ ਉਤਪਤਿਆ ॥
 ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਤਿਨ ਡਰੁ ਸਟਿ ਘਤਿਆ ॥

ਗੁਰਮਤੀ ਦੇਵੈ ਆਪਿ ਗੁਰਮੁਖਿ ਹਰਿ ਜਪਿਆ ॥੯॥

har ik Dhi-aavahi ik iko har satī-aa.
 har iko varṭai ik iko utpaṭī-aa.
 jo har naam Dhi-aavahi tin dar sat
ghaṭī-aa.
 gurmatēe dayvai aap gurmukh har
 japi-aa. ||9||

Salok Mehla-3

In the previous *Paurri*, Guru Ji told us that right in our own heart, is the nectar of God's Name, which can unite us with God. To find that nectar the best way is to join together with other Guru-following friends and sing praises of God, so that if such be our destiny, God may unite us also with Him. But in this *shabad*, Guru Ji tells us how without benefiting from this inexhaustible treasure of God's Name, which is present within our own heart, the world is suffering a great spiritual loss and keeps indulging in other self-conceited deeds, which bring lot of pain and sorrow to it. He also notes that there are only a few Guru's followers who drink this life-rejuvenating nectar of God's Name and live in peace.

Guru Ji says: "Without meditating on God's Name all people are wandering around aimlessly, and in this way every day they are suffering a (spiritual) loss in this world. The self-conceited persons keep doing deeds in darkness of ignorance of their ego. But the Guru's followers drink the immortalizing nectar, by reflecting on the (Guru's) word." (1)

Mehla-3

Now comparing the states of mind of the Guru's followers and the self-conceited persons, he says: "(O' my friends, a Guru's follower) wakes up in a state of poise, and also sleeps in poise (thus remains absorbed in God both while awake, and while asleep). Day and night a Guru's follower wishes to keep praising God. But the self-conceited person keeps wandering around (aimlessly, because) within that person is anxiety (and therefore) cannot sleep (in peace. The spiritually) wise keep awake and sleep in (God's) love. O', Nanak (I) am a sacrifice to those, who are imbued with the love of (God's) Name." (2)

Paurri

Finally, stating the characteristics of those who meditate on God's Name, Guru Ji says: "Only they meditate on God's Name, who are imbued with God's love. They meditate only on the one (God), who alone has (all the) power. (They believe that) there is only one (God, who) alone is eternal, (who) alone pervades (all), and (who) alone has created all the creation. (Therefore), they who meditate on God's Name have cast away (all) fear. (However, it is God who Himself) blesses one with the Guru's instruction, and through the Guru a person meditates on God's (Name)." (9)

The message of this *Paurri* is that if we want to get rid of all our fears and live in a state of peace, and poise, then instead of wandering in worldly ways day and night, we should keep meditating on God's Name, under the guidance of the Guru.

ਸਲੋਕ ਮਃ ੩ ॥

ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਜਿਤੁ ਕਿਛੁ ਸੋਝੀ
ਪਾਇ ॥
ਵਿਣੁ ਡਿਠਾ ਕਿਆ ਸਾਲਾਹੀਐ ਅੰਧਾ ਅੰਧੁ
ਕਮਾਇ ॥
ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੀਐ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ
॥੧॥

ਮਃ ੩ ॥

ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥
ਸਚਾ ਸਉਦਾ ਹਟੁ ਸਚੁ ਰਤਨੀ ਭਰੇ ਭੰਡਾਰਿ ॥
ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਪਾਈਅਨਿ ਜੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ ॥
ਸਚਾ ਸਉਦਾ ਲਾਭੁ ਸਦਾ ਖਟਿਆ ਨਾਮੁ ਅਪਾਰੁ ॥
ਵਿਖੁ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਗਟਿਆ ਕਰਮਿ ਪੀਆਵਣਹਾਰੁ
॥
ਨਾਨਕ ਸਚੁ ਸਲਾਹੀਐ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਜਿਨਾ ਅੰਦਰਿ ਕੂੜੁ ਵਰਤੈ ਸਚੁ ਨ ਭਾਵਈ ॥
ਜੇ ਕੇ ਬੋਲੈ ਸਚੁ ਕੂੜਾ ਜਲਿ ਜਾਵਈ ॥
ਕੂੜਿਆਰੀ ਰਜੈ ਕੂੜਿ ਜਿਉ ਵਿਸਟਾ ਕਾਗੁ
ਖਾਵਈ ॥
ਜਿਸੁ ਹਰਿ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੋ ਨਾਮੁ ਧਿਆਵਈ ॥
ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਰਾਧਿ ਕੂੜੁ ਪਾਪੁ ਲਹਿ
ਜਾਵਈ ॥੧੦॥

salok mehlāa 3.

anṭar gi-aan na aa-i-o Jit̃ kichh sojhee
paa-ay.
vin̄ dithaa ki-aa salaahē-ai anDhaa
anDh̄ kamaa-ay.
naanak sabad̄ pachhaane-ai naam
vasai man aa-ay. ||1||

mehlāa 3.

ikaa banee ik gur iko sabad̄ veechaar.
sachaa sa-udaa hat sach ratnee
bharay bhandaar.
gur kirpaa tay paa-ee-an jay dayvai
dayvanhaar.
sachaa sa-udaa laabh̄ sadaa khati-aa
naam apaar.
vikh̄ vich amrit̄ pargati-aa karam
pee-aavanhaar.
naanak sach salaahē-ai Dhan
savaaranhaar. ||2||

pa-orhee.

Jinaa andar koorh vartai sach na
bhaav-ee.
jay ko bolai sach koorhaa jal jaav-ee.
khoodhi-aaree rajai koorh̄ Ji-o vistaa
kaag khaav-ee.
Jis har ho-ay kirpaal so naam
Dhi-aava-ee.
har gurmukh̄ naam araaDh̄ koorh̄
paap leh jaav-ee. ||10||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that if want to get rid of all our fears and live in a state of peace and poise, then instead of wandering in worldly ways, day and

night, we should keep meditating on God's Name under the guidance of the Guru. In this *salok*, he tells us why except following the Guru's guidance all other self-conceited ways are unsuccessful in bringing us closer to God and bringing peace and poise in our life?

He says: "(O' my friends, if instead of the Guru's word, we keep following our self-conceited ways, then the divine) wisdom, which would have given us some true understanding, doesn't manifest itself. Moreover without seeing (God), how can we praise (Him)? Therefore the blind, (ignorant apostate) keeps falling into more and more darkness (of ignorance). O' Nanak, it is only when we recognize (and act on the Guru's) word, that (God's) Name comes to reside in our mind (and we start moving in right direction of union with God)." (1)

Mehla-3

In this *salok*, Guru Ji wants to caution us against being misled by fake Gurus' words (which they claim as *Gurbani*). He says: "(O' my friends), there is but one (true) word (or *Gurbani*), and there is only one true Guru (the *Guru Granth Sahib*), and you should reflect only on the one word (the *Gurbani* included in the *Guru Granth Sahib*. This *Gurbani* alone) is the true commodity, and this alone is (like) the true shop, which is filled to the brim with (invaluable gems) and diamonds (of God's devotion and blessings. However) these gems are obtained only through the kindness of the Guru, if (God) the Giver gives (the same to somebody). The one who has purchased this true commodity of the ever-profitable limitless Name (of God, for that person, even while still living) in the midst of (worldly) poison, the divine nectar (of God's) Name) becomes manifest. However, it is only by His grace, (that God) helps a person to drink it. O' Nanak, we should meditate on that eternal (God, and say) blessed is that Embellisher (of all)." (2)

Paurri

Guru Ji concludes the *Paurri*, by warning us about the company of false people. He says: "(O' my friends), they within whom pervades falsehood, truth is not pleasing to them. If somebody speaks truth, the false person is burnt (in anger), because the false (self-conceited) are satisfied only by falsehood, just as a crow eats (and gets satiated only by eating) filth. However on whom God becomes merciful, (that person) meditates on God's Name, and by meditating on God's Name under Guru's guidance, one's falsehood and sin is removed." (10)

The message of this *Paurri* is that we should realize that the false self-conceited persons do not like the truth. They like only falsehood. We should remain away from such persons, and meditate on God's Name, only through the Guru's word or *Gurbani* (as contained in *Guru Granth Sahib Ji*).

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸੇਖਾ ਚਉਚਕਿਆ ਚਉਵਾਇਆ ਏਹੁ ਮਨੁ ਇਕਤੁ
ਘਰਿ ਆਣਿ ॥

ਏਹੜ ਤੇਹੜ ਛਡਿ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਣੁ ॥

ਸਤਿਗੁਰ ਅਗੈ ਢਹਿ ਪਉ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਜਾਣੁ ॥

ਆਸਾ ਮਨਸਾ ਜਲਾਇ ਤੂ ਹੋਇ ਰਹੁ ਮਿਹਮਾਣੁ ॥

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਭੀ ਚਲਹਿ ਤਾ ਦਰਗਹ ਪਾਵਹਿ
ਮਾਣੁ ॥

ਨਾਨਕ ਜਿ ਨਾਮੁ ਨ ਚੇਤਨੀ ਤਿਨ ਧਿਗੁ ਪੈਨਣੁ ਧਿਗੁ
ਖਾਣੁ ॥੧॥

ਮਃ ੩ ॥

ਹਰਿ ਗੁਣ ਤੋਟਿ ਨ ਆਵਈ ਕੀਮਤਿ ਕਹਣੁ ਨ
ਜਾਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਰਵਹਿ ਗੁਣ ਮਹਿ ਰਹੈ
ਸਮਾਇ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਚੋਲੀ ਦੇਹ ਸਵਾਰੀ ਕਵਿ ਪੈਧੀ ਭਗਤਿ ਕਰਿ ॥

ਹਰਿ ਪਾਟੁ ਲਗਾ ਅਧਿਕਾਈ ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਤਿ
ਕਰਿ ॥

ਕੋਈ ਬੂਝੈ ਬੂਝਣਹਾਰਾ ਅੰਤਰਿ ਬਿਬੇਕੁ ਕਰਿ ॥

ਸੋ ਬੂਝੈ ਏਹੁ ਬਿਬੇਕੁ ਜਿਸੁ ਬੁਝਾਏ ਆਪਿ ਹਰਿ ॥

ਜਨੁ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ਗੁਰਮੁਖਿ ਹਰਿ ਸਤਿ ਹਰਿ
॥੧੧॥

salok mehlā 3.

saykhaa cha-uchaki-aa cha-uvaa-i-aa
ayhu man ikaṭ ghar aan.

ayharh tayharh chhad too gur kaa
sabad pachhaan.

satgur agai dheh pa-o sabh kichh
jaanai jaan.

aasaa mansaa jalaa-ay too ho-ay
rahu mihmaan.

satgur kai bhaanai bhee chaleh taa
dargeh paavahi maan.

naanak je naam na chaytnee tin Dhig
painan Dhig khaan. ||1||

mehlā 3.

har gun tot na aavee keemat kahan
na jaa-ay.

naanak gurmukh har gun raveh gun
meh rahai samaa-ay. ||2||

pa-orhee.

har cholee dayh savaaree kadh
paiDhee bhagat kar.

har paat lagaa aDhikaa-ee baho baho
biDh bhaat kar.

ko-ee boojhai boojhanhaaraa antar
bibayk kar.

so boojhai ayhu bibayk Jis bujhaa-ay
aap har.

jan naanak kahai vichaaraa gurmukh
har sat har. ||11||

Salok Mehla-3

As per *Bhai Harbans Singh Ji*, this *salok* refers to a historical episode, described in *Gur Partap Suraj* by Bh. Santokh Singh Ji. According to this story, the third Guru Amar Das Ji chastised a *Sheikh* (leader of a Muslim clan) living in *Goendwaal*, whose sons and disciples used to bully sikhs out of jealousy and damage their water carrying vessels, when they used to go to the river bank to fetch water for the Guru's kitchen. Ultimately, this *Sheikh* was brought before Guru Ji, and when asked to explain, the *Sheikh* started talking in a roundabout manner to evade the real issue.

So addressing the *Sheikh* directly, Guru Ji said: “O’ wandering and wobbling, roundabout *Sheikh*, bring your mind to the one substantive issue, (whether or not your sons and supporters have engaged in bullying the sikhs, and tried to damage their water carrying vessels)? Forsake all these lame and crooked excuses; understand the word (the question) the Guru (is asking you. Don’t try to hide any thing, because he) knows everything. (Therefore, you better) fall at the feet of the true Guru (and ask for his forgiveness. In his mercy, he is advising you to) burn away all your (worldly) hopes and desires, and live in it like a guest (instead of picking fights with your neighbors. In this way), if you would also walk in the will of the true Guru, you would obtain honor in God’s court. Finally, Nanak says, (O’ *Sheikh*, meditate on God’s Name, because) they who do not meditate on the Name, cursed is their food and cursed is their wear.” (1)

Mehla-3

Now Guru Ji tells us how useful is singing of God’s praise. He says: “By singing praises of God one never suffers a loss, and its worth cannot be described. Therefore, O’ Nanak, a Guru’s follower sings praises of God, and remains absorbed (in reflecting on) the merits of God.” (2)

Paurri

Guru Ji concludes the *Paurri* by artistically and poetically describing the beauty of this human body in spiritual terms. He says: “(O’ my friends), this body of ours is like a shirt (for our soul), which God has made and embellished with the embroidery of devotion. This blouse of ours is bedecked with many kinds of silk, but only a rare divinely knowledgeable person understands this fact by reflecting on it in his or her mind. Only whom God Himself makes to understand, can understand this divine mystery. Slave Nanak utters this thought, that it is only through the Guru that the eternal God can be meditated upon.” (11)

The message of this *Paurri* is that instead of making false excuses, we should listen and reflect on the Guru’s word (*Gurbani* as included in *Guru Granth Sahib Ji*). Deeming ourselves to be a guest in this world, we should try to live in peace, humility, and harmony with our neighbors. Further, we should realize that God has blessed us with this human body, which is like a beautiful silken dress for our soul. We should further beautify it by doing the embroidery work of God’s devotion on it. In this way, by acting on the advice of the Guru, we would obtain honor in God’s court.

ਪੰਨਾ ੬੪੭

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ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlāa 3.

ਪਰਥਾਇ ਸਾਖੀ ਮਹਾ ਪੁਰਖ ਬੋਲਦੇ ਸਾਝੀ ਸਗਲ
ਜਹਾਨੈ ॥

parthaa-ay saakhee mahaa purakh
bolday saajhee sagal jahaanai.

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਭਉ ਕਰੇ ਆਪਣਾ ਆਪੁ ਪਛਾਣੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਤਾ ਮਨ ਹੀ ਤੇ ਮਨੁ
ਮਾਨੈ ॥
ਜਿਨ ਕਉ ਮਨ ਕੀ ਪਰਤੀਤਿ ਨਾਹੀ ਨਾਨਕ ਸੇ
ਕਿਆ ਕਬਹਿ ਗਿਆਨੈ ॥੧॥

ਮ: ੩ ॥

ਗੁਰਮੁਖਿ ਚਿਤੁ ਨ ਲਾਇਓ ਅੰਤਿ ਦੁਖੁ ਪਹੁਤਾ
ਆਇ ॥
ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਅੰਧਿਆਂ ਸੁਧਿ ਨ ਕਾਈ
ਪਾਇ ॥
ਪੰਡਿਤ ਤਿਨ ਕੀ ਬਰਕਤੀ ਸਭੁ ਜਗਤੁ ਖਾਇ ਜੋ
ਰਤੇ ਹਰਿ ਨਾਇ ॥
ਜਿਨ ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹਿਆ ਹਰਿ ਸਿਉ ਰਹੇ
ਸਮਾਇ ॥
ਪੰਡਿਤ ਦੂਜੈ ਭਾਇ ਬਰਕਤਿ ਨ ਹੋਵਈ ਨਾ ਧਨੁ
ਪਲੈ ਪਾਇ ॥
ਪਤਿ ਥਕੇ ਸੰਤੋਖੁ ਨ ਆਇਓ ਅਨਦਿਨੁ ਜਲਤ
ਵਿਹਾਇ ॥
ਕੂਕ ਪ੍ਰਕਾਰ ਨ ਚੁਕਈ ਨਾ ਸੰਸਾ ਵਿਚਹੁ ਜਾਇ ॥
ਨਾਨਕ ਨਾਮ ਵਿਹੁਣਿਆ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ
॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਸਜਣ ਮੇਲਿ ਪਿਆਰੇ ਮਿਲਿ ਪੰਥੁ ਦਸਾਈ ॥
ਜੋ ਹਰਿ ਦਸੇ ਮਿਤੁ ਤਿਸੁ ਹਉ ਬਲਿ ਜਾਈ ॥
ਗੁਣ ਸਾਝੀ ਤਿਨ ਸਿਉ ਕਰੀ ਹਰਿ ਨਾਮੁ
ਧਿਆਈ ॥
ਹਰਿ ਸੇਵੀ ਪਿਆਰਾ ਨਿਤ ਸੇਵਿ ਹਰਿ ਸੁਖੁ
ਪਾਈ ॥
ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਤਿਸੁ ਜਿਨਿ ਸੋਝੀ ਪਾਈ
॥੧੨॥

gurmukh ho-ay so bha-o karay aapṇaa
aap pachhḥaanai.
gur parsaadee jeevaṭ marai taa man
hee tay man maanai.
Jin ka-o man kee parteet naahee
naanak say ki-aa katheh gi-aanai. ||1||

mehlā 3.

gurmukh chit na laa-i-o ant dukh
pahuṭaa aa-ay.
andṛahu baahrhu andhi-aa^N suDh na
kaa-ee paa-ay.
Pundit tin kee barkatee sabh jagat
khāa-ay jo raṭay har naa-ay.
Jin gur kai sabaḍ sahaali-aa har si-o
rahay samaa-ay.
Pundit doojai bhāa-ay barkat na
hova-ee naa Dhan palai paa-ay.
parh thakay santokh na aa-i-o an-din
jalaṭ vihaa-ay.
kook pookaar na chuk-ee naa sansaa
vichahu jaa-ay.
naanak naam vihoon-aa muhi kaalai
uth jaa-ay. ||2||

pa-orhee.

har sajan mayl pi-aaray mil panth
dasaa-ee.
jo har dasay mit tis ha-o bal jaa-ee.
gun saajhee tin si-o karee har naam
Dhi-aa-ee.
har sayvee pi-aaraa nit sayv har sukh
paa-ee.
balihaaree satgur tis Jin sojhee paa-ee.
||12||

Salok Mehla-3

Many persons, even when listening to the Guru's word (the *Gurbani*) or to the advice of divinely wise people, some times think that the advice does not apply to them; it

applies to others, or to different times and context. In this *shabad* Guru Ji removes that misconception, and tells us that in whatever context and with whatever other people the Guru might be conversing and giving his advice, that advice is applicable to the entire world. For example there is a line in *Guru Granth Sahib* saying “*Sabat, Soorat, Dastar Sira*” (meaning that one should have the complete form given by God and should have a turban on his head), and there is another line “*Sabat, Soorat, Rabb di, Bhanney Be-emaan*” which means that one, who spoils the complete form given by God is a dishonest person. Those Sikhs who do not want to keep long hair or wear a turban, rationalize that here Guru Ji was talking only to some *Muslims*, so it is applicable only to Muslims and not to them. But they don’t realize that even though in this context Guru Ji is talking to Muslims, but still the advice is applicable to all, because he did not say that only a Muslim should keep his form whole (as given by God). In this *shabad*, Guru Ji clarifies that whatever the great wise men say is applicable to all. In so many other instances, when he talks to *pundits*, or Muslim priests, and says that one should always speak truth, do honest deeds, it does not mean only *pundits* or Muslims need to do that, and it is OK for Sikhs to tell lies and cheat. Finally, if Sikhs do not care to act on the advice of Guru Granth Sahib, in whom they believe, then who else will? This clarifies that even though a great person may be referring to a story relating to particular persons, the moral contained therein is good for all.

Guru Ji says: “The great men may be speaking about certain true story (or truth) referring to a particular happening, but the (moral or advice in that story) is applicable to the entire world. Therefore, the one who becomes a Guru’s follower enshrines fear and love (for the Guru’s advice) understands oneself, (and examines the self to find out whether or not he or she is acting on that particular advice of the Guru). By Guru’s grace, (such a person so completely erases self-conceit, as if that person has) died while still alive, and his or her mind is convinced by the mind itself (and is contented). But O’ Nanak, they whose mind has not achieved contentment cannot give any useful discourse on (divine) wisdom.” (1)

Mehla-3

Now Guru Ji addresses those *Pundits* (who consider themselves great scholars), and says to them: “(O’, *Pundit*), through the Guru, they who have not attuned their mind (to God) are overtaken by grief in the end. Being blindly (ignorant) both from within and without, they do not understand anything. But O’ *Pundit*, they who are imbued with the love of God’s Name, the entire world partakes (of the spiritual food) because of them. Through the Guru’s words, they who have praised God remain merged in God. O’ *Pundit*, by being imbued with the love of the other (worldly riches and power), neither the contentment of mind happens, nor one obtains the wealth (of God’s Name). They are exhausted reading (holy books), but still have not obtained contentment (of mind), day and night their (life) burns (in the agony of worldly desires). Their wailing and crying never ends, nor the dread within (their mind) goes away. (In short) O’ Nanak, without (meditating on) God’s Name, such people depart from the world in utter disgrace.” (2)

Paurri

After clarifying that the Guru's advice is applicable universally, and after stating that simple reading of religious books (without understanding and without developing true love for God) doesn't get a person any nearer to God, or gives any kind of contentment, Guru Ji shows us by his personal example what should we do.

Addressing God, Guru Ji says: "O' my beloved (God), unite me with (such Guru-following) friends, from whom I may enquire the true path (leading to Your door). I am ready to sacrifice myself (and do anything) for that friend who tells me (the way to meet) God. (Upon meeting such friends or guides), I would share their merits (by following their good example) and would meditate on God's Name day and night. I would serve (and worship my) beloved (God), and would obtain peace by serving Him. I am a sacrifice to the true Guru, who has given me this (right) understanding." (12)

The message of this *Paurri* is that we should not try to play clever with the Guru, and say to ourselves or others that this or that advice of the Guru does not apply to us, or try to simply read religious books for the sake of ceremonies without really grasping their meaning and acting on the advice therein. Instead, we should pray to God to unite us with the Guru, (the real spirit and essence of the word or *Gurbani*, as included in Guru Granth Sahib Ji), and following this advice, we should meditate on God's Name with true love and devotion. One day, God would show His grace on us also and would bless us with His union.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਪੰਡਿਤ ਮੈਲੁ ਨ ਚੁਕਈ ਜੇ ਵੇਦ ਪੜੈ ਜੁਗ ਚਾਰਿ ॥

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਮੂਲੁ ਹੈ ਵਿਚਿ ਹਉਮੈ ਨਾਮੁ ਵਿਸਾਰਿ ॥

ਪੰਡਿਤ ਭੂਲੇ ਦੂਜੈ ਲਾਗੇ ਮਾਇਆ ਕੈ ਵਾਪਾਰਿ ॥

ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਭੁਖ ਹੈ ਮੂਰਖ ਭੁਖਿਆ ਮੁਏ ਗਵਾਰ ॥

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥

ਅੰਦਰਹੁ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਈ ਸਚੈ ਨਾਇ ਪਿਆਰਿ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਹਜੇ ਰਜੇ ਜਿਨਾ ਹਰਿ ਰਖਿਆ ਉਚਿ ਧਾਰਿ ॥੧॥

ਮਃ ੩ ॥

ਮਨਮੁਖ ਹਰਿ ਨਾਮੁ ਨ ਸੇਵਿਆ ਦੁਖੁ ਲਗਾ ਬਹੁਤਾ ਆਇ ॥

salok mehlāa 3.

Pundit mail na chuk-ee jay vayḍ parhai jug chaar.

tarai guṇ maa-i-aa mool hai vich ha-umai naam visaar.

Pundit bḥoolay doojai laagay maa-i-aa kai vaapaar.

antar tarisnaa bḥukḥ hai moorakh bḥukḥi-aa mu-ay gavaar.

satgur sayvi-ai sukh paa-i-aa sachai sabad veechaar.

andrahau tarisnaa bḥukḥ ga-ee sachai naa-ay pi-aar.

naanak naam ratay sehjay rajay Jinaa har rakhi-aa ur Dhaar. ||1||

mehlāa 3.

manmukḥ har naam na sayvi-aa dukḥ lagaa bahuṭaa aa-ay.

ਅੰਤਰਿ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਹੈ ਸੁਧਿ ਨ ਕਾਈ ਪਾਇ ॥

ਮਨਹਠਿ ਸਹਜਿ ਨ ਬੀਜਿਓ ਭੁਖਾ ਕਿ ਅਗੈ ਖਾਇ ॥

ਨਾਮੁ ਨਿਧਾਨੁ ਵਿਸਾਰਿਆ ਦੂਜੈ ਲਗਾ ਜਾਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਹਿ ਵਡਿਆਈਆ ਜੇ ਆਪੇ ਮੇਲਿ
ਮਿਲਾਇ ॥੨॥

anṭar agi-aan anDhayr hai suDh na
kaa-ee paa-ay.

manhath sahj na beeJi-o bhukhaa ke
agai khaa-ay.

naam niDhaan visaari-aa doojai lagaa
jaa-ay.

naanak gurmukh mileh vadi-aa-ee-aa
jay aapay mayl milaa-ay. ||2||

ਪਉੜੀ ॥

ਹਰਿ ਰਸਨਾ ਹਰਿ ਜਸੁ ਗਾਵੈ ਖਰੀ ਸੁਹਾਵਣੀ ॥

ਜੋ ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਬੋਲੈ ਸਾ ਹਰਿ ਭਾਵਣੀ ॥

ਜੋ ਗੁਰਮੁਖਿ ਚਖੈ ਸਾਦੁ ਸਾ ਤ੍ਰਿਪਤਾਵਣੀ ॥

ਗੁਣ ਗਾਵੈ ਪਿਆਰੇ ਨਿਤ ਗੁਣ ਗਾਇ ਗੁਣੀ ਸਮਝਾਵਣੀ
॥

ਜਿਸੁ ਹੋਵੈ ਆਪਿ ਦਇਆਲੁ ਸਾ ਸਤਿਗੁਰੁ ਗੁਰੁ
ਗੁਲਾਵਣੀ ॥੧੩॥

pa-orhee.

har rasnaa har jas gaavai kharee
suhaavane.

jo man tan mukh har bolai saa har
bhaavnee.

jo gurmukh chakhai saad saa
tariptaavnee.

gun gaavai pi-aaray nit gun gaa-ay
gunee samjhaavane.

Jis hovai aap da-i-aal saa satguroo
guroo bulaavane. ||13||

Salok Mehla-3

In the second *salok* of the previous *Paurri*, while addressing those *Pundits* (who consider themselves great scholars of religion), Guru Ji said to them: “(O’ *Pundit*), they who have not attuned their mind (to God) through the Guru are overtaken by grief in the end.” He also told them, that many people are exhausted reading (holy books), but still don’t obtain contentment of mind, so day and night their life passes in burning in the agony of worldly desires. In this *salok*, Guru Ji again stresses on this point.

He says: “(O’ my friends), even if a *Pundit* keeps reading *Vedas* (and all other such religious books) for all the four ages, still the filth (of evil desires in his mind) doesn’t get removed. Because the root cause of (this filth) is the three pronged *Maya* (the desire for worldly riches and power), and in his self-conceit he forsakes God’s Name. Yes, forgetting (God), these *Pundits* are attached to the love of *Maya* (the worldly riches and power), and are engaged in the business of earning (more and more) worldly wealth. Within them is hunger and fire of desire, and these foolish (*Pundits*) die, consumed by the hunger (for worldly wealth). But they who have reflected on the true word of the Guru and have served (followed the path shown by the) true Guru have obtained peace. Because of being imbued with the love of true (God’s) Name, hunger and (fire of) desire has gone from within them. O’ Nanak, they who are imbued with God’s Name, and who have enshrined God in their mind, have imperceptibly become contented.” (1)

Mehla-3

Now Guru Ji comments on the fate of those egoistic persons who do not follow the advice of the Guru, keep wasting their life in useless worldly pursuits, and do not meditate on God's Name. He says: "A self-conceited person has not meditated on God's Name, due to which great agony and pain afflicts him. Within (the egoistic person) is the darkness of ignorance, due to which such a person cannot obtain true understanding (of the problem). Due to the obstinacy of the mind, (such a person has been doing all kinds of ritualistic worships), in a state of poise hasn't sown (the seed of God's Name, and without this spiritual food, what would this hungry (soul) eat in the next world? Such a person has forsaken the (true) treasure of God's Name, and instead has become attached to the love of other (worldly riches and power). But O' Nanak, when through the Guru, God Himself unites with Him, one obtains glories (of God's Name)." (2)

Paurri

In the above two *shabads*, Guru Ji commented on the futility of reading religious books and giving lectures, without enshrining the essence of divine wisdom in one's own mind. In this *Paurri*, he tells us about the right use of the tongue.

He says: "That tongue is very beautiful and pleasing which sings God's praise with love and relish. (That tongue), which with full concentration of body and mind utters God's Name, is pleasing to God. (That tongue), which through the Guru tastes the relish (of God's Name), becomes contented (and doesn't long for other worldly relishes). Day and night, it sings praises of its beloved (God), and by singing these praises, it helps others to understand the merits (of God. But only the tongue) on which (God) becomes gracious, keeps uttering Guru's Name again and again." (13)

The message of this *Paurri* is that simple reading of religious books does not and would not satisfy our hunger and quench our thirst for God, and we would have nothing to depend upon when we go to the next world. For this reason the best use of the tongue, or the mouth is to sing praises of God with full devotion and concentration of body and the mind, only then we would become pleasing to God.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ
ਦੇਇ ॥

ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਊਭੀ ਸੇਵ ਕਰੇਇ ॥

salok mehlā 3.

hasṭee sir Ji-o ankas hai ahran Ji-o sir
day-ay.

man tan aagai raakh kai oobhee sayv
karay-i.

ਪੰਨਾ ੬੪੮

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ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ
ਕਾ ਲੇਇ ॥

i-o gurmukh aap nivaaree-ai sabh
raaj sarisat kaa lay-ay.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੧॥

ਮਃ ੩ ॥

ਜਿਨ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਆਏ ਤੇ ਪਰਵਾਨੁ ॥
ਨਾਨਕ ਕੁਲ ਉਧਾਰਹਿ ਆਪਣਾ ਦਰਗਹ ਪਾਵਹਿ ਮਾਣੁ ॥੨॥

ਪਉੜੀ ॥

ਗੁਰਮੁਖਿ ਸਖੀਆ ਸਿਖ ਗੁਰੂ ਮੇਲਾਈਆ ॥

ਇਕਿ ਸੇਵਕ ਗੁਰ ਪਾਸਿ ਇਕਿ ਗੁਰਿ ਕਾਰੈ ਲਾਈਆ ॥

ਜਿਨਾ ਗੁਰੁ ਪਿਆਰਾ ਮਨਿ ਚਿਤਿ ਤਿਨਾ ਭਾਉ ਗੁਰੁ ਦੇਵਾਈਆ ॥

ਗੁਰ ਸਿਖਾ ਇਕੋ ਪਿਆਰੁ ਗੁਰ ਮਿਤਾ ਪੁਤਾ ਭਾਈਆ ॥

ਗੁਰੁ ਸਤਿਗੁਰੁ ਬੋਲਹੁ ਸਭਿ ਗੁਰੁ ਆਖਿ ਗੁਰੁ ਜੀਵਾਈਆ ॥੧੪॥

naanak gurmukh bujhee-ai jaa aapay nadar karay-i. ||1||

mehlaa 3.

Jin gurmukh naam Dhi-aa-i-aa aa-ay tay parvaan.

naanak kul uDhaareh aapnaa dargeh paavahi maan. ||2||

pa-orhee.

gurmukh sakhee-aa sikh guroo maylaa-ee-aa.

ik sayvak gur paas ik gur kaarai laa-ee-aa.

Jinaa gur pi-aaraa man chit tinaa bhaa-o guroo dayvaa-ee-aa.

gur sikhaa iko pi-aar gur mitaa putaa bhaa-ee-aa.

gur satgur bolhu sabh gur aakh guroo jeevaa-ee-aa. ||14||

Salok Mehla-3

In previous *Paurri* (12), Guru Ji advised us that we should not try to play clever with the Guru and say to others or ourselves that this advice of the Guru does not apply to us. Instead, we should pray to God to unite us with the Guru, and acting on his advice, we should meditate on God's Name with true love and devotion. In this *shabad*, Guru Ji illustrates with a beautiful example, how without any questioning or our clever reasoning, we should simply submit to the Guru's advice and faithfully turn the direction of our life in which the Guru advises us to turn.

He says: "(O' my friends), just as there is a goad (a sharp-pointed piece of iron) on the head of an elephant, (which the elephant driver pokes in its neck to indicate to it which way to turn), or just as anvil submits itself to (the strikes of the hammer), similarly a Guru's follower should surrender his/her body and mind to the Guru, and be always ready to keep serving (following Guru's advice and orders, unmindful of the reason or the difficulty involved in following these commands). In this way, when the Guru's follower completely sheds his or her ego or self-conceit, (he or she feels so much satiated as if) he or she has obtained the kingdom of the entire universe. However, O' Nanak, only when (God) Himself casts His glance of grace that we obtain such understanding by following Guru's advice." (1)

Mehla-3

Now Guru Ji tells us what are the benefits or the blessings obtained by such Guru's followers who have totally surrendered to the will or advice of their Guru. He says: "(O' my friends), approved is the advent of those Guru's followers (who have totally surrendered themselves to the Guru, and then as per his instruction) have meditated on God's Name. O' Nanak, they save their lineage, and obtain honor in God's court." (2)

Paurri

Next Guru Ji tells us how the Guru treats his disciples and what kind of things the Guru's followers do when they join together on their own. Comparing the Guru's followers and disciples of the Guru to intimate female friends, he says: "(O' my friends), the Guru has united and brought together the Guru following friends. Some remain near the Guru and serve him, some the Guru yokes to different tasks. They in whose heart and mind abides the beloved Guru, the Guru bestows his love on them. The Guru has the same love for his friends, sons, daughters, sisters, and brothers. (Therefore, O' Guru's followers), all of you should repeatedly utter true Guru's Name, because when we utter the word "Guru", he blesses us with (spiritual) life." (14)

The message of this Paurri is that we should surrender our body, mind, and soul altogether to the will and command of the Guru. Then our self-conceit would go away, and we would feel so happy and contented, as if we are ruling over the entire earth. We should also note that the Guru loves all his followers like his sons, daughter, friends, sisters, and brothers. Therefore, we should praise and utter our Guru's Name again and again.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਨੀ ਅਗਿਆਨੀ ਅੰਧੁਲੇ ਅਵਰੇ
ਕਰਮ ਕਮਾਹਿ ॥
ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਫਿਰਿ ਵਿਸਟਾ ਮਾਹਿ
ਪਚਾਹਿ ॥੧॥

ਮਃ ੩ ॥

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ ਸੇ ਜਨ ਸਚੇ
ਪਰਵਾਣੁ ॥
ਹਰਿ ਕੈ ਨਾਇ ਸਮਾਇ ਰਹੇ ਚੂਕਾ ਆਵਣੁ ਜਾਣੁ
॥੨॥

ਪਉੜੀ ॥

ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਸੰਚੀਐ ਅੰਤੋ ਦੁਖਦਾਈ ॥

salok mehlāa 3.

naanak naam na chaytnee agi-aanee
anDhulay avray karam kamaahi.
jam dar baDhay maaree-ah fir vistaa
maahi pachaahi. ||1||

mehlāa 3.

naanak satgur sayveh aapnaa say jan
sachay parvaan.
har kai naa-ay samaa-ay rahay chookaa
aavan jaan. ||2||

pa-orhee.

Dhan sampai maa-i-aa sanchee-ai antay
dukh-daa-ee.

ਘਰ ਮੰਦਰ ਮਹਲ ਸਵਾਰੀਅਹਿ ਕਿਛੁ ਸਾਥਿ ਨ
ਜਾਈ ॥

ਹਰ ਰੰਗੀ ਤੁਰੇ ਨਿਤ ਪਾਲੀਅਹਿ ਕਿਤੈ ਕਾਮਿ ਨ
ਆਈ ॥

ਜਨ ਲਾਵਹੁ ਚਿਤੁ ਹਰਿ ਨਾਮ ਸਿਉ ਅੰਤਿ ਹੋਇ
ਸਖਾਈ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਸੁਖੁ
ਪਾਈ ॥੧੫॥

ghar mandar mahal savaaree-ah kichh
saath na jaa-ee.

har rangee turay nit paalee-ah kitai
kaam na aa-ee.

jan laavhu chit har naam si-o ant ho-ay
sakhaa-ee.

jan naanak naam Dhi-aa-i-aa gurmukh
sukh paa-ee. ||15||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that we should surrender our body, mind, and soul altogether to the will and command of the Guru. Then our self-conceit would go away, and we would feel so happy and contented as if we are ruling over the entire earth. In this *salok*, he tells us what happens if ignoring the advice of the Guru we don't meditate on God's Name.

He says: "O' Nanak, the ignorant unwise who do not meditate on (God's) Name and keep doing other (useless) deeds, (in the end) they are tied and beaten at the door of the demon of death and get consumed in the filth (of evils)." (1)

Mehla-3

Now describing the blessings enjoyed by those devotees who serve and follow the advice of their Guru, he says: "O' Nanak, they who serve (and follow) their true Guru are (adjudged) true and approved (in God's court). They remain absorbed in God's Name, and their coming and going (in and out of this world) is ended." (2)

Paurri

Finally comparing the end results of amassing worldly wealth and the wealth of God's Name, Guru Ji says: "(O' my friends), we amass wealth of worldly riches, but ultimately it proves painful. We build and embellish our houses and palaces (with all kinds of decorations, but in the end) none of these goes with us. Similarly, when we try to raise different breeds of horses (or collect different vehicles), these serve no purpose (in the end). Therefore, O' humans, attune your mind to God's Name, which would become your helper in the end. Servant Nanak (says that) through the Guru, the person who has meditated on (God's) Name, has obtained peace." (15)

The message of this *Paurri* is that amassing of worldly riches and possessions wouldn't help us in the end, and may even prove painful. But if under the guidance of the Guru, we attune our mind to meditating on God's Name, it would be our companion in the end and would bring us peace in this and the next world.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਬਿਨੁ ਕਰਮੈ ਨਾਉ ਨ ਪਾਈਐ ਪੂਰੈ ਕਰਮਿ ਪਾਇਆ
ਜਾਇ ॥

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰਮਤਿ ਮੇਲਿ
ਮਿਲਾਇ ॥੧॥

ਮਃ ੧ ॥

ਇਕ ਦਝਹਿ ਇਕ ਦਬੀਅਹਿ ਇਕਨਾ ਕੁਤੇ ਖਾਹਿ ॥

ਇਕਿ ਪਾਣੀ ਵਿਚਿ ਉਸਟੀਅਹਿ ਇਕਿ ਭੀ ਫਿਰਿ
ਹਸਣਿ ਪਾਹਿ ॥

ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਹਿ ॥੨॥

ਪਉੜੀ ॥

ਤਿਨ ਕਾ ਖਾਧਾ ਪੈਧਾ ਮਾਇਆ ਸਭੁ ਪਵਿਤੁ ਹੈ ਜੋ
ਨਾਮਿ ਹਰਿ ਰਾਤੇ ॥

ਤਿਨ ਕੇ ਘਰ ਮੰਦਰ ਮਹਲ ਸਰਾਈ ਸਭਿ ਪਵਿਤੁ
ਹਰਿ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸੇਵਕ ਸਿਖ ਅਭਿਆਗਤ ਜਾਇ
ਵਰਸਾਤੇ ॥

ਤਿਨ ਕੇ ਤੁਰੇ ਜਨਿ ਖੁਰਗੀਰ ਸਭਿ ਪਵਿਤੁ ਹਰਿ
ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਿਖ ਸਾਧ ਸੰਤ ਚੜਿ ਜਾਤੇ ॥

ਤਿਨ ਕੇ ਕਰਮ ਧਰਮ ਕਾਰਜ ਸਭਿ ਪਵਿਤੁ ਹਰਿ ਜੋ
ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਸਾਤੇ ॥

ਜਿਨ ਕੈ ਪੋਤੇ ਪੁੰਨੁ ਹੈ ਸੇ ਗੁਰਮੁਖਿ ਸਿਖ ਗੁਰੂ ਪਹਿ
ਜਾਤੇ ॥੧੬॥

salok mehlāa 3.

bin karmāi naa-o na paa-ee-ai poorai
karam paa-i-aa jaa-ay.

naanak naḁar karay jay aapṇee ṭaa
gurmat̃ mayl milaa-ay. ||1||

mehlāa 1.

ik ḁajheh ik ḁabee-ah iknaa kuṭay
khaahi.

ik paanee vich ustee-ah ik bhee fir
hasan paahi.

naanak ayv na jaap-ee kithai jaa-ay
samaahi. ||2||

pa-orhee.

tin kaa khaaDhaa paiDhaa maa-i-aa
sabh pavit̃ hai jo naam har raat̃ay.

tin kay ghar mandar mahal saraa-ee
sabh pavit̃ heh Jinee gurmukh sayvak
sikh abhi-aagat̃ jaa-ay varsaat̃ay.

tin kay turay jeen khurgeer sabh
pavit̃ heh Jinee gurmukh sikh saaDh
sant̃ charh jaat̃ay.

tin kay karam Dharam kaaraj sabh
pavit̃ heh jo boleh har har raam naam
har saat̃ay.

jin kai pot̃ai punn hai say gurmukh
sikh guroo peh jaat̃ay. ||16||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that amassing of worldly riches and possessions wouldn't help us in the end, and may even prove painful. But if under the guidance of the Guru, we attune our mind to meditating on God's Name, it would be our companion in the end and would bring peace in this and the next world. In this *salok*, Guru Ji tells us who are those who obtain the wealth of God's Name and how do they obtain it.

He says: “(O’ my friends), without the grace (of God, His) Name cannot be obtained. It is obtained only through His kindness. O’ Nanak, if (God casts His glance of grace

on someone), then by attuning him or her to the Guru's instruction, He unites that person with Him." (1)

Mehla-3

Now Guru Ji wants to bring to our attention the point that irrespective of the manner in which the dead body is disposed, no one knows where the soul goes after death.

He says: "(O' my friends), some people burn (their dead), some bury in the ground, while some (unfortunate ones are thrown away into open and their bodies) are eaten by dogs. Some we cast into water (of some lake or river), and some (as per the custom of *Parsi* faith) are kept in dry wells (to be cut into pieces, and fed to birds). But O' Nanak, (irrespective of the) way (of disposal), it is not known where (the souls) go and reside in the end." (2)

Paurri

In the previous *Paurri*, Guru Ji told us how people try to amass wealth and possessions by different means, yet instead of bringing them happiness; it proves painful in the end. In this *Paurri*, Guru Ji tells us how even these riches and worldly possessions can become a blessing if properly used. He says: "All the partaking of food, wearing of clothes, and enjoying of worldly riches of those who are imbued with the love of God's Name is sanctified. Their houses, mansions, palaces, hotels, motels, all are sacred where the Guru-following servants, devotees, and the renouncers of the world go and stay in peace and comfort. Blessed are all their horses, along with their saddles, and clothes underneath, on which the Guru's followers, sikhs and saintly people ride and go (to different places). Immaculate are all their deeds, works of righteousness, and faith, who always utter the Name of the eternal (God. In short), they in whose destiny is virtue, those Guru-following sikhs go (and take the shelter) of the Guru (and lead their lives in accordance with his advice)." (16)

The message of this *Paurri* is that if we want to be near our Guru and be blessed with the gift of God's Name, we should understand that it is only by God's grace that we are pre-ordained to obtain the gift of the Guru's guidance and God's Name. We should also realize that no matter in what way our body is disposed, we don't know where the soul goes after death. Lastly, it is right and even sacred to earn wealth have magnificent houses and expensive cars, if these are used to serve the Guru's followers: sikhs, saints, and other holy or needy persons.

ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlāa 3.

ਨਾਨਕ ਨਾਵਹੁ ਘੁਥਿਆ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਜਾਇ ॥

naanak naavhu ghuthi-aa halat palat
sabh jaa-ay.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਭੁ ਹਿਰਿ ਲਇਆ ਮੁਠੀ ਦੂਜੈ
ਭਾਇ ॥

jap tap sanjam sabh hir la-i-aa
muthee doojai bhaa-ay.

ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ ॥੧॥

jam dar baDhay maaree-ah bahutee
milai sajaa-ay. ||1||

ਪੰਨਾ ੬੪੯

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ਮਃ ੩ ॥

ਸੰਤਾ ਨਾਲਿ ਵੈਰੁ ਕਮਾਵਦੇ ਦੁਸਟਾ ਨਾਲਿ ਮੋਹੁ
ਪਿਆਰੁ ॥
ਅਗੈ ਪਿਛੈ ਸੁਖੁ ਨਹੀ ਮਰਿ ਜੰਮਹਿ ਵਾਰੇ ਵਾਰ ॥
ਤ੍ਰਿਸਨਾ ਕਦੇ ਨ ਬੁਝਈ ਦੁਬਿਧਾ ਹੋਇ ਖੁਆਰੁ ॥
ਮੁਹ ਕਾਲੇ ਤਿਨਾ ਨਿੰਦਕਾ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥
ਨਾਨਕ ਨਾਮ ਵਿਹੂਣਿਆ ਨਾ ਉਰਵਾਰਿ ਨ ਪਾਰਿ ॥੨॥

ਪਉੜੀ ॥

ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਸੇ ਹਰਿ ਹਰਿ ਨਾਮਿ ਰਤੇ
ਮਨ ਮਾਹੀ ॥
ਜਿਨਾ ਮਨਿ ਚਿਤਿ ਇਕੁ ਅਰਾਧਿਆ ਤਿਨਾ ਇਕਸ
ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਾਹੀ ॥
ਸੇਈ ਪੁਰਖ ਹਰਿ ਸੇਵਦੇ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ
ਲਿਖਾਰੀ ॥
ਹਰਿ ਕੇ ਗੁਣ ਨਿਤ ਗਾਵਦੇ ਹਰਿ ਗੁਣ ਗਾਇ ਗੁਣੀ
ਸਮਝਾਰੀ ॥
ਵਡਿਆਈ ਵਡੀ ਗੁਰਮੁਖਾ ਗੁਰ ਪੂਰੈ ਹਰਿ ਨਾਮਿ
ਸਮਾਰੀ ॥੧੭॥

mehlaa 3.

sanṭaa naal vair kamaavday dūstaa
naal moh pi-aar.
agai piḥḥai sukh nahee mar jameh
vaaro vaar.
ṭarisnaa kaḍay na bujh-ee dūbiDhaa
ho-ay khu-aar.
muh kaalay ṭinaa nindkaa tīt sachai
ḍarbaar.
naanak naam vihoonjī-aa naa urvaar
na paar. ||2||

pa-orhee.

jo har naam Dhi-aa-iday say har har
naam raṭay man maahee.
Jinaa man chit ik araaDhi-aa ṭinaa
ikas bin doojaa ko naahee.
say-ee purakh har sayvday Jin Dhur
mastak laykh likhaahee.
har kay gun nit gaavday har gun
gaa-ay gunee samjhaahee.
vadi-aa-ee vadee gurmukhaa gur
poorai har naam samaahee. ||17||

Salok Mehla-3

In the previous *Paurri*, Guru Ji told us that if we want to be near our Guru and be blessed with the gift of God's Name, we should understand that only by God's grace we are pre-ordained to obtain the gift of the Guru's guidance, and God's Name. In this *salok*, he tells us what are the consequences which those persons suffer who let the time slip by without meditating on God's Name, and let them be misled by the attachment for *Maya* or worldly riches and power.

He says: "O' Nanak, they who have lost the opportunity to meditate on God's Name, lose both this world and the next (and they suffer disgrace both in this world and in God's court). Even all (the merit of) their worship, penance, and strict discipline is confiscated from them, and (their intellect) is deceived by the love for the other (worldly riches and power. Therefore) bound at the door of demon of death, they are beaten and are awarded severe punishment." (1)

Mehla-3

Now Guru Ji comments on the general habits and attitude of slanderers and their end fate. He says: “(The slanderers) bear enmity with the saints, but have love and affection for the wicked. They find no peace, either here in this life or the next, and they keep on dying and taking birth again and again. Their fire of desire is never quenched, and they are wasted away in duality (love of things other than God). In the court of the true God, these slanderers are disgraced. (In short) O' Nanak, they who are devoid of God's Name, find no place of rest either in this or the next world.” (2)

Paurri

Guru Ji concludes the *Paurri* by describing the conduct of Guru's followers who meditate on God's Name, and what kind of blessings they obtain. He says: “(O' my friends), they who meditate on God's Name are imbued with it from within their minds. (They who) have meditated with the full concentration of mind, except one (God) there is no other for them. Only those persons worship God in whose destiny it has been so pre-ordained. Every day, they sing praises of God, and (by reflecting on His) merits, they instruct (their minds). This is the great glory of the Guru's followers, that under the guidance of the perfect Guru they remain merged in God's Name.” (17)

The message of this *Paurri* is that we should not have enmity with the saintly people and friendship with the slanderers, instead we should use this opportunity of human life in singing praises of God, and meditating on the His Name under the guidance of our Guru (Granth Sahib Ji).

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ
ਗਵਾਇ ॥
ਸਬਦਿ ਮਰਹਿ ਫਿਰਿ ਨਾ ਮਰਹਿ ਤਾ ਸੇਵਾ ਪਵੈ
ਸਭ ਥਾਇ ॥
ਪਾਰਸ ਪਰਸਿਐ ਪਾਰਸੁ ਹੋਵੈ ਸਚਿ ਰਹੈ ਲਿਵ
ਲਾਇ ॥
ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ
ਪ੍ਰਭੁ ਆਇ ॥
ਨਾਨਕ ਗਣਤੈ ਸੇਵਕੁ ਨਾ ਮਿਲੈ ਜਿਸੁ ਬਖਸੇ ਸੋ
ਪਵੈ ਥਾਇ ॥੧॥

ਮਃ ੩ ॥

ਮਹਲੁ ਕੁਮਹਲੁ ਨ ਜਾਣਨੀ ਮੂਰਖ ਅਪਣੈ
ਸੁਆਇ ॥
ਸਬਦੁ ਚੀਨਹਿ ਤਾ ਮਹਲੁ ਲਹਿ ਜੋਤੀ ਜੋਤਿ
ਸਮਾਇ ॥

salok mehlāa 3.

satgur kee sayvaa gaakh-rhee sir deejai
aap gavaa-ay.
sabadu mareh fir naa mareh taa sayvaa
pavai sabh thaa-ay.
paaras parsi-ai paaras hovai sach rahai
liv laa-ay.
jis poorab hovai likhi-aa tis satgur milai
parabh aa-ay.
naanak gantai sayvak naa milai jis
bakhsay so pavai thaa-ay. ||1||

mehlāa 3.

mahal kumhal na jaanee moorakh
apnai su-aa-ay.
sabadu cheeneh taa mahal laheh jotee
jot samaa-ay.

ਸਦਾ ਸਚੇ ਕਾ ਭਉ ਮਨਿ ਵਸੈ ਤਾ ਸਭਾ ਸੋਝੀ
ਪਾਇ ॥

ਸਤਿਗੁਰੁ ਅਪਣੈ ਘਰਿ ਵਰਤਦਾ ਆਪੇ ਲਏ
ਮਿਲਾਇ ॥

ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਭ ਪੂਰੀ ਪਈ ਜਿਸ
ਨੇ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੨॥

ਪਉੜੀ ॥

ਧੰਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਭਗਤ ਜਨਾ ਜੋ ਹਰਿ ਨਾਮਾ
ਹਰਿ ਮੁਖਿ ਕਹਤਿਆ ॥

ਧਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਸੰਤ ਜਨਾ ਜੋ ਹਰਿ ਜਸੁ
ਸੁਵਣੀ ਸੁਣਤਿਆ ॥

ਧਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਸਾਧ ਜਨਾ ਹਰਿ ਕੀਰਤਨੁ
ਗਾਇ ਗੁਣੀ ਜਨ ਬਣਤਿਆ ॥

ਧਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਗੁਰਮੁਖਾ ਜੋ ਗੁਰਸਿਖ ਲੈ
ਮਨੁ ਜਿਣਤਿਆ ॥

ਸਭ ਦੂ ਵਡੇ ਭਾਗ ਗੁਰਸਿਖਾ ਕੇ ਜੋ ਗੁਰ ਚਰਣੀ
ਸਿਖ ਪੜਤਿਆ ॥੧੮॥

sadā sachay kaa bha-o man vasai t̥aa
sabhāa soj̄hee paa-ay.

satgur ap̄nai ghar varatdaa aapay la-ay
milaa-ay.

naanak satgur mili-ai sabh pooree pa-ee
Jis no kirpaa karay rajaa-ay. ||2||

pa-orhee.

Dhan Dhan bhaag t̄inaa bhagat̄ janaa jo
har naamaa har mukh keht̄i-aa.

Dhan Dhan bhaag t̄inaa sant̄ janaa jo
har jas sarvaṇee sun̄ti-aa.

Dhan Dhan bhaag t̄inaa saaDh janaa
har keertan gaa-ay gunee jan bant̄i-aa.

Dhan Dhan bhaag t̄inaa gurmukhāa jo
gursikh lai man Jint̄i-aa.

sabh d̄oo vaday bhaag gursikhāa kay jo
gur charṇee sikh parh̄-ti-aa. ||18||

Salok Mehla-3

In stanza (2) of previous *Paurri* (15), Guru Ji stated: “O’ Nanak, they who serve (and follow) their true Guru, are (adjudged) true and approved (in God’s court). They remain absorbed in God’s Name, and their coming and going (in and out of this world) is ended.” However, it is not easy to serve and follow the advice of the Guru for an ordinary person. Because one is generally more concerned with earning worldly wealth and power for one self and one’s family, which may seem to bring one immediate peace and happiness, rather than earning wealth of God’s Name, whose value one doesn’t know. In this *shabad*, Guru Ji recognizes how difficult it is to serve the Guru and follow his advice, but he also tells us what kinds of merits and blessings a person obtains who is successful in truly serving the Guru.

He says: “(O’ my friends), it is extremely difficult to serve the true Guru (and act on his advice; one has to so) erase one’s self-conceit, (as if one has to) surrender one’s head (or life before the Guru). The one who by following the word (of advice) of the Guru, erases one’s self-conceit (to the extent that it is as if for the world), one has died, doesn’t die again (or go through the cycle of birth and death, and) it is only then that one’s service becomes fruitful.”

Explaining the above phenomenon, Guru Ji says: “(O’ my friends), just as by touching a philosopher’s stone iron becomes gold, similarly by being in the company of the Guru (one also becomes so immaculate) that one remains imbued with

the true (God). However, only the one in whose destiny it has been pre-ordained meets the true Guru and then God (Himself). O' Nanak, by counting (one's merits and other charitable deeds) a servant or a devotee cannot obtain God, only the one on whom God becomes gracious is approved in His court." (1)

Mehla-3

Now Guru Ji comments on the state of mind of the self-conceited persons, and tells how even they can mend themselves and have a chance to meet God. He says: "(O' my friends), because of their worldly selfish motive, the ignorant (self-conceited persons) do not know what is the right or wrong place (to go). Only by reflecting on (*Gurbani*), the word of the Guru, they can reach the mansion of God, and their light can merge in the (supreme) Light (of God). If the fear of the true (God) always resides in their mind, then they obtain all this understanding: the true Guru who always resides in his own home (divine form), on his own he unites the devotee with him. O' Nanak, in His will on whom (God) shows His grace, upon meeting the Guru all that person's service is fully approved." (2)

Paurri

Guru Ji concludes this *Paurri* by praising all those who meditate on God's Name, carry out His will or just stand ready to serve Him whenever He so desires. He says: "Blessed again and again are those devotees who with their mouths utter God's Name, and fortunate are those saints who listen to the praises of God with their ears. Exalted are those saintly people, who become virtuous by singing praises of God. Great is the destiny of those Guru's followers, who by following the Guru's advice conquer their minds. But most fortunate are those *Gursikhs*, who have fallen at the feet of the Guru (and have surrendered themselves to the Guru)." (18)

The message of the *Paurri* is that no doubt it is extremely difficult to be a true servant of the Guru. But if we can control our mind and completely surrender before the true Guru's will, do whatever Guru wants us to do, and under his guidance sing praises of God, then we will be considered very fortunate and our Guru himself will unite us with God.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਬ੍ਰਹਮੁ ਬਿੰਦੈ ਤਿਸ ਦਾ ਬ੍ਰਹਮਤੁ ਰਹੈ ਏਕੁ
ਸਬਦਿ ਲਿਵ ਲਾਇ ॥

ਨਵ ਨਿਧੀ ਅਠਾਰਹੁ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ
ਫਿਰਹਿ ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ ॥

ਬਿਨੁ ਸਤਿਗੁਰੁ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ
ਵੀਚਾਰੁ ॥

ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਖੁ ਪਾਏ
ਜੁਗ ਚਾਰਿ ॥੧॥

salok mehlāa 3.

barahm bindai tīs dāa barahmat̃ rahai ayk
sabad̃ liv laa-ay.

nav niDhee athaarah siDhee pichhai
lagee-aa fireh jo har hirdai sadāa
vasaa-ay.

bin satgur naa-o na paa-ee-ai bujhahu
kar veechaar.

naanak poorai bhaag satgur milai sukh
paa-ay jug chaar. ||1||

ਮਃ ੩ ॥

ਕਿਆ ਗਭਰੂ ਕਿਆ ਬਿਰਧਿ ਹੈ ਮਨਮੁਖ
ਤ੍ਰਿਸਨਾ ਭੁਖ ਨ ਜਾਇ ॥
ਗੁਰਮੁਖਿ ਸਬਦੇ ਰਤਿਆ ਸੀਤਲੁ ਹੋਏ ਆਪੁ
ਗਵਾਇ ॥
ਅੰਦਰੁ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖਿਆ ਫਿਰਿ ਭੁਖ ਨ ਲਗੈ
ਆਇ ॥

ਪੰਨਾ ੬੫੦

ਨਾਨਕ ਜਿ ਗੁਰਮੁਖਿ ਕਰਹਿ ਸੋ ਪਰਵਾਣੁ ਹੈ
ਜੋ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੨॥

ਪਉੜੀ ॥

ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨ ਕੰਉ ਜੋ ਗੁਰਮੁਖਿ ਸਿਖਾ
॥
ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ ਦਰਸਨੁ
ਪਿਖਾ ॥
ਸੁਣਿ ਕੀਰਤਨੁ ਹਰਿ ਗੁਣ ਰਵਾ ਹਰਿ ਜਸੁ
ਮਨਿ ਲਿਖਾ ॥
ਹਰਿ ਨਾਮੁ ਸਲਾਹੀ ਰੰਗ ਸਿਉ ਸਭਿ
ਕਿਲਵਿਖ ਕ੍ਰਿਖਾ ॥
ਧਨੁ ਧੰਨੁ ਸੁਹਾਵਾ ਸੋ ਸਰੀਰੁ ਥਾਨੁ ਹੈ ਜਿਥੈ
ਮੇਰਾ ਗੁਰੁ ਧਰੇ ਵਿਖਾ ॥੧੯॥

mehlaa 3.

ki-aa gabhroo ki-aa biraDh hai manmukh
tarisnaa bhukh na jaa-ay.
gurmukh sabday ratī-aa seetāl ho-ay aap
gavaa-ay.
andar taripat santokhi-aa fir bhukh na
lagai aa-ay.

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naanak je gurmukh karahi so parvaan hai
jo naam rahay liv laa-ay. ||2||

pa-orhee.

ha-o balihaaree tinn ka^N-u jo gurmukh
sikhāa.
jo har naam Dhi-aa-iday tin darsan
pikhāa.
sun keertan har gun ravaa har jas man
likhāa.
har naam salaahē rang si-o sabh kilvikh
krikhāa.
Dhan Dhan suhaavaa so sareer thaana hai
Jithai mayraa gur Dharay vikhāa. ||19||

Salok Mehla-3

Some people consider themselves superior than others or of higher status. Particularly in Hindu faith, the persons of *Brahmin* caste think themselves higher than those of the other castes. In this *shabad*, Guru Ji tells us who are true *Brahmins* or of superior caste, and how can they maintain their *Brahminhood* or high status in the society.

He says: “(O’ my friends), only when a *Brahmin* understands God and remains attuned to the one word (the God’s Name), that his or her *Brahminhood* (or high status in the society) remains intact. All the nine worldly treasures (such as money, good health, power) and the eighteen extra psychic powers to perform miracles (such as become big or small, appear and disappear) keep running after (such a person) who always enshrines God in the heart. (But, O’ my friends), by reflecting within understand (this fact), that without (the guidance of) the true Guru, we cannot obtain the Name (or the divine love and enlightenment). O’ Nanak, it is only through perfect

destiny that one obtains the (guidance of the) true Guru, and enjoys peace (of mind) forever.” (1)

Mehla-3

Next Guru Ji compares the state of minds of self-conceited persons and Guru's followers. He says: “Whether young or old, the hunger and fire of desire from within a self-conceited person doesn't go away. (On the other hand, the Guru's follower who is) imbued with the love of (Guru's) word, is contented and sheds self-conceit. When their within is satiated and contented, the hunger (for worldly riches and power) doesn't afflict the (Guru's follower) again. Therefore whatever the Guru's followers who remain attuned to God's Name do, O' Nanak, that is approved (in God's court).” (2)

Paurri

Guru Ji concludes the *Paurri* by saying: “I am a sacrifice to those sikhs who follow the Guru. (I wish that) I may see the sight of those who meditate on God's Name. By listening to the songs of God's praise (from them), I may utter God's praises and enshrine God's glory in my mind. By singing praises of God with love and devotion, I may uproot all my sins. (Therefore I say), blessed again and again is that body place, in which comes to abide my Guru.” (19)

The message of this *Paurri* is that joining the company of those Guru's followers who always remain imbued with God's love, we should sing praises of God and enshrine these praises in our mind. Then we would become fully contented, and we would feel that all our desires for worldly riches and status have been satiated.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਵਸੈ ਮਨਿ
ਆਇ ॥

ਨਾਨਕ ਨਾਮ ਵਿਹੁਣੇ ਮਨਮੁਖੀ ਜਾਸਨਿ ਜਨਮੁ
ਗਵਾਇ ॥੧॥

ਮਃ ੩ ॥

ਸਿਧ ਸਾਧਿਕ ਨਾਵੈ ਨੋ ਸਭਿ ਖੋਜਦੇ ਬਕਿ ਰਹੇ ਲਿਵ
ਲਾਇ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਗੁਰਮੁਖਿ ਮਿਲੈ
ਮਿਲਾਇ ॥

ਬਿਨੁ ਨਾਵੈ ਪੈਨਣੁ ਖਾਣੁ ਸਭੁ ਬਾਦਿ ਹੈ ਧਿਗੁ ਸਿਧੀ
ਧਿਗੁ ਕਰਮਾਤਿ ॥

ਸਾ ਸਿਧਿ ਸਾ ਕਰਮਾਤਿ ਹੈ ਅਚਿੰਤੁ ਕਰੇ ਜਿਸੁ
ਦਾਤਿ ॥

salok mehlāa 3.

gur bin gi-aan na hova-ee naa sukh
vasai man aa-ay.

naanak naam vihoonay manmukhee
jaasan janam gavaa-ay. ||1||

mehlāa 3.

siDh saaDhik naavai no sabh khojday
thak rahay liv laa-ay.

bin satgur kinai na paa-i-o gurmukh
milai milaa-ay.

bin naavai painan khaan sabh baad
hai Dhig siDhee Dhig karmaat.

saa siDh saa karmaat hai achint karay
jis daat.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਏਹਾ ਸਿਧਿ
ਏਹਾ ਕਰਮਾਤਿ ॥੨॥

ਪਉੜੀ ॥

ਹਮ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕੇ ਨਿਤ ਗਾਵਹ ਹਰਿ
ਗੁਣ ਛੰਤਾ ॥
ਹਰਿ ਕੀਰਤਨੁ ਕਰਹ ਹਰਿ ਜਸੁ ਸੁਣਹ ਤਿਸੁ
ਕਵਲਾ ਕੰਤਾ ॥
ਹਰਿ ਦਾਤਾ ਸਭੁ ਜਗਤੁ ਭਿਖਾਰੀਆ ਮੰਗਤ ਜਨ
ਜੰਤਾ ॥
ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਹੋਇ ਵਿਚਿ ਪਾਥਰ
ਕ੍ਰਿਮ ਜੰਤਾ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਧਨਵੰਤਾ
॥੨੦॥

naanak gurmukh har naam man vasai
ayhaa siDh ayhaa karmaat. ||2||

pa-orhee.

ham dhaadhee har parabh khasam
kay nit gaavah har gun chhantaa.
har keertan karah har jas sunah tis
kavlaa kantaa.
har daataa sabh jagat bhikhaaree-aa
mangat jan jantaa.
har dayvhu daan da-i-aal ho-ay vich
paathar kiram jantaa.
jan naanak naam Dhi-aa-i-aa
gurmukh Dhanvantaa. ||20||

Salok Mehla-3

In the previous *Paurri* (18), Guru Ji told us that no doubt it is extremely difficult to be a true servant of the Guru, but if we can control our mind and make it completely surrender before the true Guru's will, do whatever Guru wants us to do, and under his guidance sing praises of God, then our Guru will himself get us united with God. Reflecting on such strong words, many persons may think that if it is so difficult to serve the Guru and obtain the (divine) knowledge from him, then why cannot we obtain that knowledge by other means, such as reading the holy books, or listening to some knowledgeable people? In this *salok*, Guru Ji provides answer to all such questions.

He says: “(O’ my friends, no matter how much a person may study and reflect), without the (guidance of the) true Guru, neither (divine) knowledge develops (in a person), nor peace comes to abide in the mind). O’ Nanak, the self-conceited (who are) devoid of (God’s) Name depart from (the world) having lost the battle of life.” (1)

Mehla-3

Now Guru Ji comments on the efforts of some people who try to obtain God’s Name through some yogic exercises or miraculous powers. Guru Ji wants to remove their misgivings as well. He says: “(O’ my friends), all the ascetics and adepts seek (God’s) Name and have exhausted themselves trying to attune their minds (to God). But without (the guidance of) the true Guru, no one has obtained (the Name), because it is only (when God) unites a person with the Guru that one receives it. Without the Name, all one eats or wears is in vain, (and without His Name), accursed is the psychic power, and accursed is the miracle. However, that indeed is the miracle and extra psychic power, when (God) suddenly bestows the gift (of Name on someone). In

short), O' Nanak, this alone is the astonishing deed and the miracle when through the Guru's (guidance): God's Name comes to reside in the mind." (2)

Paurri

Finally Guru Ji tells us what does he do to obtain the gift of God's Name. He says: "I am a court singer of my Master; day after day, I sing poems in praise of that God. Yes, I sing praises of God and listen to the praises of that God, the Master of the goddess of wealth. God alone is the benefactor, and the entire world is the beggar. O' God, becoming gracious, You give the gifts (of food, even) to the insects and beings in stones. O' servant Nanak, they who under the guidance of the Guru have meditated on God's Name are affluent." (20)

The message of this *Paurri* is that if we want to obtain the gift of God's Name and divine wisdom, then we must seek the shelter of the Guru and through his guidance praise God's Name and sing praises of God in the company of Guru's followers, so that God may bless us also with this gift.

ਸਲੋਕ ਮਃ ੩ ॥

ਪੜਣਾ ਗੁੜਣਾ ਸੰਸਾਰ ਕੀ ਕਾਰ ਹੈ ਅੰਦਰਿ
ਤ੍ਰਿਸਨਾ ਵਿਕਾਰੁ ॥

ਹਉਮੈ ਵਿਚਿ ਸਭਿ ਪੜਿ ਥਕੇ ਦੂਜੈ ਭਾਇ
ਖੁਆਰੁ ॥

ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਗੁਰ ਸਬਦਿ ਕਰੇ
ਵੀਚਾਰੁ ॥

ਅੰਦਰੁ ਖੋਜੈ ਤਤੁ ਲਹੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

ਗੁਣ ਨਿਧਾਨੁ ਹਰਿ ਪਾਇਆ ਸਹਜਿ ਕਰੇ
ਵੀਚਾਰੁ ॥

ਧੰਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਜਿਸੁ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਅਧਾਰੁ ॥੧॥

ਮਃ ੩ ॥

ਵਿਣੁ ਮਨੁ ਮਾਰੇ ਕੋਇ ਨ ਸਿਝਈ ਵੇਖਹੁ ਕੋ
ਲਿਵ ਲਾਇ ॥

ਭੋਖਧਾਰੀ ਤੀਰਥੀ ਭਵਿ ਥਕੇ ਨਾ ਏਹੁ ਮਨੁ
ਮਾਰਿਆ ਜਾਇ ॥

ਗੁਰਮੁਖਿ ਏਹੁ ਮਨੁ ਜੀਵਤੁ ਮਰੈ ਸਚਿ ਰਹੈ ਲਿਵ
ਲਾਇ ॥

ਨਾਨਕ ਇਸੁ ਮਨ ਕੀ ਮਲੁ ਇਉ ਉਤਰੈ ਹਉਮੈ
ਸਬਦਿ ਜਲਾਇ ॥੨॥

salok mehlā 3.

parh-naa gurb-naa sansaar kee kaar hai
andar tarisnaa vikaar.

ha-umai vich sabh parh thakay doojai
bhaa-ay khu-aar.

so parhi-aa so Pundit beenaa gur sabad
karay veechaar.

andar khojai tat lahai paa-ay mokh
du-aar.

gun niDhaan har paa-i-aa sahj karay
veechaar.

Dhan vaapaaree naankaa Jis gurmukh
naam aDhaar. ||1||

mehlā 3.

vin man maaray ko-ay na sijh-ee
vaykhu ko liv laa-ay.

bhaykh-Dhaaree teerthee bhav thakay
naa ayhu man maari-aa jaa-ay.

gurmukh ayhu man jeevat marai sach
rahai liv laa-ay.

naanak is man kee mal i-o utrai
ha-umai sabad jalaa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਰਿ ਹਰਿ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਹਰਿ ਨਾਮੁ
ਦ੍ਰਿੜਾਵਹੁ ਇਕ ਕਿਨਕਾ ॥

har har sant milhu mayray bhaa-ee har
naam darirhaavahu ik kinkaa.

ਹਰਿ ਹਰਿ ਸੀਗਾਰੁ ਬਨਾਵਹੁ ਹਰਿ ਜਨ ਹਰਿ
ਕਾਪੜੁ ਪਹਿਰਹੁ ਖਿਮ ਕਾ ॥

har har seegaar banaavahu har jan har
kaaparh pahirahu khim kaa.

ਐਸਾ ਸੀਗਾਰੁ ਮੇਰੇ ਪ੍ਰਭ ਭਾਵੈ ਹਰਿ ਲਾਗੈ
ਪਿਆਰਾ ਪ੍ਰਿਮ ਕਾ ॥

aisaa seegaar mayray parabh bhaavai
har laagai pi-aaraa parim kaa.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੋਲਹੁ ਦਿਨੁ ਰਾਤੀ ਸਭਿ
ਕਿਲਬਿਖ ਕਾਟੈ ਇਕ ਪਲਕਾ ॥

har har naam bolhu din raatee sabh
kilbikh kaatai ik palkaa.

ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਹੋਵੈ ਜਿਸੁ ਉਪਰਿ ਸੋ
ਗੁਰਮੁਖਿ ਹਰਿ ਜਪਿ ਜਿਣਕਾ ॥੨੧॥

har har da-i-aal hovai Jis upar so
gurmukh har jap Jinkaa. ||21||

Salok Mehla-3

In the first *salok* of previous *Paurri*, Guru Ji stated that no matter how much a person may study and reflect, without the guidance of the true Guru, neither divine knowledge develops, nor peace comes to abide in the mind. In this *salok*, he explains why such reading and reflecting doesn't help a person in obtaining salvation or union with God.

He says: “(O’ my friends), the reading and giving lectures (on religious philosophies) has become (like any other) worldly occupation, (and more so) when within one’s mind is the (fire) of desire and evil. Motivated by ego, all (*pundits*) have exhausted themselves reading (the books and scriptures) and have ruined themselves by being imbued with the love of duality (or worldly riches, rather than sharing true divine knowledge. In reality, only that person is truly) learned, sagacious, and a wise scholar who reflects on the Guru's word. He or she searches (for divine knowledge) within his inner-self, finds out the essence (of God), and obtains to the door of salvation. In a state of poise, he or she reflects (on the divine virtues) and finds (God) the treasure of merits. O’ Nanak, blessed is that (divine) businessman, to whom is available the support of (God’s) Name through the Guru.” (1)

Mehla-3

Now Guru Ji comments on another essential aspect of obtaining God’s Name and His blessings, the controlling or stilling of one’s mind. He says: “(O’ my friends), let anyone fix one’s attention and find out for oneself, that without stilling the mind, no one ever succeeds (in fulfilling the purpose of life. Even those recluses, who have adorned) holy garbs, have exhausted themselves roaming about (different) holy places, (but have found out that) this mind cannot be stilled (using any such methods). It is only through the Guru, that this mind (gets so much under control, and detached from worldly allurements, as if it) dies while still alive, and then remains attuned to

the true (God). O' Nanak, this is how the filth of (evil thoughts in) the mind is removed, by burning off one's ego through the word (of the Guru)." (2)

Paurri

Guru Ji concludes the *Paurri* by inviting his saintly friends to help him in meditating on God's Name with true love and devotion. He says: "Come, O' my saintly brothers, get together and implant in me a little bit of God's Name. O' dear devotees of God, decorate yourselves with the Name of God and wear the dress of humility. This is the kind of dress, which pleases my God. Day and night, utter God's Name, which destroys all the sins and evil deeds in an instant. (This is how) the one on whom God becomes merciful, by meditating on God through the Guru, wins (the game of life)." (21)

The message of this *Paurri* is that if we want to win the game of life, then instead of reading and reflecting on religious books or delivering religious sermons for satisfying our ego, or roaming about wearing different holy garbs, we should join the saintly people in singing praises of God, and meditate on His Name with true love and devotion.

ਪੰਨਾ ੬੫੧

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ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlāa 3.

ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ
ਹੋਆ ਸਿਆਹੁ ॥

janam janam kee is man ka-o mal
laagee kaalaa ho-aa si-aahu.

ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ
ਪਾਹੁ ॥

khānlee Dhoṭee ujlee na hova-ee jay
sa-o Dhovan paahu.

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਉਲਟੀ ਹੋਵੈ ਮਤਿ
ਬਦਲਾਹੁ ॥

gur parsādee jeevaṭ marai ultee
hovai maṭ badlaahu.

ਨਾਨਕ ਮੈਲੁ ਨ ਲਗਈ ਨਾ ਫਿਰਿ ਜੋਨੀ ਪਾਹੁ ॥੧॥

naanak mail na lag-ee naa fir jonee
paahu. ||1||

ਮਃ ੩ ॥

mehlāa 3.

ਚਹੁ ਜੁਗੀ ਕਲਿ ਕਾਲੀ ਕਾਂਢੀ ਇਕ ਉਤਮ ਪਦਵੀ
ਇਸੁ ਜੁਗ ਮਾਹਿ ॥

chahu jugee kal kaalee kaa^Ndhee ik
uṭam padṛvee is jug maahi.

ਗੁਰਮੁਖਿ ਹਰਿ ਕੀਰਤਿ ਫਲੁ ਪਾਈਐ ਜਿਨ ਕਉ ਹਰਿ
ਲਿਖਿ ਪਾਹਿ ॥

gurmukh har keeraṭ fal paa-ee-ai jin
ka-o har likh paahi.

ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਅਨਦਿਨੁ ਭਗਤਿ ਹਰਿ
ਉਚਰਹਿ ਹਰਿ ਭਗਤੀ ਮਾਹਿ ਸਮਾਹਿ ॥੨॥

naanak gur parsādee an-din bhagat
har uchrahi har bhagṭee maahi
samaahi. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਰਿ ਹਰਿ ਮੇਲਿ ਸਾਧ ਜਨ ਸੰਗਤਿ ਮੁਖਿ ਬੋਲੀ ਹਰਿ
ਹਰਿ ਭਲੀ ਬਾਣਿ ॥

ਹਰਿ ਗੁਣ ਗਾਵਾ ਹਰਿ ਨਿਤ ਚਵਾ ਗੁਰਮਤੀ ਹਰਿ ਰੰਗੁ
ਸਦਾ ਮਾਣਿ ॥

ਹਰਿ ਜਪਿ ਜਪਿ ਅਉਖਧ ਖਾਧਿਆ ਸਭਿ ਰੋਗ
ਗਵਾਤੇ ਦੁਖਾ ਘਾਣਿ ॥

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਹਰਿ ਜਨ ਪੂਰੇ
ਸਹੀ ਜਾਣਿ ॥

ਜੋ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਏ ਤਿਨ ਚੂਕੀ ਜਮ ਕੀ
ਜਗਤ ਕਾਣਿ ॥੨੨॥

har har mayl saaDh jan sangat̃ mukh
bolee har har bhalee baañ.

har guñ gaavaa har nit̃ chavaa
gurmat̃ee har rang sad̃aa maañ.

har jap jap a-ukhaDh khaaDhi-aa
sabh rog gavaat̃ay dukhaa ghaañ.

Jinaa saas giraas na visrai say har jan
pooray sahee jaañ.

jo gurmukh har aaraaDhad̃ay tiñ
chookee jam kee jagat̃ kaañ. ||22||

Salok Mehla-3

In second stanza (*Mehla-3*) of the previous *paurri*, Guru Ji stated: “It is only through the Guru that this mind is finally controlled and detached from worldly allurements, as if it has died to the world, while still alive, and then remains attuned to the true God. This is how by burning off one’s ego through the word of the Guru, the filth of evil thoughts in the mind is removed.” In this *salok*, Guru Ji illustrates this point by citing the example of a dirty rag, often used by an oilman to wipe off dirt from his oil press.

Guru Ji says: “(O’ my friends), this mind of ours is soiled with the filth (of evils) of many births, and it has become black (with the dirt of sins). The oilman’s rag cannot be made clean, even if it is washed hundreds of times. (Similarly this soul of ours cannot be made immaculate, no matter how many times we bathe at holy places, or do other ritual worships. But) if by Guru’s grace, (one becomes so detached from worldly affairs, as if one has) died while still alive, then one’s intellect changes so much that it forsakes (the pursuits of worldly riches and power). Then O’ Nanak, no more dust adheres (to the soul) and it is not made to go through existences repeatedly.” (1)

Mehla-3

Now Guru Ji comments on another aspect of life and tells us how even in this *Kalyug* (the present age), which is considered to be the worst and most sinful of all ages, we can attain a very high spiritual status. He says: “(O’ my friends, no doubt), out of all the four ages, *Kalyug* (the present age) is considered black (full of sins and evils). However, even) in this age, there is one sublime rank (which one can obtain. That rank) is that they in whose destiny, God has so written, obtain the fruit of singing God’s praises under the guidance of the Guru. O’ Nanak, through the Guru’s grace, day and night they utter (the words of) God’s worship, and remain absorbed in God’s devotion.” (2)

Paurri

Therefore in light of comments made in the previous two *saloks* Guru Ji makes a supplication to God for himself, and indirectly advises us to do the same. He says: “O’ God, unite me with the congregation of saintly persons, so that (in their company, I, too,) may utter God’s Name and immaculate words (in Your praise). I may sing praises of God, daily utter God’s Name and through Guru’s instruction, I may always enjoy God’s love. (I know that) by taking the panacea of (meditation on) God’s Name, all maladies and woes are destroyed. Those devotees of God (from whose minds) God is never forsaken (even while) breathing or eating, are known as the perfect and righteous people. (Such) Guru’s followers who thus meditate on God, for them the fear of the demon of death and dependence on the world is ended.”(22)

The message of this *Paurri* is that our soul has been soiled for ages after ages, and births after births with so many sins and evils, that it is impossible to purify it by doing any kind of charities or other ritualistic deeds. The only way we can now purify it and hope to re-unite with God, is to join the company of saintly persons and sing praises of God, under the guidance of the Guru (*Granth Sahib Ji*). By doing so, we would not only wash off the dirt of all our past sins, but by Guru’s grace may also be reunited with God.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਰੇ ਜਨ ਉਥਾਰੈ ਦਬਿਓਹੁ ਸੁਤਿਆ ਗਈ
ਵਿਹਾਇ ॥

ਸਤਿਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣਿ ਨ ਜਾਗਿਓ ਅੰਤਰਿ ਨ
ਉਪਜਿਓ ਚਾਉ ॥

ਸਰੀਰੁ ਜਲਉ ਗੁਣ ਬਾਹਰਾ ਜੋ ਗੁਰ ਕਾਰ ਨ
ਕਮਾਇ ॥

ਜਗਤੁ ਜਲੰਦਾ ਡਿਠੁ ਮੈ ਹਉਮੈ ਦੂਜੈ ਭਾਇ ॥

ਨਾਨਕ ਗੁਰ ਸਰਣਾਈ ਉਬਰੇ ਸਚੁ ਮਨਿ ਸਬਦਿ
ਧਿਆਇ ॥੧॥

ਮਃ ੩ ॥

ਸਬਦਿ ਰਤੇ ਹਉਮੈ ਗਈ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥

ਪਿਰ ਕੈ ਭਾਣੈ ਸਦਾ ਚਲੈ ਤਾ ਬਨਿਆ ਸੀਗਾਰੁ ॥

ਸੇਜ ਸੁਹਾਵੀ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ਹਰਿ ਵਰੁ ਪਾਇਆ
ਨਾਰਿ ॥

salok mehlā 3.

ray jan uthaarai ḁabi-ohu suṭi-aa ga-ee
vihaa-ay.

saṭgur kaa sabaḁ sun na jaagi-o anṭar
na upJi-o chaa-o.

sareer jala-o gun baahraa jo gur kaar
na kamaa-ay.

jagaṭ jalandaa dith mai ha-umai ḁoojai
bhaa-ay.

naanak gur sarnaa-ee ubray sach man
sabaḁ Dhi-aa-ay. ||1||

mehlā 3.

sabaḁ raṭay ha-umai ga-ee
sobhaavantee naar.

pir kai bhaanaṭi sadaa chalai ṭaa bani-aa
seegaar.

sayj suhaavee sadaa pir raavai har var
paa-i-aa naar.

ਨਾ ਹਰਿ ਮੈਰੈ ਨ ਕਦੇ ਦੁਖੁ ਲਾਗੈ ਸਦਾ ਸੁਹਾਗਣਿ
ਨਾਰਿ ॥
ਨਾਨਕ ਹਰਿ ਪ੍ਰਭ ਮੇਲਿ ਲਈ ਗੁਰ ਕੈ ਹੋਤਿ
ਪਿਆਰਿ ॥੨॥

ਪਉੜੀ ॥

ਜਿਨਾ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤੇ ਨਰ
ਬੁਰਿਆਰੀ ॥
ਹਰਿ ਜੀਉ ਤਿਨ ਕਾ ਦਰਸਨੁ ਨਾ ਕਰਹੁ ਪਾਪਿਸਟ
ਹਤਿਆਰੀ ॥
ਓਹਿ ਘਰਿ ਘਰਿ ਫਿਰਹਿ ਕੁਸੁਧ ਮਨਿ ਜਿਉ
ਧਰਕਟ ਨਾਰੀ ॥
ਵਡਭਾਗੀ ਸੰਗਤਿ ਮਿਲੇ ਗੁਰਮੁਖਿ ਸਵਾਰੀ ॥
ਹਰਿ ਮੇਲਹੁ ਸਤਿਗੁਰ ਦਇਆ ਕਰਿ ਗੁਰ ਕਉ
ਬਲਿਹਾਰੀ ॥੨੩॥

naa har marai na kaḁay dukh laagai
saḁaa suhaagan naar.
naanak har parabh mayl la-ee gur kai
hayt pi-aar. ||2||

pa-orhee.

Jinaa gur gopi-aa aapnaa tay nar
buri-aaree.
har jee-o tin kaa ḁarsan naa karahu
paapisat haṭi-aaree.
ohi ghar ghar fireh kusuDh man Ji-o
Dharkat naaree.
vadbhaagee sangat milay gurmukh
savaaree.
har maylhu satgur ḁa-i-aa kar gur ka-o
balihaaree. ||23||

Salok Mehla-3

In the previous *Paurri*, Guru Ji told us that our soul has been soiled for ages after ages, and births after births with so many sins and evils that it is impossible to purify it by doing any kind of charities or other ritualistic deeds. The only way we can now purify it and hope to reunite with God is by joining the company of saintly persons, and singing praises of God under the guidance of the Guru. By doing so we would not only wash off the dirt of all our past sins, but by Guru's grace we may also be reunited with God. But the problem is that humans are still lying asleep in worldly riches and power, and just as one suddenly wakes up scared from sleep, when one sees a bad dream, probably due to the weight of one's own hand on the chest, the mortal is passing the night of life in similar fear, burdened by the weight of his or her own sins and evil deeds. In this *salok*, Guru Ji shows us the way to get out of such a pitiable state. He says: "O' mortal, you are weighed down (by the weight of your own sins, and the night of your life has practically) been spent while sleeping (and entangled in worldly affairs). In spite of hearing the (call of the) word of the true Guru, you didn't wake up (from this slumber of worldly riches), and within you arose no eagerness (for meditating on God's Name. In my opinion, may that) body be burnt down, which is without merit and doesn't carry out the Guru's will. I have seen that this world is burning in the fire of self-conceit and duality (love of things other than God). O' Nanak, they who have meditated on God through the word (of the Guru) have been saved by seeking the shelter of the Guru." (1)

Mehla-3

Next Guru Ji tells us what are the blessings obtained when one is imbued with love for the Guru's word. He explains these blessings by citing the example of a young bride

who is imbued with the love of her beloved. He says: "By being imbued with the word of the Guru, whose self-conceit goes away, that bride (soul) becomes honorable. Her (soul's) ornaments look beauteous on her, when she always walks in the will of her spouse (God, and does only those things which He likes). Her bed always looks beautiful and comforting to her, because that lady has obtained (the love of) her spouse, God. Moreover, neither her spouse (God) dies, nor she is ever afflicted with any pain, and that bride (soul) always remains a wedded lady. O' Nanak, because of the love of the Guru, God has united that soul (bride) with Him." (2)

Paurri

After awakening us from the slumber of ignorance in the pursuit of *Maya* and advising us how we need to bedeck ourselves with the love of the Guru and his word like an obedient bride, Guru Ji now tells us what happens to those who try to slander or disown their Guru. He says: "(O' my friends), they who have slandered their Guru are very bad persons. O' God, (I pray, that I) may never see the sight of such sinners and murderers. Like a wicked woman, they wander from house to house with their evil minds. It is only by good fortune that one obtains such a company, which has been embellished by the Guru. O' God, showing mercy unite me with the true Guru, I am a sacrifice to the Guru." (23)

The message of this *Paurri* is that we should awaken ourselves from the slumber of our sins and worldly enticements. We should know that they, who deny their Guru, are the worst sinners, and we should not associate with such people at all. Instead, we should love and be proud of our Guru and like young obedient brides we should live as per the will of our spouse (God), so that we may enjoy the bliss of His eternal union.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਊਪਜੈ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗੈ
ਆਇ ॥

ਜੰਮਣੁ ਮਰਣਾ ਮਿਟਿ ਗਇਆ ਕਾਲੈ ਕਾ ਕਿਛੁ
ਨ ਬਸਾਇ ॥

ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਵਿ ਰਹਿਆ ਸਚੇ ਰਹਿਆ
ਸਮਾਇ ॥

ਨਾਨਕ ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨ ਕਉ ਜੋ ਚਲਨਿ
ਸਤਿਗੁਰ ਭਾਇ ॥੧॥

ਮਃ ੩ ॥

ਬਿਨੁ ਸਬਦੈ ਸੁਧੁ ਨ ਹੋਵਈ ਜੇ ਅਨੇਕ ਕਰੈ
ਸੀਗਾਰ ॥

salok mehlāa 3.

gur sayvaa tay sukh oopjai fir dukh na
lagai aa-ay.

jaman marnaa mit ga-i-aa kaalai kaa
kichh na basaa-ay.

har saytee man rav rahi-aa sachay
rahi-aa samaa-ay.

naanak ha-o balihaaree tinn ka-o jo
chalan satgur bhaa-ay. ||1||

mehlāa 3.

bin sabdai suDh na hova-ee jay anayk
karai seegaar.

ਪੰਨਾ ੬੫੨

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ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਈ ਦੂਜੈ ਭਾਇ
ਪਿਆਰੁ ॥
ਸਾ ਕੁਸੁਧ ਸਾ ਕੁਲਖਣੀ ਨਾਨਕ ਨਾਰੀ ਵਿਚਿ
ਕੁਨਾਰਿ ॥੨॥

pir kee saar na jaan-ee doojai bhaa-ay
pi-aar.
saa kusuDh saa kulkhanee naanak naaree
vich kunaar. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਰਿ ਹਰਿ ਅਪਣੀ ਦਇਆ ਕਰਿ ਹਰਿ ਬੋਲੀ
ਬੈਣੀ ॥
ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਹਰਿ ਉਚਰਾ ਹਰਿ ਲਾਹਾ
ਲੈਣੀ ॥
ਜੋ ਜਪਦੇ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਤਿਨ ਹਉ
ਕੁਰਬੈਣੀ ॥
ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪਿਆਰਾ ਅਰਾਧਿਆ
ਤਿਨ ਜਨ ਦੇਖਾ ਨੈਣੀ ॥
ਹਉ ਵਾਰਿਆ ਅਪਣੇ ਗੁਰੂ ਕਉ ਜਿਨਿ ਮੇਰਾ
ਹਰਿ ਸਜਣੁ ਮੇਲਿਆ ਸੈਣੀ ॥੨੪॥

har har apnee da-i-aa kar har bolee
baine.
har naam Dhi-aa-ee har uchraa har
laahaa laine.
jo japday har har dinas raat tin ha-o
kurbaine.
Jinaa satgur mayraa pi-aaraa araaDhi-aa
tin jan daykhaa naine.
ha-o vaari-aa apnay guroo ka-o Jin
mayraa har sajan mayli-aa saine. ||24||

Salok Mehla-3

In the previous *paurri*, Guru Ji advised us that we should awaken ourselves from the slumber of our sins and worldly enticements. We should know that they who deny their Guru are the worst sinners, and we should not associate with such people at all. Instead, we should love and be proud of our Guru, and like young obedient brides, we should live as per the will of our spouse (God), so that we may enjoy the bliss of His eternal union. In this *salok*, he explains further what happens when we serve the Guru and act in accordance with his words of advice or *Gurbani*.

He says: “By serving the Guru (and following his advice, such a) peace wells up (in one’s life) that no sorrow affects one again. (What to speak of ordinary troubles), even one’s (cycle) of birth and death is ended, because (the demon of death) has no power over that person. (In this state, one’s) mind is attuned to God, and remains absorbed in the true (God). Therefore O’ Nanak, (I) am a sacrifice to those who walk on the Guru’s will (and live in accordance with *Gurbani*).” (1)

Mehla-3

Now Guru Ji tells us the consequences of not acting in accordance with the Guru’s word or *Gurbani*, and how degraded is considered such a person in spiritual circles. Comparing a mortal to a young bride, Guru Ji says: “Without following (*Gurbani*), the

(Guru's) word a bride (soul) is never purified, even if she adorns herself with countless ornaments (holy garbs). Being in love with the other (worldly riches), she doesn't understand the essence of her spouse's (desire, what He really wants). O' Nanak, (spiritually), such a bride (soul) is impure, characterless, and most evil woman.”(2)

Paurri

In the light of the above statements, Guru Ji shows us for what we should pray to God. He says: “O' God, show Your mercy, that I utter words (in Your praise). I may always meditate and utter God's Name, and earn the profit of (being in touch with) God. I am a sacrifice to those who day and night repeat God's Name. I wish that I might see with my own eyes, those who have meditated on my dear true Guru. I am a sacrifice to my Guru, who has united me with God, my friend.” (24)

The message of this *Paurri* is that it is absolutely essential that we follow the Guru's advice, meditate on God's Name, and sing His praises day and night. We should also pray to God to bless us that we may always sing His praise, and meditate on His Name. We should ask Him to bless us with the company of such saintly people, who day and night meditate on Him and sing His praise.

ਸਲੋਕੁ ਮਃ ੪ ॥

ਹਰਿ ਦਾਸਨ ਸਿਉ ਪ੍ਰੀਤਿ ਹੈ ਹਰਿ ਦਾਸਨ ਕੋ
ਮਿਤੁ ॥
ਹਰਿ ਦਾਸਨ ਕੈ ਵਸਿ ਹੈ ਜਿਉ ਜੰਤੀ ਕੈ ਵਸਿ
ਜੰਤੁ ॥
ਹਰਿ ਕੇ ਦਾਸ ਹਰਿ ਧਿਆਇਦੇ ਕਰਿ ਪ੍ਰੀਤਮ
ਸਿਉ ਨੇਹੁ ॥
ਕਿਰਪਾ ਕਰਿ ਕੈ ਸੁਨਹੁ ਪ੍ਰਭ ਸਭ ਜਗ ਮਹਿ
ਵਰਸੈ ਮੇਹੁ ॥
ਜੇ ਹਰਿ ਦਾਸਨ ਕੀ ਉਸਤਤਿ ਹੈ ਸਾ ਹਰਿ ਕੀ
ਵਡਿਆਈ ॥
ਹਰਿ ਆਪਣੀ ਵਡਿਆਈ ਭਾਵਦੀ ਜਨ ਕਾ
ਜੈਕਾਰੁ ਕਰਾਈ ॥
ਸੋ ਹਰਿ ਜਨੁ ਨਾਮੁ ਧਿਆਇਦਾ ਹਰਿ ਹਰਿ ਜਨੁ
ਇਕ ਸਮਾਨਿ ॥
ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਪੈਜ ਰਖਹੁ
ਭਗਵਾਨ ॥੧॥

ਮਃ ੪ ॥

ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਤਿਨਿ ਸਾਚੈ ਤਿਸੁ ਬਿਨੁ
ਰਹਣੁ ਨ ਜਾਈ ॥

salok mehlā 4.

har daasan si-o pareet hai har daasan ko
mit.
har daasan kai vas hai Ji-o jantee kai vas
jant.
har kay daas har Dhi-aa-iday kar
pareetam si-o nayhu.
kirpaa kar kai sunhu parabh sabh jag
meh varsai mayhu.
jo har daasan kee ustāt hai saa har kee
vadi-aa-ee.
har aapnee vadi-aa-ee bhaavdee jan kaa
jaikaar karaa-ee.
so har jan naam Dhi-aa-idaa har har jan
ik samaan.
jan naanak har kaa daas hai har paij
rakhahu bhagvaan. ||1||

mehlā 4.

naanak pareet laa-ee tin saachai tis bin
rahan na jaa-ee.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਹਰਿ ਰਸਿ
ਰਸਨ ਰਸਾਈ ॥੨॥

satgur milai ta pooraa paa-ee-ai har ras
rasan rasaa-ee. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਰੈਣਿ ਦਿਨਸੁ ਪਰਭਾਤਿ ਤੂਹੈ ਹੀ ਗਾਵਣਾ ॥
ਜੀਅ ਜੰਤ ਸਰਬਤ ਨਾਉ ਤੇਰਾ ਧਿਆਵਣਾ ॥

rain dīnas parbhāat̃ toohai hee gaavnāa.
jee-a jant̃ sarbat̃ naa-o tayraa
Dhi-aavanāa.

ਤੂ ਦਾਤਾ ਦਾਤਾਰੁ ਤੇਰਾ ਦਿਤਾ ਖਾਵਣਾ ॥

too daataa daataar tayraa dītaa
khaavnāa.

ਭਗਤ ਜਨਾ ਕੈ ਸੰਗਿ ਪਾਪ ਗਵਾਵਣਾ ॥
ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੈ ਬਲਿ ਬਲਿ
ਜਾਵਣਾ ॥੨੫॥

bhagat janaa kai sang paap gavaavnāa.
jan naanak sad balihaarai bal bal
jaavnāa. ||25||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us to pray to God to bless us, so that we may always sing His praise and meditate on His Name. We should ask Him to bless us with the company of such saintly people, who day and night meditate on Him and sing His praise. In this *salok*, he tells us how much God loves such devotees of His, who sing His praise, and what kind of high regard He has for them.

He says: “(O’ my friends), God is imbued with the love of His servants, and He is the friend of His devotees. God (is so much in love with them, that) He is under the control of His servants, just as a musical instrument is in the control of a musician. (He does whatever the devotees want Him to do. On their part), the servants of God meditate on Him imbuing themselves with the love for their beloved (God). (They pray and say: “O’ God), showing Your mercy, please listen, and let rain (of Your Name) fall all over the entire world. (Whatever is the praise of God's servants (is) the glory of God in reality, (and this kind of) praise is pleasing to God, which brings about acclamation of His servants. That person who meditates on God’s Name is the servant of God. God and His slave are like one and the same person. Devotee Nanak is a God’s slave, O’ God, save his honor (as well).” (1)

Mehla-4

Now Guru Ji describes the extent of His love for God and tells us whose help we need to meet that beloved God of ours. He says: “Nanak has imbued (himself) with such a (deep) love for that true (God), that he cannot live without (seeing) Him. (He has also realized) that we obtain the perfect (God) only when we meet the true Guru, , and then the tongue is satiated enjoying the relish of God’s (love).” (2)

Paurri

Guru Ji concludes the *Paurri* by describing the daily conduct of a true devotee, and how he or she feels about God. A true devotee says: “(O’ God), it is only You (whose

praises) I sing day and night. All the beings and creatures meditate only on Your Name. O' God You are the giver and the donor, (and all the creatures) eat what You give. (Our duty is that by singing Your praises) in the company of Your devotees, (we get) rid of our sins. The devotee Nanak is ever and forever a sacrifice (to them)." (25)

The message of this *Paurri* is that we should be imbued with such immense love for God, that He also falls in love with us and carries out our wishes. But our wishes should not be for worldly wealth or possessions, we should keep singing His praises and meditating on God's Name day and night, just out of our love for Him.

ਸਲੋਕੁ ਮਃ ੪ ॥

ਅੰਤਰਿ ਅਗਿਆਨੁ ਭਈ ਮਤਿ ਮਧਿਮ
ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤਿ ਨਾਹੀ ॥
ਅੰਦਰਿ ਕਪਟੁ ਸਭੁ ਕਪਟੋ ਕਰਿ ਜਾਣੈ ਕਪਟੋ
ਖਪਹਿ ਖਪਾਹੀ ॥
ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਨ ਆਵੈ ਆਪਣੈ
ਸੁਆਇ ਫਿਰਾਹੀ ॥
ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਨਾਨਕ ਸਬਦਿ
ਸਮਾਹੀ ॥੧॥

ਮਃ ੪ ॥

ਮਨਮੁਖ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਦੂਜੈ ਭਾਇ
ਮਨੂਆ ਬਿਰੁ ਨਾਹਿ ॥
ਅਨਦਿਨੁ ਜਲਤ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ
ਖਪਹਿ ਖਪਾਹਿ ॥
ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਤਿਨ ਕੈ ਨਿਕਟਿ
ਨ ਕੋਈ ਜਾਹਿ ॥
ਓਇ ਆਪਿ ਦੁਖੀ ਸੁਖੁ ਕਬਹੂ ਨ ਪਾਵਹਿ
ਜਨਮਿ ਮਰਹਿ ਮਰਿ ਜਾਹਿ ॥
ਨਾਨਕ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਚਾ ਜਿ ਗੁਰ
ਚਰਨੀ ਚਿਤੁ ਲਾਹਿ ॥੨॥

ਪਉੜੀ ॥

ਸੰਤ ਭਗਤ ਪਰਵਾਣੁ ਜੋ ਪ੍ਰਭਿ ਭਾਇਆ ॥
ਸੋਈ ਬਿਚਖਣ ਜੰਤ ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਭੋਜਨੁ ਖਾਇਆ ॥
ਸੰਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਸਤਕਿ ਲਾਇਆ ॥

salok mehlāa 4.

anṭar agi-aan bha-ee maṭ maDhim satgur
kee parṭeetṭ naahee.
andṛ kapat sabh kapto kar jaanai kaptay
khapeh khapaahee.
satgur kaa bhaanaa chitṭ na aavai aapnai
su-aa-ay firaa-ee.
kirpaa karay jay aapnee ṭaa naanak
sabad samaahee. ||1||

mehlāa 4.

manmukh maa-i-aa mohi vi-aapay doojai
bhaa-ay manoo-aa thir naahi.
an-din jalatṭ raheh din raatṭee ha-umai
khapeh khapaahi.
anṭar lobh mahaa gubaaraa ṭin kai nikat
na ko-ee jaahi.
o-ay aap dukhee sukh kabhoo na paavahi
janam mareh mar jaahi.
naanak bakhas la-ay parabh saachaa je
gur charnee chitṭ laahi. ||2||

pa-orhee.

santṭ bhagatṭ parvaan jo parabh bhaa-i-aa.
say-ee bichkhan jantṭ Jinee har
Dhi-aa-i-aa.
amritṭ naam niDhaan bhojan khaa-i-aa.
santṭ janaa kee Dhoor mastak laa-i-aa.

ਪੰਨਾ ੬੫੩

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ਨਾਨਕ ਭਏ ਪੁਨੀਤ ਹਰਿ ਤੀਰਥਿ ਨਾਇਆ ਨਾਨਕ bha-ay puneeṭ har tīrath naa-i-aa.
॥੨੬॥ ||26||

Salok Mehla-4

In many previous *paurris* Guru Ji commented on the state of mind and the blessings enjoyed by those persons who follow the advice of the Guru and meditate on God with true love and devotion. In this *salok*, Guru Ji comments on those who are not convinced about the Guru's advice and follow the dictates of their own mind. He tells us how such people remain engrossed and are ultimately consumed in falsehood. Out of compassion, he also tells how they can be saved.

He says: "Within the mind (of a self-conceited person) is ignorance; (such a person's) intellect has become mediocre, and this person has no faith in the true Guru. Within (such a person) is deceit and thinks that everywhere also is deceit; so practicing deceit, such persons ruin themselves and others along with them. The will (or the advice) of the true Guru doesn't come to their minds, and they keep roaming around in pursuit of their selfish motives. (However, if God) shows His mercy, then O' Nanak, through the word (of the Guru, even such people) merge (into God)." (1)

Mehla-4

Continuing to describe the state and fate of self-conceited persons, Guru Ji says: "(O' my friends), the self-conceited persons are afflicted by the love of worldly wealth and in that love of the other (worldly riches, rather than God), their mind does not remain steady. Day and night, they keep burning (in their greed), and in their ego keep ruining themselves and others. Within them is pitch-black darkness of greed; therefore no one goes near them. Therefore, they remain miserable by themselves, never find peace, (and keep going through the rounds of) birth and death. However, O' Nanak, (if they) attune their mind to the (word of) the Guru, the true God forgives (and saves them)." (2)

Paurri

Guru Ji concludes the *Paurri*, by telling us who are the true saints or devotees of God. He says: "Only those with whom God is pleased are called the approved saints or devotees (of God). They who have meditated on God are wise. They have fed themselves on the treasure of the nectar (of God's Name). Nanak has (so humbly and eagerly yoked himself to the service of the saints, as if he has) applied the dust of the feet of the saints on his forehead. (By doing so, he feels that) he has bathed in the sanctuary of God and has been sanctified." (26)

The message of this *Paurri* is that they who don't have faith in the Guru's advice, become self-conceited, and in their ego, they ruin themselves and consume others as well. Therefore following Guru's advice, we should meditate on God's Name, so that showing His mercy He may forgive us and unite us with Him.

ਸਲੋਕੁ ਮਃ ੪ ॥

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਾਂਤਿ ਹੈ ਮਨਿ ਤਨਿ ਨਾਮਿ
ਸਮਾਇ ॥

ਨਾਮੋ ਚਿਤਵੈ ਨਾਮੁ ਪੜੈ ਨਾਮਿ ਰਹੈ ਲਿਵ
ਲਾਇ ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਚਿੰਤਾ ਗਈ ਬਿਲਾਇ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਮੁ ਊਪਜੈ ਤਿਸਨਾ ਭੁਖ ਸਭ
ਜਾਇ ॥

ਨਾਨਕ ਨਾਮੇ ਰਤਿਆ ਨਾਮੋ ਪਲੈ ਪਾਇ ॥੧॥

ਮਃ ੪ ॥

ਸਤਿਗੁਰ ਪੁਰਖਿ ਜਿ ਮਾਰਿਆ ਭ੍ਰਮਿ ਭ੍ਰਮਿਆ ਘਰੁ
ਛੋਡਿ ਗਇਆ ॥

ਓਸੁ ਪਿਛੈ ਵਜੈ ਫਕਤੀ ਮੁਹੁ ਕਾਲਾ ਆਗੈ
ਭਇਆ ॥

ਓਸੁ ਅਰਲੁ ਬਰਲੁ ਮੁਹੁ ਨਿਕਲੈ ਨਿਤ ਝਗੁ ਸੁਟਦਾ
ਮੁਆ ॥

ਕਿਆ ਹੋਵੈ ਕਿਸੈ ਹੀ ਦੈ ਕੀਤੇ ਜਾਂ ਧੁਰਿ ਕਿਰਤੁ ਓਸ
ਦਾ ਏਹੋ ਜੇਹਾ ਪਇਆ ॥

ਜਿਥੈ ਓਹੁ ਜਾਇ ਤਿਥੈ ਓਹੁ ਝੂਠਾ ਕੂੜੁ ਬੋਲੇ ਕਿਸੈ ਨ
ਭਾਵੈ ॥

ਵੇਖਹੁ ਭਾਈ ਵਡਿਆਈ ਹਰਿ ਸੰਤਹੁ ਸੁਆਮੀ
ਅਪੁਨੇ ਕੀ ਜੈਸਾ ਕੋਈ ਕਰੈ ਤੈਸਾ ਕੋਈ ਪਾਵੈ ॥

ਏਹੁ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ਹੋਵੈ ਦਰਿ ਸਾਚੈ ਅਗੋ ਦੇ ਜਨੁ
ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥੨॥

ਪਉੜੀ ॥

ਗੁਰਿ ਸਚੈ ਬਧਾ ਬੇਹੁ ਰਖਵਾਲੇ ਗੁਰਿ ਦਿਤੇ ॥

ਪੂਰਨ ਹੋਈ ਆਸ ਗੁਰ ਚਰਣੀ ਮਨ ਰਤੇ ॥

salok Mehla 4.

gurmukh antar saa^Nt hai man tan
naam samaa-ay.

naamo chitvai naam parhai naam
rahai liv laa-ay.

naam padaarath paa-i-aa chintaa
ga-ee bilaa-ay.

satgur mili-ai naam oopjai tisnaa
bhukh sabh jaa-ay.

naanak naamay rat-i-aa naamo palai
paa-ay. ||1||

mehlā 4.

satgur purakh je maari-aa bharam
bharmi-aa ghar chhod ga-i-aa.

os pichhai vajai fakrhee muhu kaalaa
aagai bha-i-aa.

os aral baral muhhu niklai nit jhagoo
sutdaa mu-aa.

ki-aa hovai kisai hee dai keetai jaa^N
Dhur kirat os daa ayho jayhaa pa-i-aa.

jithai oh jaa-ay tithai oh jhoothaa
koorh bolay kisai na bhaavai.

vaykhhu bhaa-ee vadi-aa-ee har
santahu su-aamee apunay kee jaisaa
ko-ee karai taisaa ko-ee paavai.

ayhu barahm beechaar hovai dar
saachai ago day jan naanak aakh
sunaavai. ||2||

pa-orhee.

gur sachai baDhaa thayhu rakhvaalay
gur ditay.

pooran ho-ee aas gur charnee man
ratay.

ਗੁਰਿ ਕ੍ਰਿਪਾਲਿ ਬੇਅੰਤਿ ਅਵਗੁਣ ਸਭਿ ਹਤੇ ॥
ਗੁਰਿ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ਅਪਣੇ ਕਰਿ ਲਿਤੇ ॥

gur kirpaal bay-ant̃ avguñ sabh̃ haṭay.
gur apn̄ee kirpaa Dhaar apn̄ay kar
liṭay.

ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ਜਿਸੁ ਗੁਰ ਕੇ ਗੁਣ ਇਤੇ
॥੨੭॥

naanak sad̃ balihaar Jis gur kay guñ
iṭay. ||27||

Salok Mehla-4

In the first *salok* (*Mehla-4*) of the previous *Paurri* Guru Ji shed light on the conduct and state of minds of self-conceited persons, and described how such people keep burning (in their greed), and keep ruining others, as well as ruin themselves due to their ego. Within them is pitch-black darkness of greed, so no one goes near them. Therefore, they remain miserable, never find peace, and keep going through the rounds of birth and death. Guru Ji begins this *Paurri*, by describing how in contrast, the Guru's followers remain cool and calm, and how by following the advice of the Guru, they keep meditating on God's Name and get rid of all their thirst and hunger for worldly riches and power.

He says: "(O' my friends), peace prevails within a Guru's follower, because his or her mind and body remains merged in (God's) Name. Such a person only contemplates on the Name, reads about the Name, and remains attuned to the Name. In this way having obtained the bounty of Name, all his or her worry has gone away. However, only on meeting the true Guru, (God's) Name wells up in one's mind, and all one's desire and thirst (for worldly things) goes away. In short, O' Nanak, they who are imbued with (God's) Name, receive (the gift) of Name itself." (1)

Mehla-4

In the previous *salok*, Guru Ji described the conduct of a Guru's follower, and what kind of virtues such a person is blessed with. In this *salok*, he briefly narrates what happened when a self-conceited person named "*Marvaaha Khattri*" tried to harm the third Guru Amar Das Ji and his disciples with all kinds of false complaints and mischievous acts, so that we may know what happens to those who unnecessarily try to slander or harm the saints and devotees of God.

Guru Ji says: "When the God-like true Guru hit (the slanderer *Marvaaha Khattri* with his curse), wandering in doubt he has left his home and has gone away. After his departure, his ill reputation is spreading and wherever he goes, he is put to shame. All kinds of nonsense comes out of his mouth, and every day he dies (in shame, uttering words of slander, like a mad dog) spitting foam. Now, no body can do anything to help him, because such is his pre-ordained destiny (based on his past misdeeds). Wherever he goes he is judged false there, because no one likes him when he tells lies. O' brothers and saints, look at the glory of God Your Master, whatever one sows, so does one reap. This is the divine deliberation happening at the door of the eternal (God), which slave Nanak recites in advance." (2)

Paurri

After comparing the conduct and end states of the Guru's followers to the self-conceited persons, Guru Ji expresses his gratitude to God for blessing him with a stable place to hold his congregations, and carry on his divine mission. He says: "The true Guru has established this stable place (for holding congregations). The Guru has also provided the security guards. My desire has been fulfilled (because) my mind has been imbued with the love of (his words of advice, which are like his) lotus feet. The Guru is infinite and merciful and he has destroyed all my demerits. In fact by showing his mercy, the Guru has made me his own and Nanak is always a sacrifice to the Guru, who has so many merits." (27)

The message of this Paurri is that if we want to obtain peace and bliss in our mind and body and want to save ourselves from disgrace and ridicule of the world, then we should never slander the saints and devotees of God. We should faithfully follow Guru's advice and meditate on God's Name day and night. Showing his mercy, the Guru would eradicate our faults, and we would enjoy a state of peace and bliss.

ਸਲੋਕ ਮਃ ੧ ॥

ਤਾ ਕੀ ਰਜਾਇ ਲੇਖਿਆ ਪਾਇ ਅਬ ਕਿਆ ਕੀਜੈ
ਪਾਂਡੇ ॥
ਹੁਕਮੁ ਹੋਆ ਹਾਸਲੁ ਤਦੇ ਹੋਇ ਨਿਬੜਿਆ ਹੰਢਹਿ
ਜੀਅ ਕਮਾਂਦੇ ॥੧॥

ਮਃ ੨ ॥

ਨਕਿ ਨਥ ਖਸਮ ਹਥ ਕਿਰਤੁ ਧਕੇ ਦੇ ॥
ਜਹਾ ਦਾਣੇ ਤਹਾਂ ਖਾਣੇ ਨਾਨਕਾ ਸਚੁ ਹੇ ॥੨॥

ਪਉੜੀ ॥

ਸਭੇ ਗਲਾ ਆਪਿ ਥਾਟਿ ਬਹਾਲੀਓਨੁ ॥
ਆਪੇ ਰਚਨੁ ਰਚਾਇ ਆਪੇ ਹੀ ਘਾਲਿਓਨੁ ॥
ਆਪੇ ਜੰਤ ਉਪਾਇ ਆਪਿ ਪ੍ਰਤਿਪਾਲਿਓਨੁ ॥
ਦਾਸ ਰਖੇ ਕੰਠਿ ਲਾਇ ਨਦਰਿ ਨਿਹਾਲਿਓਨੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਅਨੰਦੁ ਭਾਉ ਦੂਜਾ ਜਾਲਿਓਨੁ
॥੨੮॥

salok mehlāa 1.

tāa kee rajāa-ay laykhi-aa paa-ay ab
ki-aa keejai paa^Nday.
hukam ho-aa haasal taday ho-ay
nibrhi-aa handheh jee-a kamaa^Nday.
||1||

mehlāa 2.

nak nath khasam hath kirat̃ Dhakay
day.
jahaa daanay tahaa^N khaanay
naankaa sach hay. ||2||

pa-orhee.

sabhay galaa aap thaata bahaalee-on.
aapay rachan rachaa-ay aapay hee
ghaali-on.
aapay jant̃ upaa-ay aap partipaali-on.
daas rakhay kanth̃ laa-ay nadar
nihaali-on.
naanak bhagtaa sadāa anand bhaa-o
doojaa jaali-on. ||28||

Salok Mehla-1

In the previous *Paurri*, Guru Ji contrasted the traits and behaviors of the Guru's followers to the self-conceited persons, and also illustrated it by narrating the story of punishment and disgrace suffered by one of the self-conceited persons who tried to unnecessarily slander and bother the third Guru Amar Das Ji. In this *salok*, he seems to be talking to a *pundit*, and explaining to him, on what does the behavior and conduct of different types of persons depend?

He says: "O' *pundit*, all receive what God has preordained for them, and so nothing can be done now. (On the basis of their past deeds, God's) command was issued and their destiny was settled; that is what the creatures live by." (1)

Mehla-2

In this *salok*, Guru Ji goes one step further and tells how a mortal is totally under the command of God. He says: "(O' my friends, one is so totally under the control of God, as if) a ring is in one's nose, whose control is in the hands of (God), the Master; (according to one's past deeds, God) keeps pushing and pulling one around. O' Nanak, the truth is that wherever one is destined to receive one's sustenance, one has to go and eat it there." (2)

Paurri

Now Guru Ji comments on the scheme of things set up by God: how He creates and destroys His creation, how He loves and protects His devotees, and how He provides for the sustenance of His creatures. He says: "(O' my friends, God has) Himself arranged all the things and established the expanse (of the universe). He Himself creates His creation and then He Himself destroys it. He Himself creates the beings and the creatures, and He Himself provides them with sustenance. He keeps His servants hugged to His bosom, and blesses them with His glance of grace. O' Nanak, there is always bliss in the minds of the devotees, because He has burnt down their love of the other (worldly riches and power)." (28)

The message of this *Paurri* is that if we want to enjoy eternal bliss in our minds, then we have to gladly accept the fact that all of us have to live in accordance with the destiny pre-ordained for us by God in accordance with our past deeds, and we have to go and partake our sustenance wherever God has pre-determined it for us. We have also to realize that God has made arrangements for everything. He Himself creates and destroys His creation and lovingly keeps His servants hugged to His bosom.

ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlāa 3.

ਏ ਮਨ ਹਰਿ ਜੀ ਧਿਆਇ ਤੂ ਇਕ ਮਨਿ
ਇਕ ਚਿਤਿ ਭਾਇ ॥

ay man har jee Dhi-aa-ay too ik man ik
chiṭ bhaa-ay.

ਹਰਿ ਕੀਆ ਸਦਾ ਸਦਾ ਵਡਿਆਈਆ ਦੇਇ
ਨ ਪਛੋਤਾਇ ॥

ਹਉ ਹਰਿ ਕੈ ਸਦ ਬਲਿਹਾਰਣੈ ਜਿਤੁ ਸੇਵਿਐ
ਸੁਖੁ ਪਾਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੈ ਹਉਮੈ ਸਬਦਿ
ਜਲਾਇ ॥੧॥

ਮਃ ੩ ॥

ਆਪੇ ਸੇਵਾ ਲਾਇਅਨੁ ਆਪੇ ਬਖਸ ਕਰੇਇ ॥

ਸਭਨਾ ਕਾ ਮਾ ਪਿਉ ਆਪਿ ਹੈ ਆਪੇ ਸਾਰ
ਕਰੇਇ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਨਿ ਤਿਨ ਨਿਜ ਘਰਿ
ਵਾਸੁ ਹੈ ਜੁਗੁ ਜੁਗੁ ਸੋਭਾ ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹਹਿ ਕਰਤੇ ਮੈ ਤੁਝ
ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

ਪੰਨਾ ੬੫੪

ਤੁਧੁ ਆਪੇ ਸਿਸਟਿ ਸਿਰਜੀਆ ਆਪੇ ਫੁਨਿ
ਗੋਈ ॥

ਸਭੁ ਇਕੋ ਸਬਦੁ ਵਰਤਦਾ ਜੋ ਕਰੇ ਸੁ ਹੋਈ ॥

ਵਡਿਆਈ ਗੁਰਮੁਖਿ ਦੇਇ ਪ੍ਰਭੁ ਹਰਿ ਪਾਵੈ
ਸੋਈ ॥

ਗੁਰਮੁਖਿ ਨਾਨਕ ਆਰਾਧਿਆ ਸਭਿ ਆਖਹੁ
ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਸੋਈ ॥੨੯॥੧॥ ਸੁਧੁ

ha-o har kai sad balihaarnai Jit sayvi-ai
sukh paa-ay.

har kee-aa sadaa sadaa vadi-aa-ee-aa
day-ay na pachhotaa-ay.

naanak gurmukh mil rahai ha-umai sabad
jalaa-ay. ||1||

mehlai 3.

aapay sayvaa laa-i-an aapay bakhhas
karay-i.

sabhnaa kaa maa pi-o aap hai aapay saar
karay-i.

naanak naam Dhi-aa-in tin nij ghar vaas
hai jug jug sobhaa ho-ay. ||2||

pa-orhee.

too karan kaaran samrath heh kartay mai
tuh bin avar na ko-ee.

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tuDh aapay sisat sirjee-aa aapay fun
go-ee.

sabh iko sabad varatdaa jo karay so
ho-ee.

vadi-aa-ee gurmukh day-ay parabh har
paavai so-ee.

gurmukh naanak aaraaDhi-aa sabh
aakhahu Dhan Dhan Dhan gur so-ee.
||29||1|| suDhu

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that if we want to enjoy eternal bliss in our minds, then we have to gladly accept the fact that all of us have to live in accordance with the destiny pre-ordained for us by God in accordance with our past deeds, and we have to go and partake our sustenance, wherever God has pre-determined it for us. We have also to realize that God has made arrangements for everything. He Himself

creates and destroys His creation and lovingly keeps His servants hugged to His bosom. Guru Ji now concludes this epic (*Vaar of Sorath*) by advising his own mind, and indirectly ours to meditate on God with love and respect. He also tells us how He always keeps showering great gifts on His creatures, but unlike human beings He never regrets giving these gifts.

He says: “(O’ my soul), remember the beloved God with single-minded devotion and love. These are always the glories of God, that He never regrets giving (a gift). (Therefore), I am always a sacrifice to God; by serving whom we obtain peace. O’ Nanak, the Guru’s followers remain united (with God) by burning their ego through the Guru’s word.” (1)

Mehla-3

Next stating another unique power and virtue of God, Guru Ji says: “(O’ my friends, on His own) God yokes people to His service, and He Himself showers His grace. He Himself is (like) mother and father of all, and He Himself takes care of them. O’ Nanak, they who meditate on (God’s) Name have abode in their own home (they remain stable in their mind). Their glory is acclaimed age after age.” (2)

Paurri

Guru Ji concludes the epic by acknowledging God’s unlimited power and expressing his full faith in Him. He says: “O’ Creator, You are capable of accomplishing anything; (for me) there is no other (Power). On Your own, You have created the world, and then on Your own, You have destroyed it. Everywhere it is one (God’s) command, which prevails; whatever He does, that happens. Whom God blesses with glory through the Guru, that person alone gets it. O’ Nanak, He can be worshipped only through the Guru; therefore all should again and again say, blessed is that Guru.” (29-1-corrected)

The message of this Paurri is that if we want to obtain peace and glory, we should seek the shelter of the Guru and meditate on God’s Name with true love and concentration of mind. We should always be thankful to God who gives us so many bounties and never regrets the same. We should also remember that it is only as per His grace that a person obtains guidance of the Guru and the glory of God’s Name.

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰੁ ੧

**raag sorath banee bhagat kabeer
jee kee ghar 1**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੂਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ ਨਾਈ ॥

but pooj pooj hindoo moo-ay turak
moo-ay sir naa-ee.

ਓਇ ਲੇ ਜਾਏ ਓਇ ਲੇ ਗਾਢੇ ਤੇਰੀ ਗਤਿ ਦੁਹੂ ਨ
ਪਾਈ ॥੧॥

o-ay lay jaaray o-ay lay gaaday
tayree gat duhoo na paa-ee. ||1||

ਮਨ ਰੇ ਸੰਸਾਰੁ ਅੰਧ ਗਹੇਰਾ ॥
ਚਹੁ ਦਿਸ ਪਸਰਿਓ ਹੈ ਜਮ ਜੇਵਰਾ ॥੧॥ ਰਹਾਉ ॥

man ray sansaar anDh gahayraa
chahu dis pasri-o hai jam jayvraa.
||1|| rahaa-o.

ਕਬਿਤ ਪੜੇ ਪੜਿ ਕਬਿਤਾ ਮੂਏ ਕਪੜ ਕੇਦਾਰੈ
ਜਾਈ ॥
ਜਟਾ ਧਾਰਿ ਧਾਰਿ ਜੋਗੀ ਮੂਏ ਤੇਰੀ ਗਤਿ ਇਨਹਿ ਨ
ਪਾਈ ॥੨॥

kabit̃ parhay parh kabiṭaa moo-ay
kaparh kaydaarai jaa-ee.
jataa Dhaar Dhaar jogee moo-ay
ṭayree gaṭ ineh na paa-ee. ||2||

ਦਰਬੁ ਸੰਚਿ ਸੰਚਿ ਰਾਜੇ ਮੂਏ ਗਡਿ ਲੇ ਕੰਚਨ ਭਾਰੀ ॥
ਬੇਦ ਪੜੇ ਪੜਿ ਪੰਡਿਤ ਮੂਏ ਰੂਪੁ ਦੇਖਿ ਦੇਖਿ ਨਾਰੀ
॥੩॥

darab sanch sanch raajay moo-ay
gad lay kanchan bhaaree.
bayd parhay parh pandit̃ moo-ay roop
daykh daykh naaree. ||3||

ਰਾਮ ਨਾਮ ਬਿਨੁ ਸਭੈ ਬਿਗੂਤੈ ਦੇਖਹੁ ਨਿਰਖਿ
ਸਰੀਰਾ ॥
ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ਕਹਿ ਉਪਦੇਸੁ
ਕਬੀਰਾ ॥੪॥੧॥

raam naam bin sabhai bigootay
daykhhu nirakh sareeraa.
har kay naam bin kin gaṭ paa-ee kahi
updays kabeeraa. ||4||1||

Rag Sorath Bani Bhagat Kabir Ji Kee Ghar-1

In this *shabad Bhagat* (devotee) Kabir Ji is commenting on the practices of different faiths and sects and other people, and how they waste their lives in observing their meaningless customs and rituals based on false beliefs; he tells us how all are ruined without meditating on God's Name.

He says: "The Hindus are ruined worshipping the statues, and the Muslims by bowing towards the west (believing that God exists only in the west or *Kaaba*). The (Hindus) burn their dead, while (Muslims) bury their dead, (both thinking that theirs is the only right way). However, O' God both have not understood Your state (what You like)." (1)

Therefore addressing his own mind, Kabir Ji says: "O' my mind, (there is so much ignorance in the world, as if this) world is (like a) blind well and in all the four sides the noose of death prevails." (1-pause)

Continuing his comments on the practices of different faiths and sects, Kabir Ji says: "The poets have died reading and singing poems (to show off their knowledge and poetic skills, and the recluses who take pride in wearing tattered rags, and calling themselves) *Kaapris*, have wasted their lives visiting (holy places like) *Kedaar Nath*. Similarly yogis have died growing matted hair. But (O' God), even they have not understood the (right) way (to please You)." (2)

Now Kabir Ji turns his attention to those who try to find pleasure while living in the world itself. He says: “(O’ God), the kings have died amassing wealth and burying heavy loads of gold underground; the *pundits* have died reading (voluminous scriptures like) the *Vedas*, (and many) women have spent their lives (trying to beautify themselves, and) looking at themselves (in the mirrors).” (3)

Kabir Ji concludes his remarks by saying: “(O’ my friends), look into your own minds, and find out for yourselves that without (meditating on) God's Name, all are ruined. Therefore, Kabir is stating this sermon, that no one has obtained salvation without (meditating on) God’s Name.” (4-1)

The message of this *shabad* is that we cannot obtain salvation or union with God by performing ritualistic deeds, such as worshipping statues, bowing in a particular direction, or wearing certain kinds of clothes. The one and only way by which we can reach God and obtain salvation is by meditating on God's Name.

ਜਬ ਜਰੀਐ ਤਬ ਹੋਇ ਭਸਮ ਤਨੁ ਰਹੈ ਕਿਰਮ
ਦਲ ਖਾਈ ॥

ਕਾਚੀ ਗਾਗਰਿ ਨੀਰੁ ਪਰਤੁ ਹੈ ਇਆ ਤਨ ਕੀ
ਇਹੈ ਬਡਾਈ ॥੧॥

ਕਾਹੇ ਭਈਆ ਫਿਰਤੋ ਫੂਲਿਆ ਫੂਲਿਆ ॥

ਜਬ ਦਸ ਮਾਸ ਉਰਧ ਮੁਖ ਰਹਤਾ ਸੋ ਦਿਨੁ ਕੈਸੇ
ਭੂਲਿਆ ॥੧॥ ਰਹਾਉ ॥

ਜਿਉ ਮਧੁ ਮਾਖੀ ਤਿਉ ਸਠੋਰਿ ਰਸੁ ਜੋਰਿ ਜੋਰਿ
ਧਨੁ ਕੀਆ ॥

ਮਰਤੀ ਬਾਰ ਲੇਹੁ ਲੇਹੁ ਕਰੀਐ ਭੂਤੁ ਰਹਨ ਕਿਉ
ਦੀਆ ॥੨॥

ਦੇਹੁਰੀ ਲਉ ਬਰੀ ਨਾਰਿ ਸੰਗਿ ਭਈ ਆਗੈ
ਸਜਨ ਸੁਹੇਲਾ ॥

ਮਰਘਟ ਲਉ ਸਭੁ ਲੋਗੁ ਕੁਟੰਬੁ ਭਇਓ ਆਗੈ
ਹੰਸੁ ਅਕੇਲਾ ॥੩॥

ਕਹਤੁ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਪ੍ਰਾਨੀ ਪਰੇ ਕਾਲ ਗ੍ਰਸ
ਕੂਆ ॥

ਭੂਠੀ ਮਾਇਆ ਆਪੁ ਬੰਧਾਇਆ ਜਿਉ ਨਲਨੀ
ਭ੍ਰਮਿ ਸੁਆ ॥੪॥੨॥

jab jaree-ai tab ho-ay bhasam tan rahai
kiram dal khaa-ee.

kaachee gaagar neer parat hai i-aa tan
kee ihai badaa-ee. ||1||

kaahay bha-ee-aa fir^{tou} fooli-aa fooli-aa.

jab das maas uraDh mukh rahta so din
kaisay bhooli-aa. ||1|| rahaa-o.

ji-o maDh maakhee ti-o sathor ras jor jor
Dhan kee-aa.

martee baar layho layho karee-ai bhoot
rahan ki-o dee-aa. ||2||

dayhuree la-o baree naar sang bha-ee
aagai sajan suhaylaa.

marghat la-o sabh log kutamb bha-i-o
aagai hans akaylaa. ||3||

kahat kabeer sunhu ray paraanee paray
kaal garas koo-aa.

jhoothee maa-i-aa aap banDhaa-i-aa ji-o
nalnee bharam soo-aa. ||4||2||

Kabir Ji –2

In the previous *shabad*, Kabir Ji advised us that we couldn’t obtain salvation or union with God by performing ritualistic deeds, such as worshipping statues, bowing in

particular directions, or wearing certain kinds of clothes. The one and only way by which we can reach God and obtain salvation is by meditating on God's Name. In stanza (3), he stated that kings have died amassing wealth and burying heavy loads of gold underground, (but have ultimately found no lasting happiness in this way). In this *shabad*, he comments in more detail on the fate of those who spend their lives amassing wealth.

Reminding us about the hard facts about our state after death, Kabir Ji says: “(O' my friends, after death), if (our body) is cremated, it becomes ashes; if buried it is eaten by swarms of insects. Just as water put in the earthen pitcher (oozes out, when the pitcher dissolves), similar is the state of this body (because with the passage of time, it dies also).” (1)

Now, chastising us about our arrogance in youth, Kabir Ji reminds us about our extremely vulnerable state in the mother's womb, and says: “O' my brother, why are you roaming around so puffed up. Have you forgotten those days, when for ten months you remained hanging upside down in the mother's womb (and prayed to God to save you)?” (pause)

Continuing his comments on foolish obsessions of human beings, Kabir Ji says: “Just as a bee moves around from flower to flower to collect honey, similarly the foolish mortal has amassed wealth (by pinching pennies), but at the time of death, all say: “Let us take him away immediately, why should this ghost (like dead body) be allowed to remain here?” (2)

Next commenting upon the care and loyalty of our relatives and friends for whom we try to amass wealth by all kinds of honest and dishonest means, Kabir Ji says: “(When a man dies), his wedded wife goes along (with the dead body, only) till the gate, soon after his friends and mates (leave him). Up to the cremation grounds, the members of the family go, but beyond that the soul is all alone.” (3)

In conclusion, Kabir Ji warns us and says: “Listen O' human beings, Kabir says, that you are so caught in the grips of death, (as if) you have fallen in a well. (But, you yourself are responsible for this state, because) just as a parrot gets itself entrapped by a reed, similarly you have got yourself bound to the false worldly wealth (which would ultimately ruin you, and make you keep suffering in the perpetual pains of births and deaths).”(4-2)

The message of this *shabad* is that we should not be obsessed with amassing more and more wealth or committing sinful deeds for us or for our relatives and feel egoistic on any account. In the end, none of our relatives or friends would accompany us after death. Our body would be totally consumed, and unless we have meditated on God's Name during our lifetime, our soul would keep suffering pains of births and deaths.

ਬੇਦ ਪੁਰਾਨ ਸਭੈ ਮਤ ਸੁਨਿ ਕੈ ਕਰੀ ਕਰਮ ਕੀ
ਆਸਾ ॥

ਕਾਲ ਗ੍ਰਸਤ ਸਭ ਲੋਗ ਸਿਆਨੇ ਉਨਿ ਪੰਡਿਤ ਪੈ
ਚਲੇ ਨਿਰਾਸਾ ॥੧॥

ਮਨ ਰੇ ਸਰਿਓ ਨ ਏਕੈ ਕਾਜਾ ॥

ਭਜਿਓ ਨ ਰਘੁਪਤਿ ਰਾਜਾ ॥੧॥ ਰਹਾਉ ॥

ਬਨ ਖੰਡ ਜਾਇ ਜੋਗੁ ਤਪੁ ਕੀਨੋ ਕੰਦ ਮੂਲ ਚੁਨਿ
ਖਾਇਆ ॥

ਨਾਦੀ ਬੇਦੀ ਸਬਦੀ ਮੋਨੀ ਜਮ ਕੇ ਪਟੈ
ਲਿਖਾਇਆ ॥੨॥

ਭਗਤਿ ਨਾਰਦੀ ਰਿਦੈ ਨ ਆਈ ਕਾਛਿ ਕੂਛਿ
ਤਨੁ ਦੀਨਾ ॥

ਰਾਗ ਰਾਗਨੀ ਡਿੰਡ ਹੋਇ ਬੈਠਾ ਉਨਿ ਹਰਿ
ਪਹਿ ਕਿਆ ਲੀਨਾ ॥੩॥

ਪਰਿਓ ਕਾਲੁ ਸਭੈ ਜਗ ਉਪਰ ਮਾਹਿ ਲਿਖੇ ਭ੍ਰਮ
ਗਿਆਨੀ ॥

ਪੰਨਾ ੬੫੫

ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ
ਜਾਨੀ ॥੪॥੩॥

bayd puraan sabhai mat sun kai karee
karam kee aasaa.

kaal garsat sabh log si-aanay uth pandit
pai chalay niraasaa. ||1||

man ray sari-o na aykai kaajaa.

bhaji-o na raghuopat raajaa. ||1||
rahaa-o.

ban khand jaa-ay jog tap keeno kand
mool chun khaa-i-aa.

naadee baydee sabdee monee jam kay
patai likhaa-i-aa. ||2||

bhagat naardee ridai na aa-ee kaachh
koochh tan deenaa.

raag raagnee dinbh ho-ay baithaa un
har peh ki-aa leenaa. ||3||

pari-o kaal sabhai jag oopar maahi
likhay bharam gi-aanee.

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kaho kabeer jan bha-ay khaalsay
paraym bhagat Jih jaanee. ||4||3||

Kabir Ji —3

In the previous *shabad* (4-1), Kabir Ji told us that we couldn't obtain salvation or union with God by any of the ritualistic deeds, such as worshipping statues, bowing in a particular direction, or wearing certain kinds of clothes. The only way by which we can reach God and obtain salvation is by meditating on God's Name. In this *shabad*, he comments again on the practices of different faiths and sects in order to find salvation or meet God. He tells us about the hollowness and uselessness of all these rituals, and tells us about the only right way to become immaculate and be united with God.

Kabir Ji says: "There were some people who upon listening to (the philosophies of) *Vedas* and *Puranaas* hoped (to obtain salvation) by doing some (ritualistic) deeds. However, all such wise people were caught in the noose of death, and even the *pundits* (and scholars of *Vedas*) departed from this world in a state of despair." (1)

Therefore instructing his own mind (actually us), Kabir Ji says: “O' my mind, they (who might have performed all other ritualistic deeds as propagated by the *pundits*, unless) they worshipped God the king, their single most important task (of obtaining salvation, or union with God) wasn't accomplished.” (1-pause)

Continuing his comments on the practices of different faiths and sects, *Kabir Ji* says: “Many have gone to forests and other places, performed all kinds of yogas and penances, and survived only on fruits and roots. But all those who wear flutes (around their necks), discourse on *Vedas*, keep uttering one word (for God) or who just remain silent, all of them have been subjected to the rounds of death (and birth).” (2)

Kabir Ji now comments on those who adorn their bodies with different ritualistic marks and signs, and sing with gusto incantations from the *Vedas*. Kabir Ji says to them: “O' man, you have decorated your body with different kinds of colors and marks, but the sincere true devotion as advised by the sage *Narad* has not been enshrined in your mind. What a person, who has established a kind of hypocritical shop for singing songs in different musical measures, can obtain from God.” (3)

In conclusion, Kabir Ji says: “The death is hovering all over the world, and even all those so called wise men have been deceived by these false delusions, and are included in the list of death. (I) Kabir say, that only those have become *Khalsa* (the pure ones, or God's own), who have really understood the loving adoration of God.” (4-3)

The message of this *shabad* is that there is no use of wasting our time in performing any rituals, rites, yogic exercises, or abandoning the world. Also, singing songs in His praise without true devotion is of no use. What we need to do is to develop true and sincere loving devotion for God; only then we would be called the pure ones or *Khalsa*, the ones having direct connection with God, and eternally united with Him.

ਘਰੁ ੨ ॥

ਦੁਇ ਦੁਇ ਲੋਚਨ ਪੇਖਾ ॥
ਹਉ ਹਰਿ ਬਿਨੁ ਅਉਰੁ ਨ ਦੇਖਾ ॥
ਨੈਨ ਰਹੇ ਰੰਗੁ ਲਾਈ ॥
ਅਬ ਬੇ ਗਲ ਕਹਨੁ ਨ ਜਾਈ ॥੧॥

ਹਮਰਾ ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਾ ॥
ਜਬ ਰਾਮ ਨਾਮ ਚਿਤੁ ਲਾਗਾ ॥੧॥ ਰਹਾਉ ॥

ਬਾਜੀਗਰ ਡੰਕ ਬਜਾਈ ॥
ਸਭ ਖਲਕ ਤਮਾਸੇ ਆਈ ॥
ਬਾਜੀਗਰ ਸ੍ਵਾਗੁ ਸਕੇਲਾ ॥
ਅਪਨੇ ਰੰਗ ਰਵੈ ਅਕੇਲਾ ॥੨॥

ghar 2.

du-ay du-ay lochan paykhaa.
ha-o har bin a-or na daykhaa.
nain rahay rang laa-ee.
ab bay gal kahan na jaa-ee. ||1||

hamraa bharam ga-i-aa bha-o bhaagaa.
jab raam naam chit laagaa. ||1|| rahaa-o.

baajeegar dank bajaa-ee.
sabh khalak t̤amaasay aa-ee.
baajeegar savaaⁿg sakaylaa.
apnay rang ravai akaylaa. ||2||

ਕਥਨੀ ਕਹਿ ਭਰਮੁ ਨ ਜਾਈ ॥
ਸਭ ਕਥਿ ਕਥਿ ਰਹੀ ਲੁਕਾਈ ॥
ਜਾ ਕਉ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਈ ॥
ਤਾ ਕੇ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਈ ॥੩॥

kathnee kahi bharam na jaa-ee.
sabh kath kath rahee lukaa-ee.
jaa ka-o gurmukh aap bujhaa-ee.
taa kay hirdai rahi-aa samaa-ee. ||3||

ਗੁਰ ਕਿੰਚਤ ਕਿਰਪਾ ਕੀਨੀ ॥
ਸਭੁ ਤਨੁ ਮਨੁ ਦੇਹ ਹਰਿ ਲੀਨੀ ॥
ਕਹਿ ਕਬੀਰ ਰੰਗਿ ਰਾਤਾ ॥
ਮਿਲਿਓ ਜਗਜੀਵਨ ਦਾਤਾ ॥੪॥੪॥

gur kichant kirpaa keenee.
sabh tan man dayh har leenee.
kahi kabeer rang raataa.
mili-o jagjeevan daataa. ||4||4||

Kabir Ji-Ghar-2

In this beautiful *shabad*, Kabir Ji is sharing with us the state of his mind and the feeling of bliss and happiness, which he obtained when he was blessed with the Guru's guidance, which transformed his total outlook and helped him see God everywhere and in everything.

Describing what he is able to see now with this changed outlook, Kabir Ji says: "(O' my friends, the Guru's guidance has so opened my inner eyes, that) now where ever I see with my both eyes (open), I don't see anyone other than God. My eyes remain imbued with (God's) love, and now I cannot talk about anything (other than God)." (1)

Stating, how all this has happened, he says: "When my mind became attuned to God's Name, my doubt was dispelled and all my fear hastened away." (1-pause)

Next explaining how he now looks upon and understands the world, Kabir Ji says: "(O' my friends, now I understand, that this world is like a magic show, put on by God). When the magician beats His small drum, all the public comes to (see) the show. When the magician folds His play, then He is left alone to enjoy His own musing." (2)

However in order to clarify how we obtain this true understanding about God and the play of the world, Kabir Ji says: "(O' my friends, just by) talking about (these things again and again, the mind's) doubt doesn't go away. The entire world has exhausted itself, trying to explain (this world phenomenon). Through the Guru, whom (God has) Himself given this understanding (in that person's mind, He) remains enshrined." (3)

Kabir Ji concludes the *shabad* by sharing with us, how one obtains the above true understanding. He says: "(O' my friends), they upon whom the Guru has shown just a little bit of kindness, all their body, mind, and soul have merged in God. (In short) Kabir says, the one who is imbued with the love (of God) has attained to (God), the Giver of life)." (4-4)

The message of this *shabad* is that when the Guru shows even a little bit of mercy on any one, that person's total outlook is so transformed, that he or she sees only God everywhere. That person understands that this world is just like a magical play put up by God, and then the person remains imbued with His love.

ਜਾ ਕੇ ਨਿਗਮ ਦੂਧ ਕੇ ਠਾਟਾ ॥
ਸਮੁੰਦੁ ਬਿਲੋਵਨ ਕਉ ਮਾਟਾ ॥
ਤਾ ਕੀ ਹੋਹੁ ਬਿਲੋਵਨਹਾਰੀ ॥
ਕਿਉ ਮੈਟੈ ਗੋ ਛਾਛਿ ਤੁਹਾਰੀ ॥੧॥

jaa kay nigam dooDh kay thaataa.
samund bilovan ka-o maataa.
taa kee hohu bilovanhaaree.
ki-o maytai go chhaachh tuhaaree. ||1||

ਚੇਰੀ ਤੂ ਰਾਮੁ ਨ ਕਰਸਿ ਭਤਾਰਾ ॥
ਜਗਜੀਵਨ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

chayree too raam na karas bhaataaraa.
jagjeevan paraan aDhaaraa. ||1|| rahaa-o.

ਤੇਰੇ ਗਲਹਿ ਤਉਕੁ ਪਗ ਬੇਰੀ ॥
ਤੂ ਘਰ ਘਰ ਰਮਈਐ ਫੇਰੀ ॥
ਤੂ ਅਜਹੁ ਨ ਚੇਤਸਿ ਚੇਰੀ ॥
ਤੂ ਜਮਿ ਬਪੁਰੀ ਹੈ ਹੇਰੀ ॥੨॥

tayray galeh ta-uk pag bayree.
too ghar ghar rama-ee-ai fayree.
too ajahu na chaytas chayree.
too jam bapuree hai hayree. ||2||

ਪ੍ਰਭ ਕਰਨ ਕਰਾਵਨਹਾਰੀ ॥
ਕਿਆ ਚੇਰੀ ਹਾਥ ਬਿਚਾਰੀ ॥
ਸੋਈ ਸੋਈ ਜਾਗੀ ॥
ਜਿਤੁ ਲਾਈ ਤਿਤੁ ਲਾਗੀ ॥੩॥

parabh karan karaavanhaaree.
ki-aa chayree haath bichaaree.
so-ee so-ee jaagee.
Jit laa-ee tit laagee. ||3||

ਚੇਰੀ ਤੈ ਸੁਮਤਿ ਕਹਾਂ ਤੇ ਪਾਈ ॥
ਜਾ ਤੇ ਭ੍ਰਮ ਕੀ ਲੀਕ ਮਿਟਾਈ ॥
ਸੁ ਰਸੁ ਕਬੀਰੈ ਜਾਨਿਆ ॥
ਮੇਰੇ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨੁ ਮਾਨਿਆ ॥੪॥੫॥

chayree tai sumat kahaa^N tay paa-ee.
jaa tay bharam kee leek mitaa-ee.
so ras kabeerai jaani-aa.
mayro gur parsaad man maani-aa. ||4||5||

Kabir Ji-5

In the previous *shabad*, Kabir Ji stated that when the Guru shows even a little bit of mercy on any one, that person's total outlook is so transformed, that person sees only God everywhere. That person understands that this world is just like a magical play put up by God, and then remains imbued with His love. In this *shabad*, Kabir Ji shares with us how after obtaining this enlightenment, he instructed and convinced his soul to engage in meditating on God's Name, and then enjoyed the divine bliss.

So addressing his soul, as if she is a young bride ready to churn milk, Kabir Ji says: “(O' my soul), become the milkmaid of that (God), in whose house are the springs of milk of (divine knowledge like) *Vedas*, and ocean (-like) vessels (of saintly congregations) to churn the milk. By doing so, even if you don't obtain the butter (of God's union), still He would not (let your effort go waste and) deprive you of the buttermilk (of ordinary bliss).” (1)

Therefore, addressing his soul once again, *Kabir Ji* says: “O’ my dear soul, why don’t you make that God your Spouse, who is the anchor of life of the world?” (1-pause)

Next, reminding the soul about its many past births and deaths and its slavery from birth to birth, *Kabir Ji* says: “O’ my dear soul, because of the collar (of worldly attachment) around your neck and fetters (of worldly desires) in your feet, God has made you roam about from house to house (of one existence to the other), but still you don’t remember Him. Therefore O’ poor one, the demon of death has kept you in his sight (to torture you again).” (2)

But *Kabir Ji* realizes another aspect of the reality of the life that our soul is helpless on its own. It cannot do anything unless God Himself shows His mercy and unites the human soul with the Guru who puts it on the right path. So he says: “(O’ my friends), there is nothing under the control of the poor soul. It is God who is capable of doing or getting everything done. Whenever after sleeping (and remaining lost in worldly attachments, it has) woken up (and become aware that it is wasting its precious human birth), then it was pulled in (the direction) in which (God) yoked it.” (3)

Referring to the above true realization, *Kabir Ji* addresses his soul again and says: “O’ my soul, from where did you get (the instruction with which you totally erased your doubt? (Answering his own question, *Kabir Ji* says: “By Guru’s grace, my mind was convinced, and (I) *Kabir* realized that (divine) relish (of God’s Name).” (4-5)

The message of this *shabad* is that we should seek the guidance of the Guru, to acquire the essence of divine wisdom and obtain the nectar of divine bliss by meditating on His Name. Then all our doubts would be removed, all our worldly bonds would be cut off, and we would obtain salvation.

ਜਿਹ ਬਾਝੁ ਨ ਜੀਆ ਜਾਈ ॥
ਜਉ ਮਿਲੈ ਤ ਘਾਲ ਅਘਾਈ ॥
ਸਦ ਜੀਵਨੁ ਭਲੇ ਕਹਾਂਹੀ ॥
ਮੂਏ ਬਿਨੁ ਜੀਵਨੁ ਨਾਹੀ ॥੧॥

Jih baajh na jee-aa jaa-ee.
ja-o milai t̥a ghaal aghaa-ee.
sad jeevan bhalo kahaa^Nhee.
moo-ay bin jeevan naahee. ||1||

ਅਬ ਕਿਆ ਕਥੀਐ ਗਿਆਨੁ ਬੀਚਾਰਾ ॥
ਨਿਜ ਨਿਰਖਤ ਗਤ ਬਿਉਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ab ki-aa kathee-ai gi-aan beechaaraa.
nij nirkhat̥ gat̥ bi-uhaaraa. ||1|| rahaa-o.

ਘਸਿ ਕੁੰਕਮ ਚੰਦਨੁ ਗਾਰਿਆ ॥
ਬਿਨੁ ਨੈਨਹੁ ਜਗਤੁ ਨਿਹਾਰਿਆ ॥
ਪੂਤਿ ਪਿਤਾ ਇਕੁ ਜਾਇਆ ॥
ਬਿਨੁ ਠਾਹਰ ਨਗਰੁ ਬਸਾਇਆ ॥੨॥

ghas ku^Nkam chandan gaari-aa.
bin nainhu jagat̥ nihaari-aa.
poot̥ pitaa ik jaa-i-aa.
bin thaahar nagar basaa-i-aa. ||2||

ਜਾਚਕ ਜਨ ਦਾਤਾ ਪਾਇਆ ॥
ਸੋ ਦੀਆ ਨ ਜਾਈ ਖਾਇਆ ॥
ਛੋਡਿਆ ਜਾਇ ਨ ਮੂਕਾ ॥
ਅਉਰਨ ਪਹਿ ਜਾਨਾ ਚੁਕਾ ॥੩॥

jaachak jan daataa paa-i-aa.
so dee-aa na jaa-ee khaa-i-aa.
chhodi-aa jaa-ay na mookaa.
a-uran peh jaanaa chookaa. ||3||

ਜੋ ਜੀਵਨ ਮਰਨਾ ਜਾਨੈ ॥
 ਸੋ ਪੰਚ ਸੈਲ ਸੁਖ ਮਾਨੈ ॥
 ਕਬੀਰੈ ਸੋ ਧਨੁ ਪਾਇਆ ॥
 ਹਰਿ ਭੇਟਤ ਆਪੁ ਮਿਟਾਇਆ ॥੪॥੬॥

jo jeevan marnaa jaanai.
 so panch sail sukh maanai.
 kabeerai so Dhan paa-i-aa.
 har bhaytaṭ aap mitaa-i-aa. ||4||6||

Kabir Ji- 6

In the previous *shabad*, Kabir Ji advised us that we should seek the guidance of the Guru to acquire the essence of divine wisdom and obtain the nectar of divine bliss by meditating on God's Name. Then all our doubts would be removed, our worldly bonds would be cut off, and we would obtain salvation. In this *shabad*, he tells us about the importance of erasing our ego so completely, as if we have so died to the self, that all the insults, injuries or remarks of the world have absolutely no effect on us. Kabir Ji also tells us about the sign when one's effort is considered successful.

He says: "(O' my friends), He without whom one cannot survive, if we meet that God then our effort is satiated (and fulfilled). In that state, one obtains an eternal life and is called a virtuous person (by everybody). However this (kind of life and good reputation) cannot be obtained without dying (spiritually and erasing our self-conceit completely)." (1)

It appears that at this stage Kabir Ji had already attained to God, and his effort had already been approved and fulfilled, so now he says: "When now I have (attained to God), what more may I talk about the knowledge or my reflections, (when I have obtained eternal life. I have now) seen with my own eyes, that this world is passing us by (daily)." (1-pause)

Now Kabir Ji talks about, how his soul has merged in the prime soul of God, and what kind of wisdom he has obtained. Citing a metaphor, he says: "Just as saffron is ground up and mixed (so thoroughly) with sandalwood (that it is hard to distinguish the two), similarly my soul has been merged in the prime soul of God, and now even without looking at it I have understood the reality of the entire world. (This appears to be such a miracle), as if a son (the soul) has given birth to his father (God), and without a stable place the city has been inhabited (and life has become stable)." (2)

Kabir Ji now tells us what kind of blessings he has obtained after attaining the stage as described above. He says: "Now it looks as if a beggar has obtained the Giver himself, and what He has given him he cannot spend, and even by giving to others, it does not finish; therefore, his begging from others has now ended." (3)

In conclusion, Kabir Ji says: "The person who knows how to die while alive (in other words, who knows how to completely erase his self-conceit while he is still living in the world), that approved one enjoys this eternal bliss. (I), Kabir have obtained that riches, and by seeing God have erased my self-conceit." (4-6)

The message of this *shabad* is that if we want to enjoy eternal bliss and those riches which never get exhausted then we need to still our ego so much, as if we have died to the world, even when we are still alive, and are not affected by all the remarks and slanders of the world.

ਕਿਆ ਪੜੀਐ ਕਿਆ ਗੁਨੀਐ ॥
ਕਿਆ ਬੇਦ ਪੁਰਾਨਾਂ ਸੁਨੀਐ ॥
ਪੜੇ ਸੁਨੇ ਕਿਆ ਹੋਈ ॥
ਜਉ ਸਹਜ ਨ ਮਿਲਿਓ ਸੋਈ ॥੧॥

ki-aa parhee-ai ki-aa gunee-ai.
ki-aa bayḍ puraanaa^N sunee-ai.
parhay sunay ki-aa ho-ee.
ja-o sahj na mili-o so-ee. ||1||

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਜਪਸਿ ਗਵਾਰਾ ॥
ਕਿਆ ਸੋਚਹਿ ਬਾਰੰ ਬਾਰਾ ॥੧॥ ਰਹਾਉ ॥

har kaa naam na japas gavaaraa.
ki-aa socheh baara^N baaraa. ||1||
rahaa-o.

ਅੰਧਿਆਰੇ ਦੀਪਕੁ ਚਹੀਐ ॥

anDhi-aaray deepak chahee-ai.

ਪੰਨਾ ੬੫੬

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ਇਕ ਬਸਤੁ ਅਗੋਚਰ ਲਹੀਐ ॥
ਬਸਤੁ ਅਗੋਚਰ ਪਾਈ ॥
ਘਟਿ ਦੀਪਕੁ ਰਹਿਆ ਸਮਾਈ ॥੨॥

ik basatḥ agochar lahee-ai.
basatḥ agochar paa-ee.
ghat deepak rahi-aa samaa-ee. ||2||

ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ॥
ਜਬ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ ॥
ਮਨ ਮਾਨੇ ਲੋਗੁ ਨ ਪਤੀਜੈ ॥
ਨ ਪਤੀਜੈ ਤਉ ਕਿਆ ਕੀਜੈ ॥੩॥੭॥

kahi kabeer ab jaani-aa.
jab jaani-aa ta-o man maani-aa.
man maanay log na patēejai.
na patēejai ta-o ki-aa keejai. ||3||7||

Kabir Ji - 7

In this *shabad*, Kabir Ji wants to caution us about customary reading of holy books, singing songs, or reciting different mantras and hymns. Because if by reading and doing all these rituals we do not get the essence of their message, and realize the incomprehensible God in us, then there is no use of such reading or listening to such holy books.

He says: “(O’ my friends), what is the use of reading and reflecting or listening to the (religious books, such as) *Vedas* and *Puranas*? What could we gain by (such) reading or listening, if we don’t effortlessly obtain to that (God)?” (1)

Therefore chastising his own mind (and indirectly us), Kabir Ji says: “O’ foolish (mind), you are not meditating on God’s Name, (I wonder) what are you thinking about again and again?” (1-pause)

Kabir Ji now comments on the necessity and real purpose of divine knowledge. He says: “(Just as we need a lamp in the darkness, similarly) we need a lamp (of divine knowledge to illuminate our inner) darkness, so that we may find out that one commodity (of God’s Name), which is beyond the comprehension of our ordinary sense faculties. (When a person) obtains that one incomprehensible commodity (of God’s Name), then the lamp (of divine knowledge) remains enshrined (in one’s heart, and one remains united with God).” (2)

Describing his state of mind after obtaining that precious commodity, Kabir Ji proclaims: “(O’ people) Kabir says, that I have now realized that (incomprehensible) God; since the time I have realized Him, my mind has been convinced (about the omnipotence of God. However, I have observed that) people are not satisfied with mind’s satisfaction alone. (They still look for some ritualistic formula to obtain God. So, there is no use of arguing with them, and ultimately we have to say that) if they aren’t convinced, then what can we do? (So, we shouldn’t waste our time arguing with them).” (3-7)

The message of this *shabad* is that there is no use of reading or listening to holy books if we do not recognize that incomprehensible God in us. Once we have realized Him, we need not worry about the remarks of other people. We should remain absorbed in meditating on His Name, and keep enjoying the bliss of His union.

ਹ੍ਰਿਦੈ ਕਪਟੁ ਮੁਖ ਗਿਆਨੀ ॥
ਝੂਠੇ ਕਹਾ ਬਿਲੋਵਸਿ ਪਾਨੀ ॥੧॥

hirdai kapat mukh gi-aanee.
jhoothay kahaa bilovas paanee. ||1||

ਕਾਂਇਆ ਮਾਂਜਸਿ ਕਉਨ ਗੁਨਾਂ ॥
ਜਉ ਘਟ ਭੀਤਰਿ ਹੈ ਮਲਨਾਂ ॥੧॥ ਰਹਾਉ ॥

kaa^N-i-aa maa^Njas ka-un gunaa^N.
ja-o ghat bheetar hai malnaa^N. ||1||
rahaa-o.

ਲਉਕੀ ਅਠਸਠਿ ਤੀਰਥ ਨਾਈ ॥
ਕਉਰਾਪਨੁ ਤਉ ਨ ਜਾਈ ॥੨॥

la-ukee athsath tirath na^Haa-ee.
ka-uraapan ta-oo na jaa-ee. ||2||

ਕਹਿ ਕਬੀਰ ਬੀਚਾਰੀ ॥
ਭਵ ਸਾਗਰੁ ਤਾਰਿ ਮੁਰਾਰੀ ॥੩॥੮॥

kahi kabeer beechaaree.
bhav saagar taar muraaree. ||3||8||

Kabir Ji –8

In the previous *shabad*, Kabir Ji told us that there is no use of reading or listening to holy books if we do not recognize that incomprehensible God in us. In this *shabad*, he addresses those seemingly pious persons who go to pilgrimage places or deliver scholarly lectures on religion and philosophy, but within them is still evil and their hearts still need purification. He tells us the best way to purify our mind and realize the essence of God in us.

Perhaps talking to such a hypocritical holy scholar, Kabir Ji says: “O’ man, within your mind is deceit, but from your mouth you utter such words as if you are a (great) scholar (of divine knowledge). O’ false one, why are you (delivering these useless sermons as if you are) churning water?” (1)

Continuing his address to this shallow and fake scholar, Kabir Ji says: “O’ man, for what purpose are you washing your body (from outside), when there is filth (of evil thoughts in it)?” (1-pause)

Now Kabir Ji illustrates his point with an example. He says: “Even if a (bitter pumpkin, or) gourd is washed in (all the) sixty-eight pilgrimage places, still its bitterness does not go away. (Because there is bitterness within it, so any outward washing does not help. Similarly, if one has falsehood in one’s heart, washing of the body doesn’t do any good).” (2)

Kabir Ji concludes the *shabad*, by showing us the way to purify our mind. He says: “After thoughtful reflection, Kabir says: “O’ the Destroyer of pride, (none of the ritualistic ways can save us, so please) help us swim across the dreadful (worldly) ocean.” (3-8)

The message of this *shabad* is that there is no use of bathing at holy places or giving scholarly lectures, if from within our mind deceit and falsehood is not eradicated. The best way to wash our sins and purify ourselves is to humbly pray to God to show His mercy and save us from the effects of sinful world.

ਸੋਰਠਿ

sorath

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ ॥
ਸੁਤ ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ ॥੧॥

baho parpanch kar par Dhan li-aavai.
sut daaraa peh aan lutaavai. ||1||

ਮਨ ਮੇਰੇ ਭੂਲੇ ਕਪਟੁ ਨ ਕੀਜੈ ॥
ਅੰਤਿ ਨਿਬੇਰਾ ਤੇਰੇ ਜੀਅ ਪਹਿ ਲੀਜੈ ॥੧॥
ਰਹਾਉ ॥

man mayray bhoolay kapat na keejai.
ant nibayraa tayray jee-a peh leejai. ||1||
rahaa-o.

ਛਿਨੁ ਛਿਨੁ ਤਨੁ ਛੀਜੈ ਜਰਾ ਜਨਾਵੈ ॥
ਤਬ ਤੇਰੀ ਓਕ ਕੋਈ ਪਾਨੀਓ ਨ ਪਾਵੈ ॥੨॥

chhin chhin tan chheejai jaraa janaavai.
tab tayree ok ko-ee paanee-o na paavai.
||2||

ਕਹਤੁ ਕਬੀਰੁ ਕੋਈ ਨਹੀ ਤੇਰਾ ॥
ਹਿਰਦੈ ਰਾਮੁ ਕੀ ਨ ਜਪਹਿ ਸਵੇਰਾ ॥੩॥੧॥

kahat kabeer ko-ee nahee tayraa.
hirdai raam kee na jaapeh savayraa.
||3||9||

Sorath Kabir Ji – 9

It is seen that many times we indulge in all kinds of deceits and illegitimate measures to collect and usurp other people's rights and wealth, and then we come home and lavishly spend on our families, as if we are doing all these sins for them.

In this *shabad*, Kabir Ji tells us that in the end none of them would help us; we alone would have to pay for our deeds. So addressing us, Kabir Ji says: "(O' man), by practicing many deceits you bring home wealth which belongs to others, and then upon reaching (home) you squander it away on your sons and wife." (1)

Then to his own mind (and ours), he says: "O' my strayed mind, do not practice deceit, because in the end it would be from (your) soul, that the account of your deeds would be demanded (and it alone would be punished)." (1-pause)

Warning us about another fact of life, Kabir Ji says: "(O' my friend), with the passing of every moment, your body is becoming weaker and weaker, and is showing signs of impending old age. Then (all those for whom you are committing these sins and deceits would prove so thankless, that) none of them would give you even a sip of water." (2)

In conclusion, Kabir Ji advising himself (and us), says: "O' Kabir, (in reality) none is (truly) yours. (Therefore instead of wasting time and energy in earning wealth by sinful means for the sake of your family or friends), why don't you meditate on God at the earliest age (while you are still young, and have the time)?" (3-9)

The message of this *shabad* is that we should not indulge in any kinds of illegitimate and sinful practices to usurp wealth belonging to others. Because our families and friends, for whom we commit all these sins, are not going to be of any help to us in the end, and our soul alone would have to suffer the punishment for our evil deeds. Therefore, if we want to save our soul from this punishment, then we should pray to God, and meditate on His Name as early as possible, because who knows when our life may end.

ਸੰਤਹੁ ਮਨ ਪਵਨੈ ਸੁਖੁ ਬਨਿਆ ॥

ਕਿਛੁ ਜੋਗੁ ਪਰਾਪਤਿ ਗਨਿਆ ॥ ਰਹਾਉ ॥

santahu man pavnai sukh bani-aa.

kichh jog paraapat gani-aa. rahaa-o.

ਗੁਰਿ ਦਿਖਲਾਈ ਮੋਰੀ ॥

ਜਿਤੁ ਮਿਰਗੁ ਪੜਤ ਹੈ ਚੋਰੀ ॥

ਮੂੰਦਿ ਲੀਏ ਦਰਵਾਜੇ ॥

ਬਾਜੀਅਲੇ ਅਨਹਦ ਬਾਜੇ ॥੧॥

gur dikhlaa-ee moree.

Jit mirag parhat hai choree.

moond lee-ay darvaajay.

baajee-alay anhad baajay. ||1||

ਕੁੰਭ ਕਮਲੁ ਜਲਿ ਭਰਿਆ ॥

ਜਲੁ ਮੇਟਿਆ ਊਭਾ ਕਰਿਆ ॥

ਕਹੁ ਕਬੀਰ ਜਨ ਜਾਨਿਆ ॥

ਜਉ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ ॥੨॥੧੦॥

kumbh kamal jal bhari-aa.

jal mayti-aa oobhaa kari-aa.

kaho kabeer jan jaani-aa.

ja-o jaani-aa ta-o man maani-aa. ||2||10||

Kabir Ji – 10

In this *shabad*, Kabir Ji shares with us, how by Guru's grace, he overcame his weaknesses, stabilized his mercurial mind, and made it fit for union with God, so that we too may take a lesson from his experience.

Affectionately addressing his saintly friends, he says: “O’ dear saints, my air-like, (mercurial mind) has now obtained some relief. (I feel that now this mind is) somewhat fit for obtaining union (with God).” (pause)

Describing how all this happened, Kabir Ji says: “(O’ my friends, what happened was that my) Guru showed me the hole (or that weakness), through which the animal (-like impulses of lust and anger) would secretly enter (and overcome my mind. I have become aware of this weakness now and have so trained my faculties that none of these temptations can affect me, as if I have) closed these doors, (and now within me) resound the instruments of non-stop (divine) music.” (1)

Elaborating on his experience, Kabir Ji says: “(O’ my friends, before the above realization), my body was like a pitcher filled with the water (of evil impulses). But now (by Guru’s grace, I have got rid of all those evil thoughts, as if) I have spilled the (old stale) water out of it, and made it stand upright (ready to be filled with the immaculate advice of the Guru). Devotee Kabir says, I have realized (God), and since the time I have realized (Him), my mind has been satiated.” (2-10)

The message of this shabad is that we should seek the advice of the Guru and under his advice close our mind, ears, and eyes to all those things, which give rise to passions for falsehood, deceit, or lust, etc. Then we would be able to recognize God within ourselves, and enjoy the music of non-stop melody and eternal bliss.

ਰਾਗੁ ਸੋਰਠਿ ॥

raag sorath.

ਭੂਖੇ ਭਗਤਿ ਨ ਕੀਜੈ ॥
ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ ॥
ਹਉ ਮਾਂਗਉ ਸੰਤਨ ਰੇਨਾ ॥
ਮੈ ਨਾਹੀ ਕਿਸੀ ਕਾ ਦੇਨਾ ॥੧॥

bhookhay bhagaṭ na keejai.
yeh maalaa apnee leejai.
ha-o maa^Nga-o saṁtan raynaa.
mai naahee kisee kaa daynaa. ||1||

ਮਾਧੇ ਕੈਸੀ ਬਨੈ ਤੁਮ ਸੰਗੇ ॥
ਆਪਿ ਨ ਦੇਹੁ ਤ ਲੇਵਉ ਮੰਗੇ ॥ ਰਹਾਉ ॥

maaDho kaisee banai tum sangay.
aap na dayh ta layva-o mangay. rahaa-o.

ਦੁਇ ਸੇਰ ਮਾਂਗਉ ਚੂਨਾ ॥
ਪਾਉ ਘੀਉ ਸੰਗਿ ਲੂਨਾ ॥
ਅਧ ਸੇਰੁ ਮਾਂਗਉ ਦਾਲੇ ॥
ਮੋ ਕਉ ਦੋਨਉ ਵਖਤ ਜਿਵਾਲੇ ॥੨॥

du-ay sayr maa^Nga-o choonaa.
paa-o ghee-o sang loonaa.
aDh sayr maa^Nga-o daalay.
mo ka-o don-o vakhat Jivaalay. ||2||

ਖਾਟ ਮਾਂਗਉ ਚਉਪਾਈ ॥
 ਸਿਰਹਾਨਾ ਅਵਰ ਤੁਲਾਈ ॥
 ਉਪਰ ਕਉ ਮਾਂਗਉ ਖੀਧਾ ॥
 ਤੇਰੀ ਭਗਤਿ ਕਰੈ ਜਨੁ ਥੀਧਾ ॥੩॥

khaat maa^Nga-o cha-upaa-ee.
 sirhaanaa avar tūlaa-ee.
 oopar ka-o maa^Nga-o khee^NDhaa.
 tayree bhagat karai jan thee^NDhaa. ||3||

ਮੈ ਨਾਹੀ ਕੀਤਾ ਲਬੋ ॥
 ਇਕੁ ਨਾਉ ਤੇਰਾ ਮੈ ਫਬੋ ॥
 ਕਹਿ ਕਬੀਰ ਮਨੁ ਮਾਨਿਆ ॥
 ਮਨੁ ਮਾਨਿਆ ਤਉ ਹਰਿ ਜਾਨਿਆ ॥੪॥੧੧॥

mai naahee keetaa labo.
 ik naa-o tayraa mai fabo.
 kahi kabeer man maani-aa.
 man maani-aa tū-o har jaani-aa. ||4||11||

Raag Sorath Kabir Ji -11

It appears that Kabir Ji uttered this *shabad* in a mood of great friendship and affection, and a state in which a faithful servant earns the pleasure of his Master and then feels free to ask for whatever he needs.

So in that loving and loyal mood, Kabir Ji addresses God and says: “(O’ God), there cannot be any worship on an empty stomach; here is your rosary, take it back. All I want is the dust of the saints’ feet (and nothing else, because) I don’t owe anything to anybody.” (1)

Continuing, his loving address, Kabir Ji says: “O’ God, how can my friendship with You last, (if I have to remain hungry). Therefore if on Your own, You don’t give me (the necessities of life), I would get these by asking (from You).” (pause)

Now Kabir Ji presents the list of his demands before his friend and Master (God), and says: “(O’ God), I ask for two *sairs* (about four pounds) of wheat flour, along with half a pound of clarified butter and some salt. I ask for (about) one pound of lentils, which may sustain me for both times (the morning and evening).” (2)

Continuing his list of demands, Kabir Ji says: “I ask for a cot with four legs, a pillow, a comforter, and over that I ask for a blanket, so that this devotee may perform Your worship, imbued with Your love and devotion.” (3)

But before concluding the *shabad*, Kabir Ji wants to clarify that his demands are not out of greed, these are bare necessities of life. Indirectly he is telling us that we have the right to ask God to provide us with the basic necessities of our life, but we should not be greedy to ask Him for unnecessary wealth or possessions, which we may never be able to utilize. So he says: “O’ God, I have not entered into any kind of greed (all these things are necessary only to maintain my body). It is only Your Name, which has become pleasing to my mind. (I) Kabir say, that my mind is convinced (about You), and only when the mind was convinced, that I (truly) understood You, O’ God.” (4-11)

The message of this *shabad* is that it is all right for us to go to God and beg Him for the necessities of life, But we should not be swayed by greed. Our real passion should be meditation on God's Name and union with Him.

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇ ਜੀ ਕੀ ਘਰੁ ੨

raag sorath banee bhagat
naamday jee kee ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਜਬ ਦੇਖਾ ਤਬ ਗਾਵਾ ॥
ਤਉ ਜਨ ਧੀਰਜੁ ਪਾਵਾ ॥੧॥

jab daykhaa tab gaavaa.
ta-o jan Dheeraj paavaa. ||1||

ਪੰਨਾ ੬੫੭

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ਨਾਦਿ ਸਮਾਇਲੋ ਰੇ ਸਤਿਗੁਰੁ ਭੇਟਿਲੇ ਦੇਵਾ ॥੧॥
ਰਹਾਉ ॥

naad samaa-ilo ray satgur bhaytilay
dayvaa. ||1|| rahaa-o.

ਜਹ ਝਿਲਿ ਮਿਲਿ ਕਾਰੁ ਦਿਸੰਤਾ ॥
ਤਹ ਅਨਹਦ ਸਬਦ ਬਸੰਤਾ ॥
ਜੋਤੀ ਜੋਤਿ ਸਮਾਨੀ ॥
ਮੈ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨੀ ॥੨॥

jah jhil mil kaar disantaa.
tah anhad sabad bajantaa.
jotee jot samaanee.
mai gur parsaadee jaanee. ||2||

ਰਤਨ ਕਮਲ ਕੋਠਰੀ ॥
ਚਮਕਾਰ ਬੀਜੁਲ ਤਹੀ ॥
ਨੇਰੈ ਨਾਹੀ ਦੂਰਿ ॥
ਨਿਜ ਆਤਮੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥੩॥

raṭan kamal koṭhree.
chamkaar beejul tahee.
nayrai naahee door.
nij aatmai rahi-aa bharpoor. ||3||

ਜਹ ਅਨਹਤ ਸੂਰ ਉਜ੍ਜਾਰਾ ॥
ਤਹ ਦੀਪਕ ਜਲੈ ਛੰਡਾਰਾ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜਾਨਿਆ ॥
ਜਨੁ ਨਾਮਾ ਸਹਜ ਸਮਾਨਿਆ ॥੪॥੧॥

jah anhat soor uj-yaaraa.
tah deepak jalai chhanchhaaraa.
gur parsaadee jaani-aa.
jan naamaa sahj samaani-aa. ||4||1||

Raag Sorath Bani Bhagat Nam Dev Ji Kee Ghar 2

In this *shabad* devotee Namdev Ji is sharing his experience in realizing and seeing God within him, after meeting the true Guru, and following his advice. This *shabad* is very similar to the one uttered by Guru Nanak Dev Ji at page 599 of SGGS under the caption “*Sorath Mehla 1, Ghar 3*”. Citing this and many other such examples, Prof. Sahib Singh Ji argues that Guru Nanak Dev Ji, had already been collecting and noting down the *Banis* of other devotees in his notebook from different parts of India, and upon his death, he passed this notebook including his own *Bani* to Guru Angad Dev Ji, and the same process continued till the time the fifth Guru Arjan Dev Ji compiled Guru Granth Sahib Ji.

Anyhow, devotee Nam Dev Ji starts the *shabad* by saying: “(O’ my friends), whenever I see God, I sing His praises and only then (I), a servant (of God) obtain contentment.” (1)

Stating, how all this happened, he says: “(O’ my friends), when, I met the Guru God, I got (so much) absorbed in the (Guru’s) word (that I saw God’s vision within me).” (1-pause)

Now sharing his blissful experience of seeing God, he says: “(This experience has brought such a change in me that) the mind, which was previously mercurial in nature, is now being impressed by the continuous relish of Guru’s word. Now my soul has merged in the prime soul (of God), and by the true Guru’s grace I have recognized that (divine) light.” (2)

Describing the wonderful scene, which he is enjoying within his mind, Nam Dev Ji says: “(O’ my friends, now I can see that) the lotus-like chamber of my heart is filled with the jewels (of virtues). There is dazzling illumination, like that of lightning. (Now I see God) near, not far, and He is pervading in my own soul.” (3)

In conclusion, Nam Dev Ji says: “(O’ my friends), just as where there is uninterrupted light of the sun, there the light of an ordinary lamp seems very dim, (similarly now with the light of divine knowledge within my mind, all other knowledge seems insignificant). By Guru’s grace, servant Nam Dev (has understood this fact) and has easily merged in Him.” (4-1)

The message of this *shabad* is that in case we want to remove the darkness of our mind and experience within us the peace and poise of God, then we should take guidance from our Guru (Granth Sahib Ji), and like Nam Dev Ji meditate on His Name with true love, devotion, and humility.

ਘਰੁ ੪ ਸੋਰਠਿ ॥

ghar 4 sorath.

ਪਾੜ ਪੜੋਸਣਿ ਪੂਛਿ ਲੇ ਨਾਮਾ ਕਾ ਪਹਿ ਛਾਨਿ
ਛਵਾਈ ਹੋ ॥

paarh parhosan poochh lay naamaa kaa
peh chhaan chhavaa-ee ho.

ਤੇ ਪਹਿ ਦੁਗਣੀ ਮਜੂਰੀ ਦੈਹਉ ਮੋ ਕਉ ਬੇਢੀ
ਦੇਹੁ ਬਤਾਈ ਹੋ ॥੧॥

to peh dugnee majoorree daiha-o mo ka-o
baydhee dayh bataa-ee ho. ||1||

ਰੀ ਬਾਈ ਬੇਢੀ ਦੇਨੁ ਨ ਜਾਈ ॥

ree baa-ee baydhee dayn na jaa-ee.

ਦੇਖੁ ਬੇਢੀ ਰਹਿਓ ਸਮਾਈ ॥

daykh baydhee rahi-o samaa-ee.

ਹਮਾਰੈ ਬੇਢੀ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

hamaarai baydhee paraan aDhaaraa.
||1|| rahaa-o.

ਬੇਢੀ ਪ੍ਰੀਤਿ ਮਜੂਰੀ ਮਾਂਗੈ ਜਉ ਕਉ ਛਾਨਿ
ਛਵਾਵੈ ਹੋ ॥

baydhee pareet majoorree maa^Ngai ja-o
ko-oo chhaan chhavaavai ho.

ਲੋਗੁ ਕੁਟੰਬ ਸਭਹੁ ਤੇ ਤੋਰੈ ਤਉ ਆਪਨ ਬੇਢੀ
ਆਵੈ ਹੋ ॥੨॥

log kutamb sabhahu tay torai ta-o aapan
baydhee aavai ho. ||2||

ਐਸੇ ਬੇਢੀ ਬਰਨਿ ਨ ਸਾਕਉ ਸਭ ਅੰਤਰ ਸਭ
ਠਾਂਈ ਹੋ ॥
ਗੁੰਗੈ ਮਹਾ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖਿਆ ਪੂਛੇ ਕਹਨੁ ਨ
ਜਾਈ ਹੋ ॥੩॥

aiso baydhee baran na saaka-o sabh
antar sabh thaa^N-ee ho.
goo^Ngai mahaa amrit ras chaakhi-aa
poochhay kahan na jaa-ee ho. ||3||

ਬੇਢੀ ਕੇ ਗੁਣ ਸੁਨਿ ਰੀ ਬਾਈ ਜਲਧਿ ਬਾਂਧਿ ਧੂ
ਬਾਪਿਓ ਹੋ ॥
ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਸੀਅ ਬਹੋਰੀ ਲੰਕ ਭਭੀਖਣ
ਆਪਿਓ ਹੋ ॥੪॥੨॥

baydhee kay gun sun ree baa-ee jalaDh
baa^NDh Dharoo thaapi-o ho.
naamay kay su-aamee see-a bahoree
lank bhabheekhan aapi-o ho. ||4||2||

Sorath Nam Dev Ji –2

Ghar-4

According to a legend, one time the thatched hut of devotee Nam Dev Ji was burnt down. One of his dear friends, who used to be a very good carpenter came and rebuilt the hut with great love and affection without taking any payment. To Nam Dev Ji it appeared as if God had Himself come and rebuilt it through his friend. One of Nam Dev Ji's neighbors saw that beautiful hut and asked about the address of that perfect artisan.

Referring to the above episode, Nam Dev Ji says: “A neighbor near my house asks Nama: “From whom have you got this hut of yours re-built? Please tell me about that carpenter, I am ready to pay him double the wages you paid.” (1)

Nam Dev Ji answers: “O sister, that carpenter's (address), couldn't be given like that. You see, that carpenter pervades everywhere, and He is the support of my life breath.” (1-pause)

As for the wages, which the carpenter demands, Namdev Ji says: “(O' sister), if anybody wants to get his or her hut built from him, that carpenter asks for the wages of love (and not any monetary compensation). It is only when a person detaches him or herself from all people and the family, then on His own that carpenter comes to that person's house.” (2)

Elaborating on the unique qualities of that carpenter, Namdev Ji says: “(O' sister), I cannot describe such a carpenter, (because) He pervades in each and every heart and in all places. Just as if a dumb person has tasted an extremely sweet (and tasty) thing, upon asking he cannot describe this (taste, similarly I cannot describe that Carpenter).” (3)

However mentioning a few of His merits, Namdev Ji says: “Listen to (some of the) merits of that carpenter, O' sister. It was He, who built a bridge over the ocean (for Ram's armies to cross over and invade the demon King Ravan of Lanka). It was He,

who gave eternal status to the (devotee) *Dhruv*. It was that God of Nama, who brought back *Sita* from the imprisonment of king *Ravan* and appointed (his brother) *Bhabhikhan* as the king of Siri Lanka.” (4-2)

The message of this *shabad* is that in case we want to meet God, and have such a relationship that on His own, He takes care of our needs and desires, then we need to worship Him with so much love and affection that He comes to reside in our mind, and we are able to recognize Him in every heart, and everywhere.

ਸੋਰਠਿ ਘਰੁ ੩ ॥

sorath ghar 3.

ਅਣਮਤਿਆ ਮੰਦਲੁ ਬਾਜੈ ॥
ਬਿਨੁ ਸਾਵਣ ਘਨਹਰੁ ਗਾਜੈ ॥
ਬਾਦਲ ਬਿਨੁ ਬਰਖਾ ਹੋਈ ॥
ਜਉ ਤਤੁ ਬਿਚਾਰੈ ਕੋਈ ॥੧॥

anmarhi-aa mandal baajai.
bin saavan ghanhar gaajai.
baadal bin barkhaa ho-ee.
ja-o tat bichaarai ko-ee. ||1||

ਮੋ ਕਉ ਮਿਲਿਓ ਰਾਮੁ ਸਨੇਹੀ ॥
ਜਿਹ ਮਿਲਿਐ ਦੇਹ ਸੁਦੇਹੀ ॥੧॥ ਰਹਾਉ ॥

mo ka-o mili-o raam sanayhee.
Jih mili-ai dayh sudayhee. ||1|| rahaa-o.

ਮਿਲਿ ਪਾਰਸ ਕੰਚਨੁ ਹੋਇਆ ॥
ਮੁਖ ਮਨਸਾ ਰਤਨੁ ਪਰੋਇਆ ॥
ਨਿਜ ਭਾਉ ਭਇਆ ਭ੍ਰਮੁ ਭਾਗਾ ॥
ਗੁਰ ਪੂਛੇ ਮਨੁ ਪਤੀਆਗਾ ॥੨॥

mil paaras kanchan ho-i-aa.
mukh mansaa ratan paro-i-aa.
nij bhaa-o bha-i-aa bharam bhaagaa.
gur poochhay man pat-ee-aagaa. ||2||

ਜਲ ਭੀਤਰਿ ਕੁੰਭ ਸਮਾਨਿਆ ॥
ਸਭ ਰਾਮੁ ਏਕੁ ਕਰਿ ਜਾਨਿਆ ॥
ਗੁਰ ਚੇਲੇ ਹੈ ਮਨੁ ਮਾਨਿਆ ॥
ਜਨ ਨਾਮੈ ਤਤੁ ਪਛਾਨਿਆ ॥੩॥੩॥

jal bheetar kumbh samaani-aa.
sabh raam ayk kar jaani-aa.
gur chaylay hai man maani-aa.
jan naamai tat pachhaani-aa. ||3||3||

Sorath Ghar-3

In the previous *shabad*, devotee Nam Dev Ji advised us that in case we want to meet God and have such a relationship with Him that on His own He takes care of our needs and desires, then we need to worship Him with so much love and affection that He comes to reside in our mind and we are able to recognize Him in every heart and everywhere. In this *shabad*, Namdev Ji tells us what kind of divine music we hear within ourselves, and the bliss our mind enjoys, when it is totally attuned to God's love and realizes His presence within.

He says: “(O’ my friends, when one is so absorbed in God’s Name that one realizes God within, then such a divine music starts playing within that person, as if) a drum with no skins is being played, without the rainy season a cloud thunders, or rain is falling without the clouds. (But all such experiences happen only when) one reflects on the (divine) essence.” (1)

Stating his own experience, Nam Dev Ji says: “(O’ my friends), I have met my cherished friend God, meeting whom my body has become immaculate.” (1-pause)

Illustrating what happened, Nam Dev Ji says: “(O’ my friends), just as upon coming in contact with the philosopher stone, (iron) becomes gold, similarly my mind has been convinced by obtaining the instruction of the true Guru. Now within my speech and thought is woven the jewel of God's Name, I love God as my own, and all my doubt has vanished.” (2)

Nam Dev Ji concludes the *shabad* by saying: “(O’ my friends, just as upon falling in the ocean), the water in a pitcher becomes one with the ocean (water, similarly my mind has) realized the one God pervading everywhere, and (I) devotee Namdev have understood the essence of God.” (4-3)

The message of this *shabad* is that if we want to enjoy God's presence in our mind and enjoy the experience of falling rain without the clouds and the music without the instruments, then we need to have full faith in the Guru's instructions and meditate on God's Name with true love, affection, and concentration of mind.

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ

raag sorath banee bhagat ravidas jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ
ਨਾਹੀ ॥

jab ham hotay tab too naahee ab toohee
mai naahee.

ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿ ਮਇ ਓਦਧਿ ਜਲ
ਕੇਵਲ ਜਲ ਮਾਂਹੀ ॥੧॥

anal agam jaisay lahar ma-i o^{da}Dh jal
kayval jal maa^Nhee. ||1||

ਮਾਧਵੇ ਕਿਆ ਕਹੀਐ ਭ੍ਰਮੁ ਐਸਾ ॥
ਜੈਸਾ ਮਾਨੀਐ ਹੋਇ ਨ ਤੈਸਾ ॥੧॥ ਰਹਾਉ ॥

maa^{Dh}vay ki-aa kahee-ai bharam aisaa.
jaisaa maanee-ai ho-ay na taisaa. ||1||
rahaa-o.

ਨਰਪਤਿ ਏਕੁ ਸਿੰਘਾਸਨਿ ਸੋਇਆ ਸੁਪਨੇ
ਭਇਆ ਭਿਖਾਰੀ ॥

narpat ayk singhaasan so-i-aa supnay
bha-i-aa bhikhaaree.

ਅਛਤ ਰਾਜ ਬਿਛੁਰਤ ਦੁਖੁ ਪਾਇਆ ਸੋ ਗਤਿ
ਭਈ ਹਮਾਰੀ ॥੨॥

achhat raaj bichhurat dukh paa-i-aa so
gat bha-ee hamaaree. ||2||

ਪੰਨਾ ੬੫੮

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ਰਾਜ ਭੁਇਅੰਗ ਪ੍ਰਸੰਗ ਜੈਸੇ ਹਰਿ ਅਬ ਕਛੁ
ਮਰਮੁ ਜਨਾਇਆ ॥

raaj bhu-i-ang parsang jaisay heh ab
kachh maram janaa-i-aa.

ਅਨਿਕ ਕਟਕ ਜੈਸੇ ਭੂਲਿ ਪਰੇ ਅਬ ਕਹਤੇ
ਕਹਨੁ ਨ ਆਇਆ ॥੩॥

anik katak jaisay bhool paray ab kahtay
kahan na aa-i-aa. ||3||

ਸਰਬੇ ਏਕੁ ਅਨੇਕੈ ਸੁਆਮੀ ਸਭ ਘਟ ਭੁਗਵੈ
ਸੋਈ ॥

ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ ਸਹਜੇ ਹੋਇ ਸੁ
ਹੋਈ ॥੪॥੧॥

sarbay ayk anaykai su-aamee sabh ghat
bhogvai so-ee.

kahi ravidāas haath pai nayrai sehjay
ho-ay so ho-ee. ||4||1||

Raag Sorath Bani Bhagat Ravi Das Ji Ki

In this beautiful *shabad*, devotee Ravi Das Ji tells us how we are the parts and different forms of God Himself. But in our ignorance and ego, we think God as different from the world. Ravi Das Ji wants to remove this delusion of ours.

First addressing God, Ravi Das Ji says: “(O’ God), as long as (there is self-conceit within us, and we think that) we are (there), You don’t manifest (in us). But when You become manifest, our self-conceit goes away. (Now I understand that just as) during a big hurricane, an ocean is filled with a myriad of waves, (which in reality are different forms of) water in the water, (similarly all creatures are Your representations).” (1)

Therefore Ravi Das Ji humbly makes a confession and says: “O’ God, what should we say, we are so deluded by our doubt that what we believe, (in reality) is not like that.” (1-pause)

Giving an example of our self-created doubts and delusions, Ravi Das Ji says: “Just as a king while still sitting on his throne falls asleep, and in a dream becomes a beggar, then in spite of having the kingdom, he is separated (from this reality and) suffers in pain, similar is our state.” (2)

Describing how he has realized the truth, Ravi Das Ji cites some well-known examples. He says: “Just as there is the well-known story of a rope appearing as a snake (to someone), I have understood somewhat about the secret (of the relationship between God and His creation. Just as looking at) so many different kinds of (gold) bracelets, one may mistake them (as being made of different materials, but in reality these are all gold, similarly) now even if I may try to say (that God and His creatures are different), I cannot say that.” (3)

In conclusion, Ravi Das Ji says: “(O’ my friends), the one unique God (pervades) in all. It is He who (pervades) in all the hearts. Ravi Das says that He is nearer to us than even our hands, and whatever is happening in natural way, (is happening) in His will (so we should accept it gladly, and shouldn’t worry about it or try to change it).” (4-1)

The message of this *shabad* is that God is pervading everywhere and in every heart, but because of our ego we consider ourselves different from Him. It is because of our ego that all the struggles and fights are happening between human beings. Therefore, we need to erase our ego and see God pervading everywhere and in every heart, then we would live in peace and enjoy the bliss of God’s union.

ਜਉ ਹਮ ਬਾਂਧੇ ਮੋਹ ਫਾਸ ਹਮ ਪ੍ਰੇਮ ਬਧਨਿ ਤੁਮ
ਬਾਧੇ ॥

ਅਪਨੇ ਛੂਟਨ ਕੋ ਜਤਨੁ ਕਰਹੁ ਹਮ ਛੂਟੇ ਤੁਮ
ਆਰਾਧੇ ॥੧॥

ਮਾਧਵੇ ਜਾਨਤ ਹਹੁ ਜੈਸੀ ਤੈਸੀ ॥
ਅਬ ਕਹਾ ਕਰਹੁਗੇ ਐਸੀ ॥੧॥ ਰਹਾਉ ॥

ਮੀਨੁ ਪਕਰਿ ਫਾਂਕਿਓ ਅਰੁ ਕਾਟਿਓ ਰਾਂਧਿ
ਕੀਓ ਬਹੁ ਬਾਨੀ ॥
ਖੰਡ ਖੰਡ ਕਰਿ ਭੋਜਨੁ ਕੀਨੋ ਤਉ ਨ ਬਿਸਰਿਓ
ਪਾਨੀ ॥੨॥

ਆਪਨ ਬਾਪੈ ਨਾਹੀ ਕਿਸੀ ਕੋ ਭਾਵਨ ਕੋ ਹਰਿ
ਰਾਜਾ ॥
ਮੋਹ ਪਟਲ ਸਭੁ ਜਗਤੁ ਬਿਆਪਿਓ ਭਗਤ ਨਹੀ
ਸੰਤਾਪਾ ॥੩॥

ਕਹਿ ਰਵਿਦਾਸ ਭਗਤਿ ਇਕ ਬਾਢੀ ਅਬ ਇਹ
ਕਾ ਸਿਉ ਕਹੀਐ ॥
ਜਾ ਕਾਰਨਿ ਹਮ ਤੁਮ ਆਰਾਧੇ ਸੇ ਦੁਖੁ ਅਜਹੁ
ਸਹੀਐ ॥੪॥੨॥

ja-o ham baa^NDhay moh faas ham
paraym baDhan tum baaDhay.

apnay chhootan ko jatan karahu ham
chhootay tum aaraaDhay. ||1||

maaDhvay jaanat hahu jaisee taisee.
ab kahaa karhugay aisee. ||1|| rahaa-o.

meen pakar faa^Nki-o ar kaati-o raa^NDh
kee-o baho baanee.
khand khand kar bhojan keeno ta-oo na
bisri-o paanee. ||2||

aapan baapai naahee kisee ko bhaavan
ko har raajaa.
moh patal sabh jagat bi-aapi-o bhagat
nahee santapaa. ||3||

kahi ravidas bhagat ik baadhee ab ih
kaa si-o kahee-ai.
jaa kaaran ham tum aaraaDhay so dukh
ajhoo sahee-ai. ||4||2||

Ravi Das Ji -2

It appears that devotee Ravi Das Ji uttered this very beautiful and pictorial *shabad*, while addressing God with a great sense of affection, love, child-like innocence, and ownership.

In his childlike affection and love for God, devotee Ravi Das Ji goes to the extent of teasing his beloved God, and says: “(O’ God agreed that as a human being), I am bound in the attachment (for the world, but remember that) You are also bound in the bonds of my love. However, You better make efforts for Your own release (from the bonds of our love, because as for) Us, we get liberated (from the worldly bonds) by meditating on You.” (1)

Talking to God, in even more loving and ownership manner, Ravi Das Ji says: “(O’ my) dear God, You know, what kind (of love, I have for You). So, how could You do any thing to (evade me or my love)?” (1-pause)

Illustrating the intensity of his love for God with a very beautiful example, Ravi Das Ji says: “(O’ God), just as when a fish is caught, it is cut into pieces, and then cooked

and consumed bit by bit, but even then it does not forget the water (because after eating fish, one keeps feeling thirsty for water again and again; similar O' God, is my love is for You).” (2)

Now talking plainly about God and His relationship with the world, Ravi Das says: “(O' my friends), God isn't the property of anyone's father. He belongs to (those who truly are in) love with Him. This entire world is entangled in the mesh of worldly attachments, but the devotees (of God) are not afflicted with this distress.” (3)

However Ravi Das Ji concludes this *shabad* by making a fervent appeal to God. He says: “(O' God), Ravi Das says, (my) one devotion for (You) has multiplied so much, that I don't know to whom I may say about it. The reason for which I meditated on You, I am still suffering from that pain (of separation from You. Please now unite me with You).” (4-2)

The message of this child-like loving devotional *shabad* is that if we want to meet God, and become one with Him, then our love for Him should be like that of a fish, which cannot survive even for a moment without water. Similarly our love for God should be so strong, that we should feel restless without seeing Him.

ਦੁਲਭ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ ਬਿਰਥਾ ਜਾਤੁ
ਅਬਿਥਕੈ ॥

ਰਾਜੇ ਇੰਦ੍ਰ ਸਮਸਰਿ ਗ੍ਰਿਹ ਆਸਨ ਬਿਨੁ ਹਰਿ
ਭਗਤਿ ਕਹਹੁ ਕਿਹ ਲੇਖੈ ॥੧॥

ਨ ਬੀਚਾਰਿਓ ਰਾਜਾ ਰਾਮ ਕੋ ਰਸੁ ॥
ਜਿਹ ਰਸ ਅਨ ਰਸ ਬੀਸਰਿ ਜਾਹੀ ॥੧॥
ਰਹਾਉ ॥

ਜਾਨਿ ਅਜਾਨ ਭਏ ਹਮ ਬਾਵਰ ਸੋਚ ਅਸੋਚ
ਦਿਵਸ ਜਾਹੀ ॥
ਇੰਦ੍ਰੀ ਸਬਲ ਨਿਬਲ ਬਿਬੇਕ ਬੁਧਿ ਪਰਮਾਰਥ
ਪਰਵੇਸ ਨਹੀ ॥੨॥

ਕਹੀਅਤ ਆਨ ਅਚਰੀਅਤ ਅਨ ਕਛੁ ਸਮਝ ਨ
ਪਰੈ ਅਪਰ ਮਾਇਆ ॥
ਕਹਿ ਰਵਿਦਾਸ ਉਦਾਸ ਦਾਸ ਮਤਿ ਪਰਹਰਿ
ਕੋਪੁ ਕਰਹੁ ਜੀਅ ਦਇਆ ॥੩॥੩॥

dulabh janam punn fal paa-i-o birthaa
jaat̃ abibaykai.

raajay indar samsar garih aasan bin har
bhagaṭ kahhu kih laykhai. ||1||

na beechaari-o raajaa raam ko ras.
Jih ras an ras beesar jaahee. ||1||
rahaa-o.

jaan ajaan bha-ay ham baavar soch
asoch divas jaahee.
indree sabal nibal bibayk buDh
parmaarath parvays nahee. ||2||

kahee-aṭ̃ aan achree-aṭ̃ an kachh
samajh na parai apar maa-i-aa.
kahi ravidāas uḍaas ḍaas maṭ̃ parhar
kop karahu jee-a ḍa-i-aa. ||3||3||

Ravi Das Ji –3

In the previous humble and child-like loving devotional *shabad*, devotee Ravi Das Ji advised us that if we want to meet God and become one with Him, then our love for Him should be so strong that no matter how much pain or suffering we have to

endure, we should never stop meditating on His Name. However in this *shabad*, he is making a confession on behalf of all of us and describing how we are wasting away this invaluable human life in pursuits of *Maya* (worldly riches and power) to fulfill our worldly desires rather than utilizing this opportunity to love and unite with God.

He says: “(Perhaps) as a reward for some good deeds done by us in the past, we obtained this invaluable (human) life, but being without good judgment, it is being wasted away. (We don’t realize) that even if we have palaces like (the legendary) king Indra, without devotion to God these account for nothing (in God’s court).” (1)

Commenting upon our life conduct, Ravi Das Ji says: “(O’ my friends, we) have not thought about the relish (of the Name of) God the king, (upon tasting which) the taste of all other relishes gets forsaken.” (1-pause)

Commenting further on our foolishness, Ravi Das Ji says: “(O’ my friends), knowingly and unknowingly, we have gone crazy, and the days (of our lives) are passing in good and bad thoughts. Our lusts and passions are strong, but our sense of discrimination is very weak, therefore thoughts of acquiring spiritual wisdom do not enter (our mind).” (2)

Ravi Das Ji concludes this *shabad* by making a confession before God on our behalf and praying to Him for forgiveness. He says: “(O’ God), we say one thing, but do something else. In us *Maya* (the worldly attachment) has become so strong that we don’t realize our foolishness. O’ God, Your servant Ravi Das says, that he is now tired of this foolishness, therefore shedding Your anger, show mercy on his soul (and unite him with You).” (3-3)

The message of this *shabad* is that we should realize that daily we are wasting our precious life in pursuits of *Maya* or worldly riches and power, and we do not have the wisdom to love and meditate on God. Therefore we should pray to God to show His mercy upon us, and shedding His anger, give us the right wisdom to meditate on His Name, and unite us with Him.

ਸੁਖ ਸਾਗਰੁ ਸੁਰਤਰ ਚਿੰਤਾਮਨਿ ਕਾਮਧੇਨੁ ਬਸਿ
ਜਾ ਕੇ ॥

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ ਸਿਧਿ ਨਵ ਨਿਧਿ
ਕਰ ਤਲ ਤਾ ਕੇ ॥੧॥

ਹਰਿ ਹਰਿ ਹਰਿ ਨ ਜਪਹਿ ਰਸਨਾ ॥
ਅਵਰ ਸਭ ਤਿਆਗਿ ਬਚਨ ਰਚਨਾ ॥੧॥
ਰਹਾਉ ॥

ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ ਚਉਤੀਸ
ਅਖਰ ਮਾਂਹੀ ॥

sukh saagar surtar chintāmaan
kaamDhayn bas jaa kay.

chaar padaarath asat dasaa siDh nav
niDh kar tal taa kay. ||1||

har har har na jaapeh rasnaa.
avar sabh tī-aag bachan rachnaa. ||1||
rahaa-o.

naanaa khi-aan puraan bayd biDh
cha-utēes akhar maaⁿhee

ਬਿਆਸ ਬਿਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ ਰਾਮ ਨਾਮ
ਸਰਿ ਨਾਗੀ ॥੨॥

bi-aas bichaar kahi-o parmaarath raam
naam sar naahee. ||2||

ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ ਰਹਤ ਫੁਨਿ ਬਡੈ ਭਾਗਿ
ਲਿਵ ਲਾਗੀ ॥

sahj samaaDh upaaDh rahaṭ fun badai
bhaag liv laagee.

ਕਹਿ ਰਵਿਦਾਸ ਪ੍ਰਗਾਸੁ ਰਿਦੈ ਧਰਿ ਜਨਮ ਮਰਨ
ਭੈ ਭਾਗੀ ॥੩॥੪॥

kahi ravidāas pargaas ridai Dhar janam
maran bhai bhaagee. ||3||4||

Ravi Das Ji —4

It appears that in this *shabad*, Ravi Das Ji is addressing a *pundit*, who is absorbed in reading and discussing all kinds of theories on *Vedas* and *Shastras*, but is not reflecting on their essence (or the real message of these religious books), or meditating on the Name of God, who has all kinds of treasures in His control and can fulfill all our wishes.

So addressing such a *pundit* (and indirectly all those who merely read and discuss books), Ravi Das Ji says: “(O’ *pundit*, why don’t you remember that God) who is the ocean of peace, under whose control are all the (five miraculous trees), the wish fulfilling gem, and elysian cow (who can yield what ever one wants. Yes, why don’t you remember that God), on the palm of whose hand are the four cardinal boons (of righteousness, financial prosperity, fulfillment of desires, and salvation), power to perform all the eighteen kinds of miracles, and all the nine treasures?” (1) (See Note Below)

Addressing that *pundit* (and indirectly all of us) again, Ravi Das Ji asks: “O’ *pundit*, why forsaking all other things, you do not utter the Name of that God from your tongue again and again?” (1-pause)

Referring to *Vedas* and *Shastras*, the Hindu holiest books, Ravi Das Ji reminds us and says: “(O’ brother), myriad of legends and all the different modes of doing rituals described in the *Vedas* and *Puranas*, are all confined in the thirty-four letters (of the *Sanskrit* alphabet). But after great reflection, *Vayasa*, the great seer has stated, this as the essence (of all righteous deeds and faith, that no other way) is equal (in merit) to God’s Name.” (2)

In conclusion, Ravi Das Ji says: “When through great destiny, the person whose attention is imperceptibly attuned to God, his mind becomes free of all kinds of strife. Ravi Das says, then that person’s mind is illuminated (with divine knowledge), and fear of birth and death hastens away.” (3-4)

The message of this *shabad* is that if we want to find peace and get rid of all our fears including that of birth and death, then instead of religious books we should concentrate on the essence and meditate on God's Name.

Note :-In Hindu mythology, it is believed that in heaven, which is ruled by god Indira, there are five special trees, including the famous “Paar Jaat” or the wish-fulfilling tree. Similarly there is a gem called “Chinta Mani”, which can also do, whatever one desires, and also there is one elysian cow called “Kaam Dhen”, which yields, whatever its owner desires. The eighteen miraculous powers refer to the different kinds of powers acquired by some yogis, such as the power to appear and disappear at will, or fly in air. The nine treasures refer to the different kinds of treasures under the control of god “Kuber”.

ਜਉ ਤੁਮ ਗਿਰਿਵਰ ਤਉ ਹਮ ਮੋਰਾ ॥

ja-o tum girivar ta-o ham moraa.

ਜਉ ਤੁਮ ਚੰਦ ਤਉ ਹਮ ਭਏ ਹੈ ਚਕੋਰਾ ॥੧॥

ja-o tum chand ta-o ham bha-ay hai chakoraa. ||1||

ਮਾਧਵੇ ਤੁਮ ਨ ਤੋਰਹੁ ਤਉ ਹਮ ਨਹੀ
ਤੋਰਹਿ ॥

maaDhvay tum na torahu ta-o ham nahee toreh.

ਤੁਮ ਸਿਉ ਤੋਰਿ ਕਵਨ ਸਿਉ ਜੋਰਹਿ ॥੧॥
ਰਹਾਉ ॥

tum si-o tor kavan si-o joreh. ||1||
rahaa-o.

ਜਉ ਤੁਮ ਦੀਵਰਾ ਤਉ ਹਮ ਬਾਤੀ ॥

ja-o tum deevraa ta-o ham baatee.

ਜਉ ਤੁਮ ਤੀਰਥ ਤਉ ਹਮ ਜਾਤੀ ॥੨॥

ja-o tum tirath ta-o ham jaatee. ||2||

ਪੰਨਾ ੬੫੯

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ਸਾਚੀ ਪ੍ਰੀਤਿ ਹਮ ਤੁਮ ਸਿਉ ਜੋਰੀ ॥
ਤੁਮ ਸਿਉ ਜੋਰਿ ਅਵਰ ਸੰਗਿ ਤੋਰੀ ॥੩॥

saachee pareet ham tum si-o joree.
tum si-o jor avar sang toree. ||3||

ਜਹ ਜਹ ਜਾਉ ਤਹਾ ਤੇਰੀ ਸੇਵਾ ॥
ਤੁਮ ਸੋ ਠਾਕੁਰੁ ਅਉਰੁ ਨ ਦੇਵਾ ॥੪॥

jah jah jaa-o tahaa tayree sayvaa.
tum so thaakur a-or na dayvaa. ||4||

ਤੁਮਰੇ ਭਜਨ ਕਟਹਿ ਜਮ ਫਾਂਸਾ ॥
ਭਗਤਿ ਹੇਤ ਗਾਵੈ ਰਵਿਦਾਸਾ ॥੫॥੫॥

tumray bhajan kateh jam faa^Nsaa.
bhagat hayt gaavai ravidasaa. ||5||5||

Ravi Das Ji –5

In this *shabad*, Ravi Das tells what one feels and says to God when one is imbued with unconditional love for Him and completely surrenders oneself to Him.

He says: “(O’ God, You are the master of everything in the world and nobody knows what You are). However, if You are (some body beautiful like) a green hillside, then I would like to be a peacock (who dances with joy on seeing that beautiful sight). If You are (glorious and bright like) a moon, then I (want to be) a *Chakor* (in love with Your light).” (1)

Elaborating on the extent of his love, Ravi Das Ji says: “(O’ God), even if You break with me, I would not break with You, because after breaking with You, with whom can I fall in love? (I don’t see anyone else like You).” (1-pause)

Continuing to express his feelings of love for God, Ravi Das Ji cites a few examples and says: “O’ God, if You are an earthen lamp, then I am the wick (of that lamp). If You are a pilgrimage place, then I am a (pilgrim) traveling there.” (2)

Contrasting his love for God with the rest of the world, Ravi Das Ji says: “O’ God I have imbued myself with true love for You, and after thus falling in love with You, I have broken (all connection) with others (in the world).” (3)

Stating his present state of mind, Ravi Das Ji says: “(O’ God), wherever I go (I see You only and feel) all my activities are in Your service. (Because, I don’t see) any other god who is as (gracious and powerful) Master as You.” (4)

In conclusion, Ravi Das Ji says: “(O’ God), by worshipping You (and singing Your praises), the bonds of death are cut off, and that is why for the sake of Your devotion, Ravi Das sings (Your) praises.” (5-5)

The message of this *shabad* is that our love for God should be such that no matter what, we should always keep praising and loving Him, just as a peacock loves a mountain, or a cuckoo loves the moon.

Personal Note: Brother SurJit Singh Ji of Oklahoma did the translation of this *shabad*, and above is the dictation, which he wrote on a paper (with a few modifications by the author for consistency with rest of the translation).

ਜਲ ਕੀ ਭੀਤਿ ਪਵਨ ਕਾ ਬੰਭਾ ਰਕਤ
ਬੁੰਦ ਕਾ ਗਾਰਾ ॥
ਹਾਡ ਮਾਸ ਨਾੜੀ ਕੋ ਪਿੰਜਰੁ ਪੰਖੀ ਬਸੈ
ਬਿਚਾਰਾ ॥੧॥

jal kee bheet pavan kaa thambhaa rakat
bund kaa gaaraa.
haad maas naarhee^N ko pinjar pankhee basai
bichaaraa. ||1||

ਪ੍ਰਾਨੀ ਕਿਆ ਮੇਰਾ ਕਿਆ ਤੇਰਾ ॥
ਜੈਸੇ ਤਰਵਰ ਪੰਖਿ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥

paraanee ki-aa mayraa ki-aa tayraa.
jaisay tarvar pankh basayraa. ||1|| rahaa-o.

ਰਾਖਹੁ ਕੰਧ ਉਸਾਰਹੁ ਨੀਵਾਂ ॥
ਸਾਢੇ ਤੀਨਿ ਹਾਥ ਤੇਰੀ ਸੀਵਾਂ ॥੨॥

raakho kanDh usaarahu neevaa^N.
saadhay teen haath tayree seevaa^N. ||2||

ਬੰਕੇ ਬਾਲ ਪਾਗ ਸਿਰਿ ਡੇਰੀ ॥
ਇਹੁ ਤਨੁ ਹੋਇਗੋ ਭਸਮ ਕੀ ਢੇਰੀ ॥੩॥

bankay baal paag sir dayree.
ih tan ho-igo bhasam kee dhayree. ||3||

ਉਚੇ ਮੰਦਰ ਸੁੰਦਰ ਨਾਰੀ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਾਜੀ ਹਾਰੀ ॥੪॥

oochay mandar sundar naaree.
raam naam bin baajee haaree. ||4||

ਮੇਰੀ ਜਾਤਿ ਕਮੀਨੀ ਪਾਂਤਿ ਕਮੀਨੀ
ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥

ਤੁਮ ਸਰਨਾਗਤਿ ਰਾਜਾ ਰਾਮ ਚੰਦ ਕਹਿ
ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੫॥੬॥

mayree jaat kameenee paa^Nt kameenee
ochhaa janam hamaaraa.

tum sarnaagat raajaa raam chand kahi
ravidas chamaaraa. ||5||6||

Ravi Das Ji –6

In this *shabad*, devotee Ravi Das Ji reminds us about the true nature of our body, which is so weak and transitory. He wants us to concentrate on the meditation of God's Name, which is everlasting and can give us real peace and bliss.

He says: “(O’ mortals), our body is like a wall of water, supported by a pillar of air. It is covered with the plaster of our (mother’s) blood and (father’s) semen, and the body is a cage of bones and flesh in which lives the poor (soul) bird.” (1)

Therefore, Ravi Das Ji says: “(O’ human being, why do you (indulge in such thoughts as) “what is mine, and what is yours”, (and keep amassing worldly possessions, when your stay in the world) is like that of a bird’s stay on a tree?” (1)

Commenting further on our obsession with amassing wealth and building magnificent mansions, Ravi Das Ji says: “(O’ people), you lay deep foundations, and build walls (for your big houses, but you don’t realize that) the maximum land needed (for your sleep or your burial) is only three and a half hands (about six feet). (2)

Now Ravi Das Ji comments on those who spend too much time and resources in decorating themselves. He says: “(O’ my brothers), you comb your hair and tie a slanting turban on your head (to show yourself off, but you don’t remember that) this body of yours which you (are trying to decorate so lavishly) is going to become a heap of ashes one day.” (3)

Next talking about those who build lofty buildings and run after beautiful women to fulfill their lusts, Ravi Das Ji says: “(O’ friends, you build) great mansions (and try to satisfy your lusts with) beautiful women, but without meditating on God's Name you would lose the game (or purpose) of life (which is to reunite with God).” (4)

Finally Ravi Das Ji humbly prays to God (and indirectly suggests us to do the same). He says: “(O’ God, no doubt) I belong to a low caste and a low lineage and my birth also was in a very humble family, but the cobbler Ravi Das prays to You, that he has come to Your shelter (and begs You to save him, as You will).” (5-6)

The message of this *shabad* is that our stay in this body and the world is short-lived, like guests in a hotel for a night or so. Therefore instead of wasting our time in trying to amass unnecessary wealth and possessions, we should utilize it in meditating on God's Name and being reunited with Him.

ਚਮਰਟਾ ਗਾਂਠਿ ਨ ਜਨਈ ॥	chamrataa gaa ^N th na jan-ee.
ਲੋਗੁ ਗਠਾਵੈ ਪਨਹੀ ॥੧॥ ਰਹਾਉ ॥	log gath ^a aavai panhee. 1 rahaa-o.
ਆਰ ਨਹੀ ਜਿਹ ਤੋਪਉ ॥	aar nahee Jih topa-o.
ਨਹੀ ਰਾਂਬੀ ਠਾਉ ਰੋਪਉ ॥੧॥	nahee raa ^N bee thaa-o ropo-o. 1
ਲੋਗੁ ਗੰਠਿ ਗੰਠਿ ਖਰਾ ਬਿਗੂਚਾ ॥	log ganth ganth kharaa bigoochaa.
ਹਉ ਬਿਨੁ ਗਾਂਠੇ ਜਾਇ ਪਹੂਚਾ ॥੨॥	ha-o bin gaa ^N thay jaa-ay pahoochaa. 2
ਰਵਿਦਾਸੁ ਜਪੈ ਰਾਮ ਨਾਮਾ ॥	ravid ^a as japai raam naamaa.
ਮੋਹਿ ਜਮ ਸਿਉ ਨਾਹੀ ਕਾਮਾ ॥੩॥੭॥	mohi jam si-o naahee kaamaa. 3 7

Ravi Das Ji -7

It appears that in this *shabad*, by using the metaphor of mending shoes, as is the general job of a cobbler, Ravi Das Ji is commenting on the natural human tendency to try to maintain their bodies by taking different medicines, vitamins, and even doing surgeries, as if they want to prolong the life of their bodies, just as one tries to prolong the life of one's shoes by taking these to a cobbler and asking him or her to mend it by sowing or patching it at the torn off or cracked places. But in spite of being a cobbler, Ravi Das Ji doesn't want to repair any more shoes, or even try to prolong his life, because he is now so much imbued with the love of God that he wants to unite with Him.

He says: "Even though (other) people get the shoes (and bodies) mended (or repaired from different cobblers, or doctors, yet) I, a poor cobbler, don't know how to repair or mend the shoe (of my own body)." (1-pause)

Commenting further on his inability to mend the shoes, Ravi Das Ji says: " (Just as now), I don't have the awl to thread the shoes, nor the scrapping tool to scrape the old worn out places and patch the same (similarly I don't have any attachment for the world, or feel the need to repair my relationships with it)." (1)

Continuing his comments, Ravi Das Ji says: "(I see that) by trying to mend (and cure their bodies) again and again, the world has ruined itself very badly, but without trying to repair (my body), I have reached (the mansion of God)." (2)

Ravi Das Ji concludes the *shabad* by stating what he is doing now. He says: "Now (I) Ravi Das only meditate on (God's) Name. (I have discarded any attachment for the body, so) I don't have any business with the demon of death." (3-7)

The message of this *shabad* is that instead of devoting our entire time and energy to improve our health, and prolong our lives, we should spend some time and energy in remembering God and establishing relationship with Him, which would help us obtain eternal bliss and save us from future pains of births and deaths.

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਭੀਖਨ ਕੀ

raag sorath banee bhagat bheekhan kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik -oⁿkaar satgur parsaad.

ਨੈਨਹੁ ਨੀਰੁ ਬਹੈ ਤਨੁ ਖੀਨਾ ਭਏ ਕੇਸ ਦੁਧ ਵਾਨੀ ॥

nainhu neer bahai tan kheenaa bha-ay kays duDh vaanee.

ਰੂਧਾ ਕੰਠੁ ਸਬਦੁ ਨਹੀ ਉਚਰੈ ਅਬ ਕਿਆ ਕਰਹਿ ਪਰਾਨੀ ॥੧॥

rooDhaa kanth sabad nahee uchrai ab ki-aa karahi paraanee. ||1||

ਰਾਮ ਰਾਇ ਹੋਹਿ ਬੈਦ ਬਨਵਾਰੀ ॥

raam raa-ay hohi baid banvaaree.

ਅਪਨੇ ਸੰਤਹ ਲੇਹੁ ਉਬਾਰੀ ॥੧॥ ਰਹਾਉ ॥

apnay santē layho ubaaree. ||1|| rahaa-o.

ਮਾਥੇ ਪੀਰ ਸਰੀਰਿ ਜਲਨਿ ਹੈ ਕਰਕ ਕਰੇਜੇ ਮਾਹੀ ॥

maathay peer sareer jalan hai karak karayjay maahee.

ਐਸੀ ਬੇਦਨ ਉਪਜਿ ਖਰੀ ਭਈ ਵਾ ਕਾ ਅਉਖਧੁ ਨਾਹੀ ॥੨॥

aisee baydan upaj kharee bha-ee vaa kaa a-ukhaDh naahee. ||2||

ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਨਿਰਮਲੁ ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥

har kaa naam amrit jal nirmal ih a-ukhaDh jag saaraa.

ਗੁਰ ਪਰਸਾਦਿ ਕਹੈ ਜਨੁ ਭੀਖਨੁ ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ ॥੩॥੧॥

gur parsaad kahai jan bheekhan paava-o mokh du-aaraa. ||3||1||

Raag Sorath Bani Bhagat Bhikhan Ki

In this *shabad*, devotee Bhikhan Ji is commenting on the status of human beings when they grow old and suffer from all kinds of mental and physical ailments, but still remain attached to their bodies, and do not utilize their remaining days to meditate on God's Name, which could cure all their physical and mental ailments and even help them obtain salvation.

He says: “(In the old age, when) water flows from the eyes, the hair become white like milk, and the throat is choked (with mucus), which makes it hard even to speak. In such a state, what can you do, O’ mortal?” (1)

Bhikhan Ji suggests we pray to God and say: “O’ God the king, become physician and save Your saints.” (1-pause)

Resuming his address, Bhikhan Ji says: “(O’ mortal, in the old age), your forehead keeps aching, the rest of the body (feels like) burning, and there is pain in your heart. (In short), such a distress has arisen for which there is no cure.” (2)

But even in such a pitiable state, Bhikhan Ji suggests a remedy and says: “(O’ mortals, even in such a state), there is one medicine, which is famous all over the world, (and

that cure-all) is the nectar like water of God's Name. By Guru's grace, devotee Bhikhan says: "(By using this medicine of Name) I would obtain the door to salvation (and so can you)." (3-1)

The message of this *shabad* is that when we are very old, our physical faculties like eyes, ears, and tongue are in bad shape, and all our body is in pain; however, even in such a condition, if we meditate on God's Name with true love and devotion, then we can get rid of all these physical ailments and obtain salvation.

ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ
ਪਾਇਆ ॥

aisaa naam raṭan nirmolak punn
padaarath paa-i-aa.

ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ
ਛਪੈ ਛਪਾਇਆ ॥੧॥

anik jaṭan kar hirdai raakhi-aa raṭan na
chhapai chhapaa-i-aa. ||1||

ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥
ਜੈਸੇ ਗੂੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥੧॥ ਰਹਾਉ ॥

har gun kahtay kahan na jaa-ee.
jaisay goongay kee mithi-aa-ee. ||1||
rahaa-o.

ਰਸਨਾ ਰਮਤ ਸੁਨਤ ਸੁਖੁ ਸ੍ਵਨਾ ਚਿਤ ਚੇਤੇ ਸੁਖੁ
ਹੋਈ ॥

rasnaa ramat sunat sukh sarvanaa chit
chaytay sukh ho-ee.

ਕਹੁ ਭੀਖਨ ਦੁਇ ਨੈਨ ਸੰਤੋਖੇ ਜਹ ਦੇਖਾਂ ਤਹ ਸੋਈ
॥੨॥੨॥

kaho bheekhan du-ay nain santokhay
jah daykhaa^N tah so-ee. ||2||2||

Bhikhan Ji -2

In the previous *shabad*, devotee Bhikhan Ji suggested that God's Name is such a panacea that it will not only cure us of all our physical ailments, but it can also help us obtain salvation and divine bliss. In this *shabad*, he shares with us the kind of joy and ecstasy he experienced when he meditated on God's Name.

He says: "(O' my friends, when by Guru's grace I meditated on God's Name, I felt such a happiness and bliss that I felt that perhaps) as a reward for some past virtues, I have obtained such a priceless gem of God's Name; and in spite of making countless efforts (to keep it hidden) in my heart (I concluded that the glow of this diamond is such that) this jewel cannot be kept hidden, (no matter how much we may) try to hide." (1)

Illustrating the difficulty in describing the merits of God and His Name with an example, Bhikhan Ji says: "(O' my friends, even if he tries) a dumb person cannot describe the taste of a sweet (similarly just) by saying, the virtues of God cannot be described." (1-pause)

Bhikhan Ji concludes the *shabad* by describing the bliss he experiences when he meditates on God's Name. He says: "(O' my friends, I have observed that when) with my tongue I utter (God's Name, I enjoy its relish, when I) listen my ears obtain peace,

and peace prevails in my mind and thoughts. (In short) Bhikhan says: “ (Upon meditating on God's Name), both my eyes have become so contented, that now wherever I look (I find) that same (God).” (2-2)

The message of this *shabad* is that if we meditate on God's Name with true love and devotion, then divine peace and bliss pervades our entire body, and we obtain such divine wisdom that we see God everywhere.

ਪੰਨਾ ੬੬੦

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ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ

Dhanaasree mehlāa 1 ghar 1 cha-upday

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar sat naam kartaa purakh
nirbha-o nirvair akaal moorat
ajoonē saibha^N gur parsaad.

ਜੀਉ ਡਰਤੁ ਹੈ ਆਪਣਾ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥

jee-o darat hai aapnaa kai si-o karee
pukaar.

ਦੂਖ ਵਿਸਾਰਣੁ ਸੇਵਿਆ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ
॥੧॥

dookh visaaran sayvi-aa sadaa sadaa
daataar. ||1||

ਸਾਹਿਬੁ ਮੇਰਾ ਨੀਤ ਨਵਾ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ
॥੧॥ ਰਹਾਉ ॥

saahib mayraa neet navaa sadaa sadaa
daataar. ||1|| rahaa-o.

ਅਨਦਿਨੁ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅੰਤਿ ਛਡਾਏ ਸੋਇ ॥

an-din saahib sayvee-ai ant chhadaa-ay
so-ay.

ਸੁਣਿ ਸੁਣਿ ਮੇਰੀ ਕਾਮਣੀ ਪਾਰਿ ਉਤਾਰਾ ਹੋਇ
॥੨॥

sun sun mayree kaamnee paar utaaraa
ho-ay. ||2||

ਦਇਆਲ ਤੇਰੈ ਨਾਮਿ ਤਰਾ ॥
ਸਦ ਕੁਰਬਾਣੈ ਜਾਉ ॥੧॥ ਰਹਾਉ ॥

da-i-aal tayrai naam taraa.
sad kurbaanai jaa-o. ||1|| rahaa-o.

ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥

sarba^N saachaa ayk hai doojaa naahee
ko-ay.

ਤਾ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥੩॥

tāa kee sayvaa so karay jaa ka-o nadar
karay. ||3||

ਤੁਧੁ ਬਾਝੁ ਪਿਆਰੇ ਕੇਵ ਰਹਾ ॥
ਸਾ ਵਡਿਆਈ ਦੇਹਿ ਜਿਤੁ ਨਾਮਿ ਤੇਰੇ ਲਾਗਿ
ਰਹਾਂ ॥

tuDh baajh pi-aaray kayv rahaa.
saa vadi-aa-ee deh Jiṭ naam tayray laag
rahaa^N.

ਦੂਜਾ ਨਾਹੀ ਕੋਇ ਜਿਸੁ ਆਗੈ ਪਿਆਰੇ ਜਾਇ
ਕਹਾ ॥੧॥ ਰਹਾਉ ॥

doojaa naahee ko-ay Jis aagai pi-aaray
jaa-ay kahaa. ||1|| rahaa-o.

ਸੇਵੀ ਸਾਹਿਬੁ ਆਪਣਾ ਅਵਰੁ ਨ ਜਾਚੰਦੁ ਕੋਇ ॥

sayvee saahib aapṇaa avar na jaachā^N-o ko-ay.

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਬਿੰਦ ਬਿੰਦੁ ਚੁਖ ਚੁਖ ਹੋਇ ॥੪॥

naanak ṭaa kaa daas hai bind bind chukh chukh ho-ay. ||4||

ਸਾਹਿਬ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਬਿੰਦ ਬਿੰਦੁ ਚੁਖ ਚੁਖ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥੪॥੧॥

saahib ṭayray naam vitahu bind bind chukh chukh ho-ay. ||1|| rahaa-o. ||4||1||

Dhanasri Mehla-1 Chaupadas.

With this *shabad*, Guru Ji begins a new chapter in the musical measure called *Rag Dhanasri*. This measure is supposed to bring out feelings of love and the pain of separation of human soul from its spouse, God.

Putting himself in our situation, Guru Ji expresses his fear and says: “(O’ my friends, this world is like a sea of sufferings, looking at these sufferings), my soul feels afraid, (and I wonder) before whom I may go and cry (for help? So after pondering over all other possible supports), I served (and meditated upon God) the dispeller of sorrows, who is always a gracious benefactor.” (1)

Sharing with us a unique quality of this Benefactor, Guru Ji says: “(O’ my friends), my Master is (so generous, that He) daily keeps on giving new gifts, as if) every day, He is the new Giver, and ever and forever He keeps on giving.” (1-pause)

Therefore advising his own mind (and indirectly us), Guru Ji says: “(O’ my soul), day and night we should serve (and contemplate) the Master, because it is He who would save us in the end. Yes, listen carefully O’ my intellect, (it is by meditating on Him, that we are able to) cross over (the dreadful worldly ocean).” (2)

Guru Ji now addresses God Himself and says: “(O’ my) merciful (God, it is only by meditating) on Your Name, that I can swim across (the dreadful worldly ocean. Therefore) I always am a sacrifice to You.” (1-pause)

Describing how important it is to meditate on the one God alone and nobody else, Guru Ji says: “(O’ my friends), everywhere, it is the one (God) alone who is eternal, and there is no other (except Him). Only that person on whom He casts His glance of grace does His service (and worships Him).” (3)

Therefore Guru Ji lovingly addresses God again, and says: “O’ my Dear, (in Your absence I become so restless that I wonder), how can I live without You? Please bless me with such a great gift, by virtue of which I may always remain attuned to Your Name. Because O’ dear, there is no other to whom I could go and describe (my pain).” (1-pause)

Reiterating his firm faith in one God alone, Guru Ji says: “(O’ my friends), I serve only my Master and I don’t beg from anybody else. Nanak is a slave of that (God), and bit by bit he is a sacrifice to Him.” (4)

Guru Ji concludes the *shabad* by re-iterating: “O’ my Master, I sacrifice myself bit by bit over Your Name.” (1-pause-4-1)

The message of this *shabad* is that it is only one God, who can save and emancipate us from this dreadful worldly ocean. Therefore we should always worship and meditate on His Name alone and none else.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਹਮ ਆਦਮੀ ਹਾਂ ਇਕ ਦਮੀ ਮੁਹਲਤਿ ਮੁਹਤੁ ਨ
ਜਾਣਾ ॥

ਨਾਨਕੁ ਬਿਨਵੈ ਤਿਸੈ ਸਰੇਵਹੁ ਜਾ ਕੇ ਜੀਅ
ਪਰਾਣਾ ॥੧॥

ਅੰਧੇ ਜੀਵਨਾ ਵੀਚਾਰਿ ਦੇਖਿ ਕੇਤੇ ਕੇ ਦਿਨਾ
॥੧॥ ਰਹਾਉ ॥

ਸਾਸੁ ਮਾਸੁ ਸਭੁ ਜੀਉ ਤੁਮਾਰਾ ਤੂ ਮੈ ਖਰਾ
ਪਿਆਰਾ ॥

ਨਾਨਕੁ ਸਾਇਰੁ ਏਵ ਕਹਤੁ ਹੈ ਸਚੇ
ਪਰਵਦਗਾਰਾ ॥੨॥

ਜੇ ਤੂ ਕਿਸੈ ਨ ਦੇਹੀ ਮੇਰੇ ਸਾਹਿਬਾ ਕਿਆ ਕੋ
ਕਵੈ ਗਹਣਾ ॥

ਨਾਨਕੁ ਬਿਨਵੈ ਸੋ ਕਿਛੁ ਪਾਈਐ ਪੁਰਬਿ ਲਿਖੇ
ਕਾ ਲਹਣਾ ॥੩॥

ਨਾਮੁ ਖਸਮ ਕਾ ਚਿਤਿ ਨ ਕੀਆ ਕਪਟੀ ਕਪਟੁ
ਕਮਾਣਾ ॥

ਜਮ ਦੁਆਰਿ ਜਾ ਪਕਤਿ ਚਲਾਇਆ ਤਾ
ਚਲਦਾ ਪਛੁਤਾਣਾ ॥੪॥

ਪੰਨਾ ੬੬੧

ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ
ਕਿਛੁ ਕਹੀਐ ॥

ਭਾਲਿ ਰਹੇ ਹਮ ਰਹਣੁ ਨ ਪਾਇਆ ਜੀਵਤਿਆ
ਮਰਿ ਰਹੀਐ ॥੫॥੨॥

Dhanaasree mehlāa 1.

ham aadme^N haa ik d^uamee muhlat^t
muhat^t na jaanaa.

naanak binvai tⁱsai sarayvhu jaa kay
jee-a paraanaa. ||1||

anDhay jeevn^{aa} veechaar d^{ay}kh^h kaytay^t
kay dⁱnaa. ||1|| rahaa-o.

saas maas sabh^h jee-o t^umaaraa t^{oo} mai
k^haraa pi-aaraa.

naanak saa-ir ayv kaha^t hai sachay
parva^dgaaraa. ||2||

jay t^{oo} kisai na d^{ay}hee mayray^t
saahibaa ki-aa ko ka^dhai gahⁿaa.

naanak binvai so kich^h paa-ee-ai purab
lik^hay kaa lahⁿaa. ||3||

naam k^hasam kaa chit^t na kee-aa
kaptee kapat kamaanaa.

jam d^u-aar jaa pakar^h chala^a-i-aa t^{aa}
chaldaa pachhu^tanaa. ||4||

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jab lag d^unee-aa rahee-ai naanak kich^h
sunee-ai kich^h kahee-ai.

bhaal rahay ham rahanⁿ na paa-i-aa
jeevtⁱ-aa mar rahee-ai. ||5||2||

Dhanasari Mehla 1

In this *shabad*, Guru Ji wants us to remember the fact that we human beings depend upon each and every breath and we don't know whether we will be breathing our next breath or not. God has given this body and soul of ours to us for a certain purpose. In this *shabad*, Guru Ji is telling us what is that purpose, and how we should use the time available to us.

Addressing us Guru Ji says: "(O' my friends), we the human beings depend upon one breath, (the moment we stop breathing we are dead). We don't know how much more time (we are going to have in this world. Therefore, O' my friends,) Nanak submits, serve (and contemplate on that God) who has given (you) this body and life breaths." (1)

But since we human beings, do not take seriously any such advice, Guru Ji, once again, reminds us in little harsher words, and says: "O' blind person, think about it and see for yourself, for how many days (more you are going to live)?" (1-pause)

Next expressing his love for God, Guru Ji says: "O' God, each and every breath, our flesh, and all our life belongs to You, and You are truly dear to me; O' true Sustainer, this is what (humble) poet Nanak says," (2)

But pleading on behalf of others who don't love God or don't remember Him, Guru Ji says: "O' my Master, if You don't give (the gift of Your love to anyone), then what ornament (or any valuable thing) any person can offer (in exchange for this love)? Therefore Nanak submits, that we (the human beings) obtain only that, which we have to receive as pre-written in our destiny (based on our past deeds)." (3)

Therefore commenting on the conduct and fate of a false self-conceited person, Guru Ji says: "(O' my friends, a self-conceited) false person always keeps amassing falsehoods and doesn't contemplate on God's Name in his or her mind. But when the demon of death catches and drives a person to hell) then that person repents, (but nothing can be done now)." (4)

Guru Ji concludes this *shabad* by giving us this message: "I have exhausted myself trying to search and have found that nobody stays in this world (forever). Therefore, as long as we live in this world we should listen or say something (about God, and so erase our ego, as if) we are dead even while living. (5-2)

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ਦੂਜਾ

Dhanaasree mehlāa 1 ghar doojaa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਕਿਉ ਸਿਮਰੀ ਸਿਵਰਿਆ ਨਹੀ ਜਾਇ ॥

ki-O simree sivri-aa nahee jaa-ay.

ਤਪੈ ਹਿਆਉ ਜੀਅਤਾ ਬਿਲਲਾਇ ॥

tapai hi-aa-O jee-ar^haa billaa-ay.

ਸਿਰਜਿ ਸਵਾਰੇ ਸਾਚਾ ਸੋਇ ॥

siraj savaaray saachaa so-ay.

ਤਿਸੁ ਵਿਸਰਿਐ ਚੰਗਾ ਕਿਉ ਹੋਇ ॥੧॥

tis visri-ai changa ki-O ho-ay. ||1||

ਹਿਕਮਤਿ ਹੁਕਮਿ ਨ ਪਾਇਆ ਜਾਇ ॥
ਕਿਉ ਕਰਿ ਸਾਚਿ ਮਿਲਾਉ ਮੇਰੀ ਮਾਇ ॥੧॥
ਰਹਾਉ ॥

hikmat hukam na paa-I-aa jaa-ay.
ki-O kar saach mila-O mayree maa-ay.
||1|| rahaa-O.

ਵਖਰੁ ਨਾਮੁ ਦੇਖਣ ਕੋਈ ਜਾਇ ॥
ਨਾ ਕੋ ਚਾਖੈ ਨਾ ਕੋ ਖਾਇ ॥
ਲੋਕਿ ਪਤੀਣੈ ਨਾ ਪਤਿ ਹੋਇ ॥
ਤਾ ਪਤਿ ਰਹੈ ਰਾਖੈ ਜਾ ਸੋਇ ॥੨॥

vakhar naam daykhan ko-ee jaa-ay.
naa ko chaakhai naa ko khaa-ay.
lok pateenai naa pat ho-ay.
taa pat rahai raakhai jaa so-ay. ||2||

ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥
ਜੇ ਕੋ ਕਰੇ ਕੀਤੈ ਕਿਆ ਹੋਇ ॥
ਜਿਸ ਨੋ ਬਖਸੇ ਸਾਚਾ ਸੋਇ ॥੩॥

jah daykhaa tah rahi-aa samaa-ay.
tuDh bin doojee naahee jaa-ay.
jay ko karay keetai ki-aa ho-ay.
Jis no bakhsey saachaa so-ay. ||3||

ਹੁਣਿ ਉਠਿ ਚਲਣਾ ਮੁਹਤਿ ਕਿ ਤਾਲਿ ॥
ਕਿਆ ਮੁਹੁ ਦੇਸਾ ਗੁਣ ਨਹੀ ਨਾਲਿ ॥
ਜੈਸੀ ਨਦਰਿ ਕਰੇ ਤੈਸਾ ਹੋਇ ॥
ਵਿਣੁ ਨਦਰੀ ਨਾਨਕ ਨਹੀ ਕੋਇ ॥੪॥੧॥੩॥

hun uth chalnaa muhat ke taal.
ki-aa muhu daysaa gun nahee naal.
jaisee nadar karay taisaa ho-ay.
vin nadree naanak nahee ko-ay.
||4||1||3||

Dhanasari Mehla-1 Ghar-2

In this *shabad* Guru Ji is placing himself in the situation of those people who have love for God, but find themselves utterly incapable of concentrating on Him and meditating on His Name. So they feel sad and wonder how they are going to meet God and be saved. Guru Ji shows us how we can solve this problem.

As if sharing his concern with his mother, Guru Ji says: “(O’ my mother), how can I meditate on Him when I cannot concentrate on Him. (Without meditating, I feel as if) my heart is burning and my soul is wailing. It is that true (God) who creates and embellishes us; by forsaking Him, how could there be any good (outcome)?” (1)

Realizing another fact, Guru Ji says: “(O’ my mother, that God) cannot be obtained through any cleverness or by issuing a command. (Therefore, I wonder) how can I meet that true (God), O’ my mother?” (1-pause)

Guru Ji now comments on those who sometime go to congregations and holy places, but are not really interested in God's Name; they are more interested in pleasing other people and in turn obtain pleasure in their company. So he says: “It is only a rare one who goes in search of (true) commodity of God's Name. Nobody really tastes, and nobody eats. (In other words, nobody really tries, and nobody enjoys the bliss of God's Name; people there go simply to please others, but they need to remember that) by pleasing the people, one doesn't obtain honor (in God's court). There, one's honor is only saved if that (God) Himself protects it (and blesses one with the gift of His Name).” (2)

Therefore addressing God and us, he says: “O’ God, wherever I look I see You pervading there, and there is no place where You are not. Even if one tries (to obtain the commodity of Your Name), nothing can happen by one’s efforts (alone, because only that person obtains God’s Name) on whom the true One bestows (that gift).” (3)

Coming back to the original question, Guru Ji says: “(O’ my friends), any moment or instant, we may soon have to depart (from this world. Therefore everyone should ponder), “how would I face (God, when I) don’t have any merit with me?” (But the point is that howsoever He blesses, one becomes like that. O’ Nanak, without His grace there is none (who is blessed with the gift of Name, and is therefore saved).” (4-1-3)

The message of this *shabad* is that we shouldn’t feel arrogant if we are meditating on God’s Name. Instead we should feel thankful to God for blessing us with this invaluable gift, because without God’s grace the commodity of His Name cannot be obtained. Secondly, we shouldn’t condemn those who don’t meditate on God’s Name and have other interests, because however God makes a person, he or she becomes like that.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Dhanaasree mehlāa 1.

ਨਦਰਿ ਕਰੇ ਤਾ ਸਿਮਰਿਆ ਜਾਇ ॥
ਆਤਮਾ ਦ੍ਰਵੈ ਰਹੈ ਲਿਵ ਲਾਇ ॥
ਆਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕਰੈ ॥
ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਮਰੈ ॥੧॥

naḁar karay ṭaa simri-aa jaa-ay.
aaṭmaa ḁarvai rahai liv laa-ay.
aaṭmaa paraaṭamaa ayko karai.
anṭar kee ḁubiḁhaa anṭar marai. ||1||

ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ਜਾਇ ॥
ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਗੈ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਇ ॥੧॥ ਰਹਾਉ ॥

gur parsaadee paa-I-aa jaa-ay.
har si-O chitṭ laagai fir kaal na kḁhaa-ay.
||1|| rahaa-O.

ਸਚਿ ਸਿਮਰਿਐ ਹੋਵੈ ਪਰਗਾਸੁ ॥
ਤਾ ਤੇ ਬਿਖਿਆ ਮਹਿ ਰਹੈ ਉਦਾਸੁ ॥
ਸਤਿਗੁਰ ਕੀ ਐਸੀ ਵਡਿਆਈ ॥
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਵਿਚੇ ਗਤਿ ਪਾਈ ॥੨॥

sach simri-ai hovai pargaas.
ṭaa ṭay bikḁi-aa meh rahai uḁaas.
saṭgur kee aisee vadi-aa-ee.
puṭar kalṭar vichay gaṭṭ paa-ee. ||2||

ਐਸੀ ਸੇਵਕੁ ਸੇਵਾ ਕਰੈ ॥
ਜਿਸ ਕਾ ਜੀਉ ਤਿਸੁ ਆਗੈ ਧਰੈ ॥
ਸਾਹਿਬ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ ॥
ਸੋ ਸੇਵਕੁ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥੩॥

aisee sayvak sayvaa karai.
Jis kaa jee-O ṭis aagai ḁharai.
saahib ḁhaavai so parvaan.
so sayvak ḁargeh paavai maan. ||3||

ਸਤਿਗੁਰ ਕੀ ਮੂਰਤਿ ਹਿਰਦੈ ਵਸਾਏ ॥
ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਏ ॥
ਸਾਚਾ ਸਾਹਿਬੁ ਕਿਰਪਾ ਕਰੈ ॥
ਸੋ ਸੇਵਕੁ ਜਮ ਤੇ ਕੈਸਾ ਡਰੈ ॥੪॥

saṭgur kee mooraṭ hirdai vasaa-ay.
jo ichḁhai so-ee fal paa-ay.
saachaa saahib kirpaa karai.
so sayvak jam ṭay kaisaa darai. ||4||

ਭਨਤਿ ਨਾਨਕੁ ਕਰੇ ਵੀਚਾਰੁ ॥
 ਸਾਚੀ ਬਾਣੀ ਸਿਉ ਧਰੇ ਪਿਆਰੁ ॥
 ਤਾ ਕੇ ਪਾਵੈ ਮੋਖ ਦੁਆਰੁ ॥
 ਜਪੁ ਤਪੁ ਸਭੁ ਇਹੁ ਸਬਦੁ ਹੈ ਸਾਰੁ
 ॥੫॥੨॥੪॥

bhanaṭ naanak karay veechaar.
 saachee baṇee si-O Dharay pi-aar.
 ṭaa ko paavai mokh du-aar.
 jap ṭap sabh ih sabad hai saar.
 ||5||2||4||

Dhanasari Mehla-1

In the previous *shabad*, Guru Ji advised us that we shouldn't feel arrogant if we are meditating on God's Name. Instead we should feel thankful to God for blessing us with this gift, because without God's grace His Name cannot be obtained. Secondly we shouldn't condemn those who don't meditate on God's Name and have other interests, because howsoever God makes a person, he or she becomes like that. In this *shabad* Guru Ji once again stresses that point.

Guru Ji says: "(O' my friends), only when (God) bestows His grace can one meditate on His Name. (When one is blest with God's grace, then) one's soul becomes tender (like wax) and one remains attuned (to God). Then one considers one's own soul and others' soul as one, (because both originate from the same prime soul or God). Then the duality within (or the feeling of differences between one's own, or others) dies in the mind itself." (1)

Stating how (love for) God is obtained), Guru Ji says: "(O' my friends), it is only through Guru's grace that (love for God) can be obtained. When one's mind is attuned to God, then (the fear of) death doesn't afflict that person." (1-pause)

Describing what happens when we meditate on God, Guru Ji says: "When we meditate on the eternal (God), our mind is illuminated (with divine knowledge). Then even while living in the poisonous (world), one remains detached (from it). Such is the glory of true Guru that even in the midst of one's sons, (daughters), and wife, one obtains salvation." (2)

Now describing how a servant of God should serve Him and what kinds of blessings one receives, Guru Ji says: "(O' my friends), a servant of God should do such a service (of the Master) that to whom belongs one's life, one should surrender it before Him. (One's attitude should be such that) whatever pleases the Master should be acceptable (to him or her, and one shouldn't complain or protest against it even a bit). Such a servant is approved in God's court." (3)

Listing what other steps a true devotee needs to take to win God's pleasure, Guru Ji says: "(A true devotee) should enshrine the image (the word) of the true Guru in the mind. (When one does that), one obtains whatever one wishes. (In fact), the eternal God bestows (such) grace on that servant, that he or she is not (even) afraid of death." (4)

In conclusion, Guru Ji says: “(O’ my friends), Nanak submits that when one reflects upon and develops love for (*Gurbani*), the true word one obtains the gate to salvation, and (concludes) that the word (God’s Name) is the essence of all worship and penance etc.” (5-2-4)

The message of this *shabad* is that if we want to find the gate to salvation and eternal bliss, then we should follow the advice of the Guru and cheerfully accept God’s will in all circumstances. Further, we should follow the advice contained in the *Gurbani* (as included in Shri Guru Granth Sahib Ji), with full faith and true love and meditate on God’s Name. This is the essence of all worship, austerities, and everything else.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Dhanaasree mehlāa 1.

ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੇ ਬਾਰ ॥
ਤਪਿ ਤਪਿ ਖਪੈ ਬਹੁਤੁ ਬੇਕਾਰ ॥
ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ ॥
ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥੧॥

jee-O t̥apaṭ hai baaro baar.
t̥ap t̥ap k̥hapai bahuṭ baykaar.
jai ṭan baṇee visar jaa-ay.
Ji-O pakaa rogee villaa-ay. ||1||

ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ ॥
ਵਿਣੁ ਬੋਲੇ ਜਾਣੈ ਸਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

bahuṭaa bolan j̥hakhan ho-ay.
vin bolay jaanai sabh so-ay. ||1|| rahaa-O.

ਜਿਨਿ ਕਨ ਕੀਤੇ ਅਖੀ ਨਾਕੁ ॥
ਜਿਨਿ ਜਿਹਵਾ ਦਿਤੀ ਬੋਲੇ ਤਾਤੁ ॥

Jin kan keetay ak̥hee naak.
Jin Jihvaa d̥it̥ee bolay t̥aat̥.

ਪੰਨਾ ੬੬੨

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ਜਿਨਿ ਮਨੁ ਰਾਖਿਆ ਅਗਨੀ ਪਾਇ ॥
ਵਾਜੈ ਪਵਣੁ ਆਖੈ ਸਭ ਜਾਇ ॥੨॥

Jin man raak̥hi-aa agnee paa-ay.
vaajai pavan aak̥hai sabh jaa-ay. ||2||

ਜੇਤਾ ਮੋਹੁ ਪਰੀਤਿ ਸੁਆਦ ॥
ਸਭਾ ਕਾਲਖ ਦਾਗਾ ਦਾਗ ॥
ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ॥
ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ ॥੩॥

jayṭaa moh pareet su-aad.
sabhāa kaalakh daagaa daag.
daag dos muhi chali-aa laa-ay.
dargeh baisan naahee jaa-ay. ||3||

ਕਰਮਿ ਮਿਲੈ ਆਖਣੁ ਤੇਰਾ ਨਾਉ ॥
ਜਿਤੁ ਲਗਿ ਤਰਣਾ ਹੋਰੁ ਨਹੀ ਥਾਉ ॥
ਜੇ ਕੋ ਭੂਥੈ ਫਿਰਿ ਹੋਵੈ ਸਾਰ ॥
ਨਾਨਕ ਸਾਚਾ ਸਰਬ ਦਾਤਾਰ ॥੪॥੩॥੫॥

karam milai aak̥han ṭayraa naa-O.
Jit̥ lag ṭarnaa hor nahee thaa-O.
jay ko doobai fir hovai saar.
naanak saachaa sarab d̥aat̥aar. ||4||3||5||

Dhanasari Mehla-1

According to some authors, Guru Ji recited this *shabad* on meeting a poor beggar who was suffering from leprosy. Guru Ji told him the way to cure not only his body, but also his soul. This *shabad* also gives us some valuable insights into the causes of our sufferings, and how we can avoid these sufferings and live in peace.

He says: “(O’ my friends, our) mind suffers in (pain) again and again, and grieving like this one unnecessarily hurts oneself very much. The one who forsakes the word (of God) writhes and cries like a (chronic) leprosy patient.” (1)

However, telling us about the futility of such crying, Guru Ji says: “(O’ my friends), to talk or complain too much (about one’s problems) is fruitless, because even without (our) speaking, (God) knows everything.” (1-pause)

Guru Ji therefore advises: “(O’ my friends), He who has given us ears, eyes, and nose, He who has provided us with the tongue which speaks so fast, He who kept our body in the fire of mother’s womb, (by whose power) the breath moves everywhere, and we can speak (everything) and go everywhere; (we should meditate on that God).” (2)

Next warning us against false worldly attachments, riches, and pleasures, he says: “(O’ my friends), all the love and attachment for worldly relations, riches, power, and relishes of the tongue are just like the black stains (on our soul). When a person departs from here with all those stains of sins, one cannot find a place in God’s court.” (3)

However, Guru Ji has compassion even for sinners; therefore he pleads on our behalf to God and says: “(O’ God), it is only by Your grace, that one obtains (the intellect) to utter Your Name, only by attuning to which one can swim across (the worldly ocean), and there is no other place (where one can go to save one self). But O’ Nanak, even when one is drowning (in the ocean of worldly pains), one can still (save one’s self and) become whole (by meditating on God’s Name), because O’ Nanak, that eternal Giver (is always merciful).” (4-3-5)

The message of this *shabad* is that if we forget God's Name and keep getting entangled in worldly attachments and pursuits of false worldly pleasures, then we become very miserable and cry like chronic patients. In such a situation, the only way to obtain relief for our body and soul is to pray to God to show His grace and bless us with the gift of His Name, which can dispel all our problems.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Dhanaasree mehlāa 1.

ਚੋਰੁ ਸਲਾਹੇ ਚੀਤੁ ਨ ਭੀਜੈ ॥
ਜੇ ਬਦੀ ਕਰੇ ਤਾ ਤਸੂ ਨ ਡੀਜੈ ॥
ਚੋਰ ਕੀ ਹਾਮਾ ਭਰੇ ਨ ਕੋਇ ॥
ਚੋਰੁ ਕੀਆ ਚੰਗਾ ਕਿਉ ਹੋਇ ॥੧॥

chor salaahay cheet na bheejai.
jay badee karay taa tasoo na chheejai.
chor kee haamaa bharay na ko-ay.
chor kee-aa changa ki-O ho-ay. ||1||

ਸੁਣਿ ਮਨ ਅੰਧੇ ਕੁਤੇ ਕੂੜਿਆਰ ॥ ਬਿਨੁ ਬੋਲੇ ਬੁਝੀਐ ਸਚਿਆਰ ॥੧॥ ਰਹਾਉ ॥	sun man anDhay kutay koorhi-aar. bin bolay boojhee-ai sachiaar. 1 rahaa-O.
ਚੋਰੁ ਸੁਆਲਿਉ ਚੋਰੁ ਸਿਆਣਾ ॥ ਖੋਟੇ ਕਾ ਮੁਲੁ ਏਕੁ ਦੁਗਾਣਾ ॥ ਜੇ ਸਾਥਿ ਰਖੀਐ ਦੀਜੈ ਰਲਾਇ ॥ ਜਾ ਪਰਖੀਐ ਖੋਟਾ ਹੋਇ ਜਾਇ ॥੨॥	chor su-aali-O chor si-aanaa. khotay kaa mul ayk dugaanaa. jay saath rakhee-ai deejai ralaay. jaa parkhee-ai khotaa ho-ay jaa-ay. 2
ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਵੈ ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ ॥ ਜੇ ਵਡਿਆਈਆ ਆਪੇ ਖਾਇ ॥ ਜੇਹੀ ਸੁਰਤਿ ਤੇਹੀ ਰਾਹਿ ਜਾਇ ॥੩॥	jaisaa karay so taisaa paavai. aap beej aapay hee khaavai. jay vadi-aa-ee-aa aapay khaa-ay. jayhee surat tayahai raahi jaa-ay. 3
ਜੇ ਸਉ ਕੂੜੀਆ ਕੂੜੁ ਕਥਾੜੁ ॥ ਭਾਵੈ ਸਭੁ ਆਖਉ ਸੰਸਾਰੁ ॥ ਤੁਧੁ ਭਾਵੈ ਅਧੀ ਪਰਵਾਣੁ ॥ ਨਾਨਕ ਜਾਣੈ ਜਾਣੁ ਸੁਜਾਣੁ ॥੪॥੪॥੬॥	jay sa-O koorhee-aa koorh kabaarh. bhaavai sabh aakha-O sansaar. tuDh bhaavai aDhee parvaan. naanak jaanai jaan sujaan. 4 4 6

Dhanasari Mehla-1

In the previous *shabad*, Guru Ji advised us that if we forget God's Name and keep getting entangled in worldly attachments and pursuits of false worldly pleasures, then we become very miserable and cry like chronic patients. But still, many of us indulge in many crimes including stealing from others. When caught, we try to escape punishment by trying to bribe or flatter the judge. If that doesn't work, then we start attacking the judge's integrity, or level other implicit accusations. But none of these has any effect on a righteous judge.

Therefore, warning us against any sins or misdeeds, Guru Ji says: "(O' my friends), if a thief flatters, (a judge's) heart is not moved. Even if (the thief) denigrates the judge, it doesn't harm (the judge's reputation) at all. (Moreover) nobody comes forward to defend or provide security on behalf of the thief. So how can the one who has been called a thief be redeemed (in the eyes of others)?" (1)

Therefore admonishing his own mind and indirectly us, Guru Ji says: "Listen, O' blind, greedy, and false mind, a true person is recognized without even saying a word, (so you don't have to say anything if you are innocent)." (1-pause)

Describing further how in spite of numerous attempts, a thief cannot hide him or herself, he says: "A thief may be very handsome, or may be very wise, (but is considered worthless), just as the worth of a base (rupee) is only two shells. (He or she is like) that false coin, which even if put along with the genuine coins is judged false when tested." (2)

Guru Ji now warns us against the consequences of our bad deeds, and also tells us how difficult is to try to change anybody's conduct. He says: "One obtains the reward of whatever one does. One reaps what one sows. Even if one praises oneself, still one follows that path and does according to whatever is one's bent of mind; (therefore we should not waste too much of our time in trying to mend other persons, we should take care of our own conduct)." (3)

Guru Ji concludes the *shabad* by telling us that even though sometimes one may be able to mislead the world with one's sweet tongue and false assertions, still that falsehood is not hidden from God. So Guru Ji says: "(O' my friends), even if by speaking hundreds of lies, and even if the entire world may (be fooled) into deeming (one as a good person, still (a false person) is not approved in God's court). Nanak says that sagacious God knows everything. O' God, if it so pleases You, even a simpleton (who is honest) is approved (in Your court)." (4-4-6)

The message of this *shabad* is that no matter how clever or a smooth talker one may be, and even if one succeeds in fooling the world, still a guilty person is identified in God's court and has to suffer the punishment for all one's sins. On the other, hand even a simpleton who is honest is approved in His court.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Dhanaasree mehlāa 1.

ਕਾਇਆ ਕਾਗਦੁ ਮਨੁ ਪਰਵਾਣਾ ॥
ਸਿਰ ਕੇ ਲੇਖ ਨ ਪੜੈ ਇਆਣਾ ॥
ਦਰਗਹ ਘੜੀਅਹਿ ਤੀਨੇ ਲੇਖ ॥
ਖੋਟਾ ਕਾਮਿ ਨ ਆਵੈ ਵੇਖੁ ॥੧॥

kaa-I-aa kaagad man parvaanaa.
sir kay laykh na parhai I-aanaa.
dargeh gharhee-ahi teenay laykh.
khotaa kaam na aavai vaykh. ||1||

ਨਾਨਕ ਜੇ ਵਿਚਿ ਰੁਪਾ ਹੋਇ ॥
ਖਰਾ ਖਰਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

naanak jay vich rupaa ho-ay.
kharaa kharaa aakhai sabh ko-ay.
||1|| rahaa-O.

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥
ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥
ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥
ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ ॥੨॥

kaadee koorh bol mal khaa-ay.
baraahman naavai jee-aa ghaa-ay.
jogee jugat na jaanai anDh.
teenay ojaarahay kaa banDh. ||2||

ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ ॥
ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ॥
ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥੩॥

so jogee jo jugat pachhaanai.
gur parsadee ayko jaanai.
kaajee so jo ultee karai.
gur parsadee jeevat marai.
so baraahman jo barahm beechaarai.
aap tarai saglay kul tarai. ||3||

ਦਾਨਸਬੰਦੁ ਸੋਈ ਦਿਲਿ ਧੋਵੈ ॥

ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ ॥

ਪੜਿਆ ਬੂਝੈ ਸੋ ਪਰਵਾਣੁ ॥

ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ ॥੪॥੫॥੭॥

daanasband so-ee dil Dhovai.

musalmaan so-ee mal khovai.

parhi-aa boojhai so parvaan.

Jis sir dargeh kaa neesaan.

||4||5||7||

Dhanasari Mehla-1

In stanza (3) of the previous *shabad*, Guru Ji stated: “One obtains the reward of whatever one does. One reaps what one sows. Even if one praises oneself, still one follows that path and does according to whatever is one’s bent of mind.” In this *shabad*, Guru Ji educates us about the background causes of different natures and characters of different human beings. He also tells us how can one become true to one’s profession or title.

He says: “(O’ my friends), our body is like paper and the mind is like God’s order written on that paper (expressing the will or judgment of God regarding that person. But) the ignorant human being doesn’t read this (divine) command, (and doesn’t try to understand that based on the past deeds, what kinds of tendencies have already been programmed into his or her nature). In the court of God, human destiny is written (with different combinations of) three impulses (of *Maya* or tendencies for vice, virtue, and power). But see just as a false (coin) serves no purpose (in anyone’s pocket, similarly a false person is not considered useful in God’s court and is therefore not allowed to stay there).” (1)

Continuing the example of coins, Guru Ji says: “If there is any silver in a coin, then O’ Nanak, everybody says it is genuine again and again; (similarly if there is purity in any one, that one is called a true person).” (1)

Now Guru Ji comments on the conduct of those who are supposed to be of higher moral values, and more truthful than the ordinary people, but in actuality are the worst of all. Giving a few examples, he says: “The *qazi* (who is both a Muslim judge and faith leader, but still by taking bribes he pronounces unjust judgments, as if he is) eating dirt by telling lies. (Similarly on the one hand) a brahmin takes baths (at holy places, but on the other hand he) kills animals. The so-called yogi is so blind (without true knowledge) that he does not know the way (to unite with God. Thus) all these three (kinds of people towards whom people look as role models) are the arrangements for one’s ruin.” (2)

Now Guru Ji tells us who is the true yogi, *qazi*, or a brahmin. He says: “(O’ my friends, he alone is the true) yogi who knows the way (to be united with God), and by Guru's grace realizes that there is only one God. He (alone) is the true *qazi* (or the judge), who turns his mind back from (ill gotten wealth), and by Guru's advice dies while still alive (completely annihilates his worldly desires. Finally), he is the true *brahmin*, who reflects on *Braham* (the all-pervading God. Such a *Brahmin*) saves himself, and saves all his generations.” (3)

In closing, Guru Ji says: “That person alone who washes (the dirt of falsehood in) his or her heart is (truly) wise. He alone is a (true) Muslim who sheds the dirt (of evils). Only that learned person is accepted (in God’s court who) understands (the way of life) and whose forehead bears the mark (of approval of God’s) court.” (4-5-7)

The message of this *shabad* is that if we want to be accepted in God’s court, then we have to shed our greed for worldly riches and power, make our heart pure, and wash the dirt of evil thoughts from our mind and become true like pure silver coins, worthy of acceptance in God’s treasury, His blissful presence.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਲੁ ਨਾਹੀ ਜੋਗੁ ਨਾਹੀ ਨਾਹੀ ਸਤ ਕਾ ਢਬੁ ॥

ਥਾਨਸਟ ਜਗ ਭਰਿਸਟ ਹੋਏ ਡੂਬਤਾ ਇਵ ਜਗੁ ॥੧॥

ਕਲ ਮਹਿ ਰਾਮ ਨਾਮੁ ਸਾਰੁ ॥

ਅਖੀ ਤ ਮੀਟਹਿ ਨਾਕ ਪਕੜਹਿ ਠਗਣ ਕਉ
ਸੰਸਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਆਂਟ ਸੇਤੀ ਨਾਕੁ ਪਕੜਹਿ ਸੂਝਤੇ ਤਿਨਿ ਲੋਅ ॥

ਪੰਨਾ ੬੬੩

ਮਗਰ ਪਾਛੈ ਕਛੁ ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੋਅ ॥੨॥

ਖੜੀਆ ਤ ਧਰਮੁ ਛੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ
ਗਹੀ ॥

ਸ੍ਰਿਸਟਿ ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ
ਰਹੀ ॥੩॥

ਅਸਟ ਸਾਜ ਸਾਜਿ ਪੁਰਾਣ ਸੋਧਹਿ ਕਰਹਿ ਬੇਦ
ਅਭਿਆਸੁ ॥

ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਮੁਕਤਿ ਨਾਹੀ ਕਹੈ ਨਾਨਕੁ
ਦਾਸੁ ॥੪॥੧॥੬॥੮॥

Dhanaasree mehlāa 1 ghar 3

ik-o^Nkaar satgur parsāad.

kaal naahee jog naahee naahee sat kaa
dhab.

thaansat jag bharisat ho-ay doobṭaa iv
jag. ||1||

kal meh raam naam saar.

akhee ṭa meeteh naak pakrheh thagan
ka-O sansaar. ||1|| rahaa-O.

aa^Nt sayṭee naak pakrheh soojh-ṭay tin
lo-a.

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magar paachhai kachh na soojhai ayhu
padam alo-a. ||2||

khataree-aa ṭa Dharam chhodi-aa
malaychh bhaakhi-aa gahee.

sarisat sabh ik varan ho-ee Dharam kee
gat rahee. ||3||

asat saaj saaj puraān soDheh karahi
bayd abhi-aas.

bin naam har kay mukat naahee kahai
naanak daas. ||4||1||6||8||

Dhanasari Mehla-1 Ghar-3

According to some historians, Guru Nanak Dev Ji recited this *shabad*, while commenting on the degradation of Indian society to the extent that even the *Brahmins*

and *yogis*, who were supposed to show true path to people were cheating them by false claims of having powers to perform miracles. People had lost so much moral courage that they changed their dress and conduct of life to look and behave like Muslims to please the rulers of that time. In his *Gurmukhi* translation of Sri Guru Granth Sahib, Bh. Harbans Singh states that as per the writings of Bh. Santokh Singh, this *shabad* refers to the story of a *Brahmin* of Lahore (Pakistan), who used to sit with closed eyes in a lotus pose with miniature idols of gods placed on a worshipping stool in front of him. He used to claim that even though he keeps his eyes closed, yet still he could see what is happening in all three worlds (the earth, the sky, and the netherworld). In order to expose this false claim and money gathering excuse of the *Brahmin*, Guru Ji placed the stool behind his back. When the Brahmin opened his eyes, he was very nervous at not seeing his stool and asked Guru Ji if he knew where it is? Instead Guru Ji said to him that since he claimed that he knew what is happening in all the three worlds, he himself should know about everything including his stool. But the *Brahmin* couldn't find the stool at his own back. So Guru Ji uttered this *shabad*, advising him and all of us against such hypocritical attempts to deceive others.

First commenting on the general conduct of the people during those days, Guru Ji says: "This is no good time, because there is neither any true yoga (or union with God), nor the life of truth. Even the holy pilgrimage places of the world have been defiled and this entire world is drowning (in sin and false worldly values)." (1)

Therefore, Guru Ji laments: "The most sublime thing in *Kal Yug* (the present age) is God's Name. But (instead of advising people to do the right thing, the spiritual leaders like this *Brahmin* play such tricks as) closing their eyes, and pinching their nostrils to deceive the world." (1-pause)

Continuing his comments, Guru Ji says: "(These people) grip their nose with their thumb and two first fingers, (and while their eyes are closed, claim that) all the three worlds are revealed to them. But they don't know what is happening behind their back; strange is their lotus pose (sitting in which they make such baseless claims)!" (2)

Next commenting on the conduct of *Khattiris* (the warrior class people), who claim themselves as the second highest caste, Guru Ji says: "The people of warrior classes have forsaken their *Dharma* (faith) and adopted the language of Muslims, (whom they call unclean or) *malechas*. In this way, the entire world has become of one caste (of impurity, and uncleanness), and the state of righteousness has deteriorated." (3)

Finally commenting on the shallow and useless practices of customary reading of holy books by the *brahmins* and priests, without following or acting on the message contained therein, Guru Ji says: "(O' my friends, the *pundits*) scribe such philosophical treatises as the *Asht adhyaee Granth*, and reflect on the *Puranas* and *Vedas* (the Hindu holy books), but servant Nanak says that salvation cannot be obtained without (meditating on) God's Name." (4-1-6-8)

The message of this *shabad*, which Guru Ji uttered more than five hundred years ago, is still true today. It is true today that many times even the Sikhs adopt the culture and customs of the place where they happen to live. They follow those seemingly saintly people who claim to perform miracles or tell them about their future. Just like ritual reading of *Gita* or *Ramayana* by the Hindus, Sikhs do continuous reading of Guru Granth Sahib Ji without trying to understand or follow the message contained there in. It is time that Sikhs should pay heed to the advice of their own Gurus and abandon such empty rituals.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਆਰਤੀ

Dhanaasree mehlāa 1 aarṭee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ
ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥

gagan mai thaal rav chand deepak banay
taarikaa mandal janak motēe.

ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ
ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ ॥੧॥

Dhoop mal-aanlo pavan chavro karay
sagal banraa-ay foolant jotēe. ||1||

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵ ਖੰਡਨਾ ਤੇਰੀ
ਆਰਤੀ ॥

kaisee aarṭee ho-ay bhav khandnaa
tayree aarṭee.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

anhatāa sabad vaajant bhayree. ||1||
rahaa-O.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ਸਹਸ
ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੇਰੀ ॥

sahas tav nain nan nain hai tohi ka-O
sahas moorat nanā ayk tohee.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ
ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥

sahas pad bimal nan ayk pad ganDh bin
sahas tav ganDh iv chalat mohee. ||2||

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

sabh meh jot jot hai so-ay.

ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

tis kai chaanan sabh meh chaanan ho-ay.

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥

gur saakhē jot pargat ho-ay.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

jo tis bhaavai so aarṭee ho-ay. ||3||

ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ
ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥

har charan kamal makrand lobhit mano
andino mohi aahee pi-aasaa.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ
ਤੇ ਤੇਰੈ ਨਾਮਿ ਵਾਸਾ ॥੪॥੧॥੨॥੯॥

kirpaa jal deh naanak saaring ka-O ho-ay
jaa tay tayrai naam vaasaa. ||4||1||7||9||

Dhanasari Mehlā-1 Aarti

It is believed that Guru Nanak Dev Ji recited this *shabad* when he was visiting the Hindu temple of Jagan Nath Puri in south India. At that time the priests were performing *Aarti* (the ritual of adoration of the statues) by lighting lamps placed in a big platter and chanting mantras. Instead of joining them, Guru Ji came out and sat

outside in the open. When after finishing *Aarti*, the *pundits* came out and asked him why he did not join them, Guru Ji pointed to the sky, and told them he was watching the real (*Aarti*) adoration of God being performed in the sky and uttered this *shabad*.

He says: “(O’ my friends), the sky is (like) a big platter in which the sun and moon have become lamps and the galaxy of stars is like pearls scattered in that salver. The fragrance wafting from the (sandalwood trees of) Malaya mountains is the incense, the wind is waving the fan, and the entire vegetation is raining flower petals over this (divine) light.” (1)

Then in that poetic and devotional mood, Guru Ji addresses God and says: “O’ the Destroyer of fears, what kind of adoring and wonderful *Aarti* of Yours is being performed in which the non-stop melody of Your word is playing like the sweet tune coming out of a flute.” (1-pause)

Now, reflecting on the wonders of God, His different forms and manifestations, Guru Ji says: “O’ God, You possess thousands and thousands of eyes, (yet being without a form,) You don’t have any eye. Similarly You have thousands of forms, yet have no particular form. (Reflecting on Your presence everywhere, one may think that) You have thousands of immaculate feet (but in reality, You don’t) have even a single foot. (In reality), You don’t have even one nose, (but You are so enjoying all the fragrances of the world), as if You have thousands of noses. (O’ my Beloved), such like wonders of Yours have captivated (my heart)!” (2)

Resuming his address to the *pundits*, Guru Ji says: “(O’ my friends), in all (the creatures) the light (and power) of the same one (God) pervades. Because of that light (or power), there is light (and understanding) in all the creatures. But it is through the Guru's instruction, that light becomes manifest (and one realizes the presence of this divine light in all creatures). When one likes, whatever is happening under God’s will, that is (His true) *Aarti* (or adoration).” (3)

Guru Ji concludes the *shabad* by expressing his love for God. He says: “O’ God, like the black bee, I thirst day and night for the honey of Your lotus feet (the nectar of Your Name). Please show mercy and give (that water) to the pied cuckoo, Nanak, so that (he may remain always attuned to You, and) obtain abode in Your Name itself.” (4-1-7-9)

The message of this *shabad* is that instead of focusing on the artificial adorations or performing *Aarti* by lighting lamps before statues or pictures, we should enjoy the natural beauty created by God, where all the elements like wind, water, sun, moon, and the stars are working in such harmony, as if performing the true *Aarti* of God. For us the human beings, cheerfully accepting the will of God is His best adoration.

Explanation of digits at the end: - 4= Number of stanzas, (excluding the pause). 1=the one Shabad of Aarti, 7= the total Shabads in “Ghar 2, and Ghar 3, 9= Total Shabads in Dhanasari, by the first Guru Nanak Dev Ji.

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ਘਰੁ ੨ ਚਉਪਦੇ

**Dhanaasree mehlāa 3 ghar 2
cha-upday**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oṁkaar satgur parsaad.

ਇਹੁ ਧਨੁ ਅਖੁਟੁ ਨ ਨਿਖੁਟੈ ਨ ਜਾਇ ॥
ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ ॥
ਅਪੁਨੇ ਸਤਿਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਈ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਮੰਨਿ ਵਸਾਈ ॥੧॥

ih Dhan akhut na nikhutai na jaa-ay.
poorai satgur dee-aa dikhā-ay.
apunay satgur ka-O sad bal jaa-ee.
gur kirpaa tay har man vasaa-ee. ||1||

ਸੇ ਧਨਵੰਤ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਇ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਧਨੁ ਪਰਗਾਸਿਆ ਹਰਿ
ਕਿਰਪਾ ਤੇ ਵਸੈ ਮਨਿ ਆਇ ॥ ਰਹਾਉ ॥

say Dhanvant har naam liv laa-ay.
gur poorai har Dhan pargaasi-aa har
kirpaa tay vasai man aa-ay. rahaa-O.

ਅਵਗੁਣ ਕਾਟਿ ਗੁਣ ਰਿਦੈ ਸਮਾਇ ॥
ਪੂਰੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਪੂਰੇ ਗੁਰ ਕੀ ਸਾਚੀ ਬਾਣੀ ॥
ਸੁਖ ਮਨ ਅੰਤਰਿ ਸਹਜਿ ਸਮਾਣੀ ॥੨॥

avgun kaat gun ridai samaa-ay.
pooray gur kai sahj subhā-ay.
pooray gur kee saachee banee.
sukh man antar sahj samaanee. ||2||

ਏਕੁ ਅਚਰਜੁ ਜਨ ਦੇਖਹੁ ਭਾਈ ॥
ਦੁਬਿਧਾ ਮਾਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਈ ॥
ਨਾਮੁ ਅਮੋਲਕੁ ਨ ਪਾਇਆ ਜਾਇ ॥
ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩॥

ayk achraj jan daykhu bhaa-ee.
dubiDhaa maar har man vasaa-ee.
naam amolak na paa-I-aa jaa-ay.
gur parsaad vasai man aa-ay. ||3||

ਸਭ ਮਹਿ ਵਸੈ ਪ੍ਰਭੁ ਏਕੋ ਸੋਇ ॥
ਗੁਰਮਤੀ ਘਟਿ ਪਰਗਟੁ ਹੋਇ ॥
ਸਹਜੇ ਜਿਨਿ ਪ੍ਰਭੁ ਜਾਣਿ ਪਛਾਣਿਆ ॥

sabh meh vasai parabh ayko so-ay.
gurmatēe ghat pargat ho-ay.
sehjay Jin parabh jaan pachhaani-aa.

ਪੰਨਾ ੬੬੪

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ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਮਾਨਿਆ ॥੪॥੧॥

naanak naam milai man maani-aa.
||4||1||

Dhanasari Mehla-3 Ghar-2 Chaupadey

Generally we run after worldly riches, power, and worldly possessions, as if all these riches and possessions are going to bring us happiness forever. But at the same time we remain worried and miserable, due to the fear of losing our wealth and possessions. In this *shabad*, Guru Ji advises us to amass the wealth of God's Name, which does not run out or can be stolen, and which brings us eternal happiness. He also tells us from where this wealth is obtained.

Stating why he recommends the wealth of God's Name, he says: "(O' my friends), the perfect Guru has shown me that this wealth (of God's Name) neither falls short, nor goes away. I am forever a sacrifice to the true Guru of mine, because it is by the grace of the Guru that I have enshrined God in my mind." (1)

Stating who are truly rich and how fortunate are they who have obtained the wealth of Name, Guru Ji says: "(O' my friends, truly) rich are they who attune their mind to God's Name. The perfect Guru has manifested the wealth of God's Name (to them), and by God's grace this (wealth) has come to abide in their minds." (1-pause)

Stating what other blessings and benefits one obtains from the Guru, he says: "(Anyone who comes to the shelter of the Guru), through the poised nature of the perfect Guru, his or her faults are dispelled and virtues are enshrined in the heart. (O' my friends), the word of the perfect Guru is everlasting and unknowingly enshrines peace in one's mind." (2)

Listing another astonishing thing about the blessings bestowed by the Guru, he says: "O' brothers, look at another amazing wonder (of the Guru): by destroying duality (and attachment for worldly wealth), he has enshrined God's (Name) in the mind (of a person who has come to his shelter. We should also remember that) the invaluable Name cannot be obtained (in any other way), it is only by Guru's grace that it gets enshrined in one's mind." (3)

In conclusion, Guru Ji says: "(O' my friends), in all pervades that same one (God). However, it is by acting on Guru's instruction that He becomes manifest in one's heart. O' Nanak, they who have imperceptibly known and realized Him, (know that) when one obtains the (God's Name), one's mind is convinced (about God's omnipotence)." (4-2)

The message of this *shabad* is that instead of running after worldly wealth or possessions, we should seek the guidance of the Guru and following his advice, try to amass the wealth of God's Name, which is far better than worldly wealth because it provides eternal peace, poise, and everlasting happiness.

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

Dhanaasree mehlā 3.

ਹਰਿ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੁ ਅਤਿ ਅਪਾਰਾ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਭਰੇ ਭੰਡਾਰਾ ॥
ਨਾਮ ਧਨ ਬਿਨੁ ਹੋਰ ਸਭ ਬਿਖੁ ਜਾਣੁ ॥
ਮਾਇਆ ਮੋਹਿ ਜਲੈ ਅਭਿਮਾਨੁ ॥੧॥

har naam Dhan nirmal at̃ apaaraa.
gur kai sabad̃ bharay bhandaaraa.
naam Dhan bin hor sabh bikh jaañ.
maa-I-aa mohi jalai abhimaan. ||1||

ਗੁਰਮੁਖਿ ਹਰਿ ਰਸੁ ਚਾਖੈ ਕੋਇ ॥
ਤਿਸੁ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਪੂਰੈ
ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥ ਰਹਾਉ ॥

gurmukh har ras chaakhai ko-ay.
tis sad̃aa anand hovai din raat̃ee poorai
bhaag paraapat̃ ho-ay. rahaa-O.

ਸਬਦੁ ਦੀਪਕੁ ਵਰਤੈ ਤਿਹੁ ਲੋਇ ॥
ਜੇ ਚਾਖੈ ਸੋ ਨਿਰਮਲੁ ਹੋਇ ॥
ਨਿਰਮਲ ਨਾਮਿ ਹਉਮੈ ਮਲੁ ਧੋਇ ॥
ਸਾਚੀ ਭਗਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੨॥

sabad deepak vartai tihu lo-ay.
jo chaakhai so nirmal ho-ay.
nirmal naam ha-umai mal Dho-ay.
saachee bhagat sadaa sukh ho-ay. ||2||

ਜਿਨਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸੋ ਹਰਿ ਜਨੁ ਲੋਗੁ ॥
ਤਿਸੁ ਸਦਾ ਹਰਖੁ ਨਾਹੀ ਕਦੇ ਸੋਗੁ ॥
ਆਪਿ ਮੁਕਤੁ ਅਵਰਾ ਮੁਕਤੁ ਕਰਾਵੈ ॥
ਹਰਿ ਨਾਮੁ ਜਪੈ ਹਰਿ ਤੇ ਸੁਖੁ ਪਾਵੈ ॥੩॥

Jin har ras chaakhi-aa so har jan log.
tis sadaa harakh naahee kaday sog.
aap mukat avraa mukat karaavai.
har naam japai har tay sukh paavai. ||3||

ਬਿਨੁ ਸਤਿਗੁਰ ਸਭ ਮੁਈ ਬਿਲਲਾਇ ॥
ਅਨਦਿਨੁ ਦਾਝਹਿ ਸਾਤਿ ਨ ਪਾਇ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਸਭ ਤ੍ਰਿਸਨ ਬੁਝਾਏ ॥
ਨਾਨਕ ਨਾਮਿ ਸਾਂਤਿ ਸੁਖੁ ਪਾਏ ॥੪॥੨॥

bin satgur sabh mu-ee billaa-ay.
an-din daajheh saat na paa-ay.
satgur milai sabh tarisan bujhaa-ay.
naanak naam saanⁿt sukh paa-ay. ||4||2||

Dhanasari Mehla-3

In the previous *shabad*, Guru Ji advised us that instead of running after worldly wealth, we should seek the guidance of the Guru, and following his advice, try to amass the wealth of God's Name, which is far better than worldly wealth, because it provides eternal peace, poise, and everlasting happiness. In this *shabad*, Guru Ji educates us further about the qualities of God's Name, and tells us what kinds of blessings one obtains in whose mind this wealth is enshrined.

Guru Ji begins the *shabad* by comparing the merits of worldly wealth and the wealth of God's Name. He says: “(O’ my friends), God’s Name is extremely immaculate and infinite. Through the Guru's word, storehouses (of one’s mind) are filled with (the wealth of God's Name. O’ my friend), except God’s Name, consider all other (wealth as nothing but) poison. (Because the worldly wealth fills a person) with arrogance and one keeps burning in worldly attachment.” (1)

However, Guru Ji notes: “(O’ my friends), by Guru's grace, only a very rare person tastes this elixir of God’s (Name). Such a person always enjoys divine bliss day and night, (which is) only obtained through perfect fortune.” (1-pause)

Explaining the universality of the merits of Guru’s word and God's Name, Guru Ji says: “(O’ my friends), the word (of the Guru is like a) lamp, which pervades all the three worlds (and enlightens them with divine knowledge). Whosoever tastes (this word, and reflects on it) becomes immaculate. Through the immaculate Name, such a person washes off the dirt of ego, and through true devotion to God always obtains peace and happiness.” (2)

Now Guru Ji tells us about the merits of a person, who has tasted this elixir of God’s Name. He says: “(O’ my friends), the person who has tasted the elixir of God’s

(Name) is (truly) a God's subject. Therefore, such a person is always joyous and is never afflicted with sorrow. Such a person is emancipated (from evils, and) liberates others also, because that person meditates on God's Name and obtains peace from God." (3)

Guru Ji concludes the *shabad* by stressing upon the importance of receiving guidance and grace of the true Guru. He says: "(O' my friends), without the (guidance of the) true Guru, the entire world dies wailing (in pain). Day and night it burns (in the fire of worldly desires), but does not obtain any peace (of mind. If) the true Guru meets someone, he quenches the (fire of one's) desires, and then O' Nanak, by meditating on God's Name, that person obtains peace." (4-2)

The message of this *shabad* is that if we want to obtain permanent peace and contentment, then instead of running after false worldly riches, we should seek the guidance of the true Guru who may help us in enshrining God's Name in our heart, which would make us feel satiated, and bring peace and happiness.

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

Dhanaasree mehlāa 3.

ਸਦਾ ਧਨੁ ਅੰਤਰਿ ਨਾਮੁ ਸਮਾਲੇ ॥
ਜੀਅ ਜੰਤ ਜਿਨਹਿ ਪ੍ਰਤਿਪਾਲੇ ॥
ਮੁਕਤਿ ਪਦਾਰਥੁ ਤਿਨ ਕਉ ਪਾਏ ॥
ਹਰਿ ਕੈ ਨਾਮਿ ਰਤੇ ਲਿਵ ਲਾਏ ॥੧॥

saḁaa Ḑhan anṯar naam samaalay.
jee-a janṯ Jineh partipaalay.
mukaṯ padaarath ṯin ka-O paa-ay.
har kai naam raṯay liv laa-ay. ||1||

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਨਾਮੁ ਧਨੁ ਪਾਵੈ ॥
ਅੰਤਰਿ ਪਰਗਾਸੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਰਹਾਉ ॥

gur sayvaa ṯay har naam Ḑhan paavai.
anṯar pargaas har naam Ḑhi-aavai.
rahaa-O.

ਇਹੁ ਹਰਿ ਰੰਗੁ ਗੂੜਾ ਧਨ ਪਿਰ ਹੋਇ ॥
ਸਾਂਤਿ ਸੀਗਾਰੁ ਰਾਵੇ ਪ੍ਰਭੁ ਸੋਇ ॥
ਹਉਮੈ ਵਿਚਿ ਪ੍ਰਭੁ ਕੋਇ ਨ ਪਾਏ ॥
ਮੂਲਹੁ ਭੁਲਾ ਜਨਮੁ ਗਵਾਏ ॥੨॥

ih har rang goorḥaa Ḑhan pir ho-ay.
saa^Nṯ seegaar raavay parabḥ so-ay.
ha-umai vich parabḥ ko-ay na paa-ay.
moolhu ḥhulaa janam gavaa-ay. ||2||

ਗੁਰ ਤੇ ਸਾਂਤਿ ਸਹਜ ਸੁਖੁ ਬਾਣੀ ॥
ਸੇਵਾ ਸਾਚੀ ਨਾਮਿ ਸਮਾਣੀ ॥
ਸਬਦਿ ਮਿਲੈ ਪ੍ਰੀਤਮੁ ਸਦਾ ਧਿਆਏ ॥
ਸਾਚ ਨਾਮਿ ਵਡਿਆਈ ਪਾਏ ॥੩॥

gur ṯay saatṯ sahj sukhḥ banee.
sayvaa saachee naam samaanee.
sabaḁ milai pareetam saḁaa Ḑhi-aa-ay.
saach naam vadi-aa-ee paa-ay. ||3||

ਆਪੇ ਕਰਤਾ ਜੁਗਿ ਜੁਗਿ ਸੋਇ ॥
ਨਦਰਿ ਕਰੇ ਮੇਲਾਵਾ ਹੋਇ ॥
ਗੁਰਬਾਣੀ ਤੇ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥
ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ ॥੪॥੩॥

aapay kartaa jug jug so-ay.
naḁar karay maylaavaa ho-ay.
gurbaanee ṯay har man vasaa-ay.
naanak saach raṯay parabḥ aap
milaa-ay. ||4||3||

Dhanasari Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to obtain permanent peace and contentment, then instead of running after false worldly riches, we should seek the guidance of the true Guru who can help us in enshrining God's Name in our heart, which would make us feel satiated and bring lasting peace and happiness. In this *shabad*, he elaborates on the conduct of those who seek the guidance of the Guru and meditate on God's Name. He also tells us once again how one should conduct one's life, whose guidance one should seek and act upon, so that one may always enjoy peace and happiness in this world and honor in God's court.

Guru Ji says: "(O' my friends, He who has provided sustenance to all the beings and creatures, one should always preserve the wealth of that (God's Name) within, because (God) bestows the commodity of salvation only on those who remain imbued with and attuned to God's Name." (1)

Guru Ji now tells us from where God's Name is obtained. He says: "(O' my friends), through the service of the Guru, one obtains the riches of God's Name, then one's inner self is illuminated, and one meditates on God's Name." (1-pause)

Illustrating the love between God and devotees with a beautiful example, Guru Ji says: "(O' my friends), this love (of a devotee for) God is like the fast color and deep love of a (young) bride for her beloved groom. The bride (soul), who embellishes herself with the ornaments of peace and contentment, she enjoys the company of that God. However, no one obtains God through self-conceit. Such a person is misguided from the very roots, and wastes one's life in vain." (2)

Next explaining how Guru's service helps one in one's spiritual journey and leads to glory, Guru Ji says: "(O' my friends), from the Guru (one obtains) peace, poise, comforting words, and then with the help of true service (of the Guru, and by faithfully acting on his advice) one merges in (God's) Name. The person who upon union (with God) through the word always meditates (upon Him) through the true Name (that person) obtains glory." (3)

However, Guru Ji concludes this *shabad* by stressing upon the grace of God for obtaining any kind of blessings. He says: "(O' my friends), the Creator has been existing and pervading through all the ages, and only when He casts His glance of grace, union with Him takes place. (Therefore, one should) enshrine God in one's mind through the Guru's word. O' Nanak, they who are imbued with the love of the true God, them He Himself unites (with Himself)." (4-3)

The message of this *shabad* is that if we want to obtain union with God, then we should act on the Guru's advice and meditate on God's Name with true love and devotion. Then our inner self will be illuminated; we will find peace and poise and by God's grace will be united with Him.

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ਤੀਜਾ ॥

ਜਗੁ ਮੈਲਾ ਮੈਲੋ ਹੋਇ ਜਾਇ ॥
 ਆਵੈ ਜਾਇ ਦੂਜੈ ਲੋਭਾਇ ॥
 ਦੂਜੈ ਭਾਇ ਸਭ ਪਰਜ ਵਿਗੋਈ ॥
 ਮਨਮੁਖਿ ਚੋਟਾ ਖਾਇ ਅਪੁਨੀ ਪਤਿ ਖੋਈ ॥੧॥

ਗੁਰ ਸੇਵਾ ਤੇ ਜਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
 ਅੰਤਰਿ ਨਾਮੁ ਵਸੈ ਪਤਿ ਊਤਮ ਹੋਇ ॥ ਰਹਾਉ ॥

ਗੁਰਮੁਖਿ ਉਬਰੇ ਹਰਿ ਸਰਣਾਈ ॥
 ਰਾਮ ਨਾਮਿ ਰਾਤੇ ਭਗਤਿ ਦ੍ਰਿੜਾਈ ॥
 ਭਗਤਿ ਕਰੇ ਜਨੁ ਵਡਿਆਈ ਪਾਏ ॥
 ਸਾਚਿ ਰਤੇ ਸੁਖ ਸਹਜਿ ਸਮਾਏ ॥੨॥

ਸਾਚੇ ਕਾ ਗਾਹਕੁ ਵਿਰਲਾ ਕੋ ਜਾਣੁ ॥
 ਗੁਰ ਕੈ ਸਬਦਿ ਆਪੁ ਪਛਾਣੁ ॥
 ਸਾਚੀ ਰਾਸਿ ਸਾਚਾ ਵਾਪਾਰੁ ॥
 ਸੋ ਧੰਨੁ ਪੁਰਖੁ ਜਿਸੁ ਨਾਮਿ ਪਿਆਰੁ ॥੩॥

ਤਿਨਿ ਪ੍ਰਭਿ ਸਾਚੈ ਇਕਿ ਸਚਿ ਲਾਏ ॥
 ਊਤਮ ਬਾਣੀ ਸਬਦੁ ਸੁਣਾਏ ॥

ਪੰਨਾ ੬੬੫

ਪ੍ਰਭ ਸਾਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥
 ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ ॥੪॥੪॥

Dhanaasree mehlā 3 tējāa.

jag mailaa mailo ho-ay jaa-ay.
 aavai jaa-ay doojai lobhāa-ay.
 doojai bhāa-ay sabh paraj vigo-ee.
 manmukh chotaa khāa-ay apunee pat
 kho-ee. ||1||

gur sayvaa tay jan nirmal ho-ay.
 antar naam vasai pat ootam ho-ay.
 rahaa-O.

gurmukh ubray har sarnāa-ee.
 raam naam raatay bhagat darirhāa-ee.
 bhagat karay jan vadi-aa-ee paa-ay.
 saach ratay sukh sahj samaa-ay. ||2||

saachay kaa gaahak viralaa ko jaan.
 gur kai sabad aap pachhaan.
 saachee raas saachaa vaapaar.
 so Dhan purakh Jis naam pi-aar. ||3||

tin parabh saachai ik sach laa-ay.
 ootam banee sabad sunaa-ay.

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parabh saachay kee saachee kaar.
 naanak naam savaaranhaar. ||4||4||

Dhanasari Mehla-3-Teeja

Explaining how Guru's service helps one in one's spiritual journey and leads to glory in stanza (3) of the previous *shabad*, Guru Ji said: "(O' my friends), from the Guru (one obtains) peace, poise, comforting words, and then with the help of true service (of the Guru, by faithfully acting on his advice,) one merges in (God's) Name. The person who upon getting united (with God) through the word always meditates (upon Him), through the true Name obtains glory." In this *shabad*, he describes further how the word or guidance of the Guru is essential for helping the world in avoiding the dirt of evils, which make one suffer the perpetual pains of birth and deaths; Guru Ji also tells who are those who save themselves from any such filth of sins and how.

He says: “(O’ my friends, by getting entangled in worldly attachments) the world becomes dirty (with) sins, and keeps becoming dirtier. Because of greed for the other (worldly riches, instead of love for God,) it keeps coming and going (in and out of the world. In fact), the entire world has been ruined because of duality. The self-conceited person suffers blows (of fate) and has lost his or her honor.” (1)

Guru Ji now tells us how one’s mind can be purified and how can one obtain true honor and a good reputation. He says: “(O’ my friends), through the Guru’s service (by following his advice) one becomes immaculate; (by doing so) God’s Name comes to abide in one’s within, and one’s reputation becomes super.” (1-pause)

Describing the rewards received by a person who follows Guru's advice, he says: “By seeking the shelter of God, the Guru’s followers are saved (from being entrapped in worldly attachments. Because they are) imbued with God's Name, (the Guru) implants (God’s) worship in them. By performing worship of God, the devotee obtains glory. Being imbued with the love of the true (God,) they merge in peace and poise.” (2)

Guru Ji now comments on the general attitude of the human beings towards the eternal God, and what should a Guru’s follower do. He says: “(O’ my friend), understand that only a rare person is the customer (seeker) of the eternal (God). Through the Guru's word, (such a person) realizes his or her own self. (God’s Name) is the true (profitable) commodity, and it is the truest (the most profitable) business. (Therefore), that person who loves God's Name is really blessed.” (3)

Guru Ji concludes this *shabad* by telling us about the reward and status of those whom God has united with His Name. He says: “(O’ my friends), there are some whom that true God has united to the truth (of God's Name), to them He recites the immaculate word (of the Guru). Yes, true is the doing of the true God, and Nanak says that through the Name, He Himself embellishes (all).” (4-4)

The message of this *shabad* is that if we want to save ourselves from the evils of the world, and want to find permanent peace and bliss, we should follow Guru’s advice and be imbued with the love of the eternal God. Then God would show His grace upon us and absorb us in the bliss of His union.

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

Dhanaasree mehlāa 3.

ਜੋ ਹਰਿ ਸੇਵਹਿ ਤਿਨ ਬਲਿ ਜਾਉ ॥
ਤਿਨ ਹਿਰਦੈ ਸਾਚੁ ਸਚਾ ਮੁਖਿ ਨਾਉ ॥
ਸਾਚੇ ਸਾਚੁ ਸਮਾਲਿਹੁ ਦੁਖੁ ਜਾਇ ॥
ਸਾਚੈ ਸਬਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

jo har sayveh t̃in bal jaa-O.
t̃in hirdai saach sachaa mukh naa-O.
saacho saach samaalihu dukh jaa-ay.
saachai sabaḁ vasai man aa-ay. ||1||

ਗੁਰਬਾਣੀ ਸੁਣਿ ਮੈਲੁ ਗਵਾਏ ॥
ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥੧॥ ਰਹਾਉ ॥

gurbaanee sun mail gavaa-ay.
sehjay har naam man vasaa-ay. ||1||
rahaa-O.

ਕੂੜੁ ਕੁਸਤੁ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ ॥
ਅੰਤਰਿ ਸਾਂਤਿ ਸਹਜਿ ਸੁਖੁ ਪਾਏ ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਚਲੈ ਤਾ ਆਪੁ ਜਾਇ ॥
ਸਾਚੁ ਮਹਲੁ ਪਾਏ ਹਰਿ ਗੁਣ ਗਾਇ ॥੨॥

koorh kusat̃ tarisnaa agan bujhāa-ay.
antar saa^Nt̃ sahj sukh paa-ay.
gur kai bhaanai chalai taa aap jaa-ay.
saach mahal paa-ay har gun gaa-ay. ||2||

ਨ ਸਬਦੁ ਬੂਝੈ ਨ ਜਾਣੈ ਬਾਣੀ ॥
ਮਨਮੁਖਿ ਅੰਧੇ ਦੁਖਿ ਵਿਹਾਣੀ ॥
ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਸੁਖੁ ਪਾਏ ॥
ਹਉਮੈ ਵਿਚਹੁ ਠਾਕਿ ਰਹਾਏ ॥੩॥

na sabad̃ boojhai na jaanai banee.
manmukh anDhay dukh vihaanee.
satgur bhaytay taa sukh paa-ay.
ha-umai vichahu thaak rahaa-ay. ||3||

ਕਿਸ ਨੋ ਕਹੀਐ ਦਾਤਾ ਇਕੁ ਸੋਇ ॥
ਕਿਰਪਾ ਕਰੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਗੁਣ ਗਾਵਾ ॥
ਨਾਨਕ ਸਾਚੇ ਸਾਚਾ ਭਾਵਾ ॥੪॥੫॥

kis no kahee-ai daataa ik so-ay.
kirpaa karay sabad̃ milaavaa ho-ay.
mil pareetam saachay gun gaavaa.
naanak saachay saachaa bhaavaa.
||4||5||

Dhanasari Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to save ourselves from the evils of the world, and want to find permanent peace and bliss, we should follow Guru's advice and be imbued with the love of the eternal God. Then God would show His grace upon us and absorb us in the bliss of His union. In this *shabad*, Guru Ji states how much he loves and respects the person who follows the Guru's advice and meditates on God's Name. He also tells us about the state and fate of a self-conceited person and the kinds of pains one suffers when one doesn't care for the Guru's advice.

Guru Ji says: "I am a sacrifice unto those who serve God (and mediate on His Name), because truth is in their heart, and the eternal Name (of God is on their tongue). O' my friends, you should also keep) remembering the truly eternal (God, because by doing so, one's) pain goes away and (by meditating upon Him) through the word of the true (Guru, He) comes to abide in one's mind." (1)

Giving us a very simple straightforward advice, Guru Ji says: "(O' my friend), listen to *Gurbani*, (the word of the Guru); it washes the dirt (of evil thoughts in the mind), and imperceptibly enshrines God's Name in it." (1-pause)

Elaborating on the benefits of listening to *Gurbani* and acting on it, he says: "(O' my friends, the *Gurbani*) dispels falsehood and evil intent, and quenches the fire of (worldly desires, and as a result) contentment, poise, and peace prevail within (one's mind. Secondly), when one conducts oneself according to the will (or guidance of the Guru), one's self-conceit goes away. Then by singing praises of God, one obtains to the mansion of the eternal (God)." (2)

But commenting on the conduct of self-conceited persons, Guru Ji says: "The blind, self-conceited person neither understands the (divine) word, nor cares about the word (uttered by the Guru. Therefore, such a person's) life passes in misery. Only when one meets the true Guru (and follows his advice, the) Guru puts a stop to the ego within." (3)

In closing, Guru Ji says: "To whom can we complain, when there is only one Giver. When He shows His mercy, then through the (Guru's) word, one is united (with Him. Therefore I) Nanak (wish) that upon meeting my beloved (Guru), I may sing praises of the eternal (God, and thus) becoming true, I may become pleasing to the eternal (God)." (4-5)

The message of this *shabad* is that following the advice of the Guru we should meditate on God's Name, and sing His praises. So that we may get rid of our falsehood and evil intentions, and become pleasing to God, so that we may enjoy peace and happiness in this life and become worthy of His union in the next.

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

Dhanaasree mehlā 3.

ਮਨੁ ਮਰੈ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥
ਬਿਨੁ ਮਨ ਮੂਏ ਕੈਸੇ ਹਰਿ ਪਾਇ ॥
ਇਹੁ ਮਨੁ ਮਰੈ ਦਾਰੂ ਜਾਣੈ ਕੋਇ ॥
ਮਨੁ ਸਬਦਿ ਮਰੈ ਬੂਝੈ ਜਨੁ ਸੋਇ ॥੧॥

man marai Dhaat mar jaa-ay.
bin man moo-ay kaisay har paa-ay.
ih man marai daaroo jaanai ko-ay.
man sabad marai boojhai jan so-ay. ||1||

ਜਿਸ ਨੋ ਬਖਸੇ ਹਰਿ ਦੇ ਵਡਿਆਈ ॥
ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਈ ॥ ਰਹਾਉ ॥

Jis no bakh^hsay har day vadi-aa-ee.
gur parsaad vasai man aa-ee. rahaa-O.

ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ॥
ਤਾ ਇਸੁ ਮਨ ਕੀ ਸੋਝੀ ਪਾਵੈ ॥
ਮਨੁ ਮੈ ਮਤੁ ਮੈਗਲ ਮਿਕਦਾਰਾ ॥
ਘੁਰੁ ਅੰਕਸੁ ਮਾਰਿ ਜੀਵਾਲਣਹਾਰਾ ॥੨॥

gurmukh karⁿee kaar kamaavai.
taa is man kee sojhee paavai.
man mai mat maigal mikdaaraa.
gur ankas maar jeevaalanhaaraa. ||2||

ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ ਜਨੁ ਕੋਈ ॥
ਅਚਰੁ ਚਰੈ ਤਾ ਨਿਰਮਲੁ ਹੋਈ ॥
ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਇਆ ਸਵਾਰਿ ॥
ਹਉਮੈ ਵਿਚਹੁ ਤਜੈ ਵਿਕਾਰ ॥੩॥

man asaaDh saaDhai jan ko-ee.
achar charai taa nirmal ho-ee.
gurmukh ih man la-I-aa savaar.
ha-umai vichahu tajai vikaar. ||3||

ਜੋ ਧੁਰਿ ਰਖਿਅਨੁ ਮੇਲਿ ਮਿਲਾਇ ॥
ਕਦੇ ਨ ਵਿਛੁੜਹਿ ਸਬਦਿ ਸਮਾਇ ॥
ਆਪਣੀ ਕਲਾ ਆਪੇ ਪੁਭੁ ਜਾਣੈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ॥੪॥੬॥

jo Dhur rakhi-an mayl milaa-ay.
kaday na vichhur^heh sabad samaa-ay.
aapnee kalaa aapay parab^h jaanai.
naanak gurmukh naam pachhaanai.
||4||6||

Dhanasari Mehla-3

Elaborating on the benefits of listening to *Gurbani* in stanza (2) of the previous shabad, Guru Ji said: “(O’ my friends, *Gurbani*, dispels falsehood and evil intent, and quenches the fire of worldly desires; as a result, contentment, poise, and peace prevails in one’s mind. Secondly, when one conducts oneself according to the will or guidance of the Guru, one’s self-conceit goes away. Then by singing praises of God, one obtains to the mansion of the eternal God.” In this *shabad*, Guru Ji describes how very useful is the Guru’s word in helping one to still or control one’s mind and reach God.

He says: “(O’ my friends), when the mind is controlled, the desires of mind also come under control; without controlling the mind, it is not possible to obtain God. However, it is only a rare one, who knows the medicine (or the way to) conquer the mind. Only that person knows the true remedy who understands that it is by following the word (or advice of the Guru) that the mind gets stilled (and remains unaffected by worldly desires).” (1)

Stating the blessings one receives on whom God becomes gracious, Guru Ji says: “(O’ my friends), on whom (God) becomes gracious and gives honor, through Guru’s grace (God’s Name) comes to abide in that one’s heart.” (1-pause)

Now explaining the ways to control one’s mind, Guru Ji says: “When one acts according to the advice of the Guru, and does only those deeds which are pleasing to him, then one understands the nature of this mind. (Then one also understands that intoxicated with the wine of self-conceit), the mind has become like an elephant and it is only the goad (or the discipline) of the Guru's word which can rejuvenate (the mind, which has died in worldly evils).” (2)

Elaborating further on the nature of mind, Guru Ji says: “(O’ my friend, ordinarily) the mind is incorrigible, it is only a rare person who keeps it in check. When one eats the uneatable (and is able to concentrate the mind on God’s Name), only then one’s mind becomes immaculate. By shedding ego and evil from within, a Guru’s follower has corrected his or her mind, has (driven out) the ego from within, and has discarded all evil tendencies.” (3)

In closing, Guru Ji says: “(O’ my friends), whom God has united with Him from the very beginning, they never get separated (from Him), because they remain merged in the word (of the Guru). His mysterious power only (God) Himself knows. But Nanak says, that a Guru’s follower only recognizes the Name (and remains attuned to it).” (4-6)

The message of this *shabad* is that no doubt the human mind is like an uncontrollable, intoxicated elephant, but if we want to be united with God then we have to control our mind and shed our ego. It is only by following the Guru's advice and meditating on God's Name that we are able to do so and remain united with Him.

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

ਕਾਚਾ ਧਨੁ ਸੰਚਹਿ ਮੂਰਖ ਗਵਾਰ ॥
ਮਨਮੁਖ ਭੂਲੇ ਅੰਧ ਗਵਾਰ ॥
ਬਿਖਿਆ ਕੈ ਧਨਿ ਸਦਾ ਦੁਖੁ ਹੋਇ ॥
ਨਾ ਸਾਥਿ ਜਾਇ ਨ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥

ਸਾਚਾ ਧਨੁ ਗੁਰਮਤੀ ਪਾਏ ॥
ਕਾਚਾ ਧਨੁ ਫੁਨਿ ਆਵੈ ਜਾਏ ॥ ਰਹਾਉ ॥

ਮਨਮੁਖਿ ਭੂਲੇ ਸਭਿ ਮਰਹਿ ਗਵਾਰ ॥
ਭਵਜਲਿ ਭੁਬੇ ਨ ਉਰਵਾਰਿ ਨ ਪਾਰਿ ॥
ਸਤਿਗੁਰੁ ਭੋਟੇ ਪੂਰੈ ਭਾਗਿ ॥
ਸਾਚਿ ਰਤੇ ਅਹਿਨਿਸਿ ਬੈਰਾਗਿ ॥੨॥

ਚਹੁ ਜੁਗ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਸਾਚੀ ਬਾਣੀ ॥
ਪੂਰੈ ਭਾਗਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੀ ॥
ਸਿਧ ਸਾਧਿਕ ਤਰਸਹਿ ਸਭਿ ਲੋਇ ॥
ਪੂਰੈ ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥੩॥

ਸਭੁ ਕਿਛੁ ਸਾਚਾ ਸਾਚਾ ਹੈ ਸੋਇ ॥
ਉਤਮ ਬ੍ਰਹਮੁ ਪਛਾਣੈ ਕੋਇ ॥
ਸਚੁ ਸਾਚਾ ਸਚੁ ਆਪਿ ਦ੍ਰਿੜਾਏ ॥

ਪੰਨਾ ੬੬੬

ਨਾਨਕ ਆਪੇ ਵੇਖੈ ਆਪੇ ਸਚਿ ਲਾਏ ॥੪॥੨॥

Dhanaasree mehlā 3.

kaachaa Dhan sa^Ncheh moorakh gaavaar.
manmukh bhoolay anDh gaavaar.
bikhi-aa kai Dhan sadaa dukh ho-ay.
naa saath jaa-ay na paraapat ho-ay. ||1||

saachaa Dhan gurmatēe paa-ay.
kaachaa Dhan fun aavai jaa-ay. rahaa-O.

manmukh bhoolay sabh mareh gavaar.
bhavjal doobay na urvaar na paar.
satgur bhaytay poorai bhaag.
saach ratay ahinis bairaa. ||2||

chahu jug meh amrit saachee banee.
poorai bhaag har naam samaane.
siDh saaDhik tarseh sabh lo-ay.
poorai bhaag paraapat ho-ay. ||3||

sabh kichh saachaa saachaa hai so-ay.
ootam barahm pachhaanai ko-ay.
sach saachaa sach aap drirh-aa-ay.

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naanak aapay vaykhai aapay sach laa-ay.
||4||7||

Dhanasari Mehla-3

In this *shabad*, Guru Ji tells us how foolishly we are spending and wasting our lives in running after the false worldly wealth and how much pain and suffering it is bringing us. Therefore he tells us what kind of wealth can bring us everlasting peace, and how we can obtain it.

He observes: "Those who are unwise ignorant fools, they amass the false short-lived (worldly) wealth. Such self-conceited blind fools are strayed (from the righteous path. They don't realize) that the poisonous (worldly) wealth always brings pain. This wealth neither goes with anyone (in the end), nor one obtains any (spiritual) profit from it." (1)

Now stating the real nature of the false, short-lived wealth, and how can one obtain the true everlasting wealth, he says: “(O’ my friends), the false, short-lived worldly wealth keeps coming and going again and again, but the true everlasting wealth (of God’s Name), one obtains by following the Guru’s instruction.” (1-pause)

Guru Ji now compares the attitude and fate of those self-conceited persons who keep running after false wealth, and those fortunate persons, who see the Guru and follow his advice. He says: “(O’ my friends), all the uncouth, self-conceited fools die (a spiritual death). They are drowned in the dreadful worldly ocean; (they neither find happiness in this world, nor in the next, as if) they are neither on this nor on the other shore (of the worldly ocean. But) by perfect destiny, they who meet the true Guru (and following his advice keep meditating on God’s Name) day and night, they remain imbued with the eternal (Name), and become detached (from the worldly wealth).” (2)

Commenting on the blessings of the Guru’s word or *Gurbani*, Guru Ji says: “(O’ my friends), through out all the four ages, *Gurbani* is like the rejuvenating nectar. Through perfect destiny, (one is imbued with it) and merges in God’s Name. All the adepts and seekers in all regions crave for (this wealth), but only by perfect destiny one obtains it.” (3)

Guru Ji concludes the *shabad* by making a general comment about God and His scheme of things. He says: “(O’ my friends), it is only a rare person who recognizes the supreme God. (The one who realizes this knows that) all what we see is true, and true is that God (who has created it). That true and eternal God Himself reveals the truth (about Him), and O’ Nanak, He Himself looks at (His creation) and Himself yokes all to His truth.” (4-7)

The message of this *shabad* is that instead of wasting our life in running after the false, worldly wealth which in the end brings us nothing but pain, we should try to invest our time in collecting the true wealth of God’s Name. Then we will find peace and happiness. However it is only through the grace of the true God that we are diverted from the pursuit of the short-lived worldly wealth to the everlasting wealth of God’s Name. Therefore we should always pray to God for His grace and keeping us on the right track.

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

Dhanaasree mehlāa 3.

ਨਾਵੈ ਕੀ ਕੀਮਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ ॥
ਸੇ ਜਨ ਧੰਨੁ ਜਿਨ ਇਕ ਨਾਮਿ ਲਿਵ ਲਾਇ ॥
ਗੁਰਮਤਿ ਸਾਚੀ ਸਾਚਾ ਵੀਚਾਰੁ ॥
ਆਪੇ ਬਖਸੇ ਦੇ ਵੀਚਾਰੁ ॥੧॥

naavai kee keemaṭṭ miṭṭ kahee na jaa-ay.
say jan Dhan Jin ik naam liv laa-ay.
gurmaṭṭ saachee saachaa veechaar.
aapay bakhṭsay day veechaar. ||1||

ਹਰਿ ਨਾਮੁ ਅਚਰਜੁ ਪ੍ਰਭੁ ਆਪਿ ਸੁਣਾਏ ॥
ਕਲੀ ਕਾਲ ਵਿਚਿ ਗੁਰਮੁਖਿ ਪਾਏ ॥੧॥ ਰਹਾਉ ॥

har naam achraj parabḥ aap sunaa-ay.
kalee kaal vich gurmukḥ paa-ay. ||1||
rahaa-O.

ਹਮ ਮੂਰਖ ਮੂਰਖ ਮਨ ਮਾਹਿ ॥
 ਹਉਮੈ ਵਿਚਿ ਸਭ ਕਾਰ ਕਮਾਹਿ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਜਾਇ ॥
 ਆਪੇ ਬਖਸੇ ਲਏ ਮਿਲਾਇ ॥੨॥

ham moorakh moorakh man maahi.
 ha-umai vich sabh kaar kamaahi.
 gur parsaadee ha^N-umai jaa-ay.
 aapay bakh^ssay la-ay milaa-ay. ||2||

ਬਿਖਿਆ ਕਾ ਧਨੁ ਬਹੁਤੁ ਅਭਿਮਾਨੁ ॥
 ਅਹੰਕਾਰਿ ਭੂਥੈ ਨ ਪਾਵੈ ਮਾਨੁ ॥
 ਆਪੁ ਛੋਡਿ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥
 ਗੁਰਮਤਿ ਸਾਲਾਹੀ ਸਚੁ ਸੋਈ ॥੩॥

bikhi-aa kaa Dhan bahuṭ abhimaan.
 aha^Nkaar doobai na paavai maan.
 aap chhod sadā sukh ho-ee.
 gurmat saalaahē sach so-ee. ||3||

ਆਪੇ ਸਾਜੇ ਕਰਤਾ ਸੋਇ ॥
 ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
 ਜਿਸੁ ਸਚਿ ਲਾਏ ਸੋਈ ਲਾਗੈ ॥
 ਨਾਨਕ ਨਾਮਿ ਸਦਾ ਸੁਖੁ ਆਗੈ ॥੪॥੮॥

aapay saajay kartā so-ay.
 tīs bin doojaa avar na ko-ay.
 Jis sach laa-ay so-ee laagai.
 naanak naam sadā sukh aagai.
 ||4||8||

Dhanasari Mehla-3

In the previous *shabad*, Guru Ji advised us that instead of wasting our life in running after false, worldly wealth, which in the end brings us nothing but pain, we should try to invest our time in collecting the true wealth of God's Name. In this *shabad*, Guru Ji elaborates on the value and blessings of God's Name, and how we can obtain it.

He says: “(O’ my friends), the limit of the worth of God's Name cannot be described; blessed are those devotees who have attuned their mind to the one Name. True is the Guru’s advice, and true is his deliberation. On his own (God) blesses a person with (such) thought.” (1)

Re-emphasizing the above statement, Guru Ji says: “(O’ my friends), on His own God recites His astonishing Name to (a person). In *Kal Yug* (the present age of strife), one obtains it by becoming a Guru’s follower.” (1-pause)

Now Guru Ji tells us why we human beings keep suffering, and how can we avoid it. He says: “(O’ my friends), we do all our deeds in ego; (if we reflect, we find that we) are foolish in our minds (and therefore) we are foolish (overall). When through the Guru's grace the self-conceit departs, (God Himself) forgives and unites us with Him.” (2)

Referring back to the problems caused by the worldly wealth, Guru Ji comments: “The (poisonous) worldly wealth gives rise to lot of ego (in a person). Because of this arrogance, one is drowned (in sinful thoughts and deeds); therefore, one finds no respect (anywhere). On the other hand, upon forsaking one’s self-(conceit), peace always arises. (Therefore as for as I am concerned, I always) praise that eternal (God).” (3)

In conclusion, Guru Ji says: “(O’ my friends), that Creator Himself creates all. Without Him there is no other second. He alone is attuned to the true (God), whom He Himself so attunes. O’ Nanak, one who gets attuned to God’s Name, always finds peace (here in this) and in the next (world).” (4-8)

The message of this *shabad* is that instead of running after worldly wealth, which gives rise to self-conceit and brings pain and suffering in the end, we should meditate on God’s Name, which is the true, everlasting wealth and would provide us with peace both here in this world and there in the next.

ਰਾਗੁ ਧਨਾਸਿਰੀ ਮਹਲਾ ੩ ਘਰੁ ੪

raag Dhanaasiree mehlāa 3 ghar 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਹਮ ਭੀਖਕ ਭੇਖਾਰੀ ਤੇਰੇ ਤੂ ਨਿਜ ਪਤਿ ਹੈ ਦਾਤਾ
॥

ham bheekhhak bhaykhaaree tayray too
nij pat^t hai daataa.

ਹੋਹੁ ਦੈਆਲ ਨਾਮੁ ਦੇਹੁ ਮੰਗਤ ਜਨ ਕੰਉ ਸਦਾ
ਰਹਉ ਰੰਗਿ ਰਾਤਾ ॥੧॥

hohu dai-aal naam dayh mangat^t jan
ka^N-u sadaa raha-O rang raataa. ||1||

ਹੰਉ ਬਲਿਹਾਰੈ ਜਾਉ ਸਾਚੇ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ॥

ha^N-u balihaarai jaa-O saachay tayray
naam vitahu.

ਕਰਣ ਕਾਰਣ ਸਭਨਾ ਕਾ ਏਕੋ ਅਵਰੁ ਨ ਦੂਜਾ
ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

karanⁿ kaaran sabhnaa kaa ayko avar na
doojaa ko-ee. ||1|| rahaa-O.

ਬਹੁਤੇ ਫੇਰ ਪਏ ਕਿਰਪਨ ਕਉ ਅਬ ਕਿਛੁ
ਕਿਰਪਾ ਕੀਜੈ ॥

bahu^tay fayr pa-ay kirpan ka-O ab kichh
kirpaa keejai.

ਹੋਹੁ ਦਇਆਲ ਦਰਸਨੁ ਦੇਹੁ ਅਪੁਨਾ ਐਸੀ
ਬਖਸ ਕਰੀਜੈ ॥੨॥

hohu da-I-aal darsan dayh apunaa aisee
bakhas kareejai. ||2||

ਭਨਤਿ ਨਾਨਕ ਭਰਮ ਪਟ ਖੁਲ੍ਹੇ ਗੁਰ ਪਰਸਾਦੀ
ਜਾਨਿਆ ॥

bhanat naanak bharam pat khool^hay
gur parsaadee jaani-aa.

ਸਾਚੀ ਲਿਵ ਲਾਗੀ ਹੈ ਭੀਤਰਿ ਸਤਿਗੁਰ ਸਿਉ
ਮਨੁ ਮਾਨਿਆ ॥੩॥੧॥੯॥

saachee liv laagee hai bheetar satgur
si-O man maani-aa. ||3||1||9||

Raag Dhanasari Mehla-3 Ghar-4

In the previous *shabad*, Guru Ji advised us that instead of running after worldly wealth, which produces self-conceit and brings pain and suffering in the end, we should meditate on God’s Name, which is the true everlasting wealth and provides us peace both here in this world and in the next. He also told us that it could only be obtained through the grace of God. In this *shabad*, he shows us the way to humbly approach and pray to Him for blessing us with this gift.

Guru Ji begins by most humbly addressing God, and saying: “(O’ God), we are Your beggars, and You are Your own Giver, (because You don’t have to seek any one’s permission for doing anything). Please be gracious and give (the gift of) Name to the begging devotee, so that he may always remain imbued with Your love.” (1)

Stating how much he respects Him and values His Name, Guru Ji says: “(O’ God), I am a sacrifice to Your eternal Name; You are the cause and doer of everything; there is no other second (from whom I may beg anything).” (1-pause)

Continuing his humble address to God, Guru Ji says: “(O’ God), this (unwise) miser has suffered through many rounds (of birth and death in myriad of species. But please now) become kind, and bestow such gift on me that You bless me with Your sight.” (2)

Guru Ji concludes the *shabad* by sharing with us his present state of mind. He says: “Nanak submits, (that he is now so enlightened, as if) the shutters of his doubt have been opened, and through Guru's grace he has realized (God). Now within him, he is truly attuned (to God) and his mind has developed faith in the true Guru.” (3-1-9)

The message of this *shabad* is that following Guru Ji's example, we should approach God like a beggar and ask Him for the gift of His invaluable Name, and bless us with His sacred sight, so that our perpetual rounds of births and deaths may come to an end and we enjoy the bliss of His eternal union.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ਚਉਪਦੈ

**Dhanaasree mehlā 4 ghar 1
cha-upday**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਜੋ ਹਰਿ ਸੇਵਹਿ ਸੰਤ ਭਗਤ ਤਿਨ ਕੇ ਸਭਿ ਪਾਪ
ਨਿਵਾਰੀ ॥

jo har sayveh sant̃ bhagaṭ tin kay
sabh̃ paap nivaaree.

ਹਮ ਉਪਰਿ ਕਿਰਪਾ ਕਰਿ ਸੁਆਮੀ ਰਖੁ ਸੰਗਤਿ ਤੁਮ
ਜੁ ਪਿਆਰੀ ॥੧॥

ham oopar kirpaa kar su-aamee rakh
sangat̃ tum jo pi-aaree. ||1||

ਹਰਿ ਗੁਣ ਕਹਿ ਨ ਸਕਉ ਬਨਵਾਰੀ ॥
ਹਮ ਪਾਪੀ ਪਾਥਰ ਨੀਰਿ ਡੁਬਤ ਕਰਿ ਕਿਰਪਾ
ਪਾਖਣ ਹਮ ਤਾਰੀ ॥ ਰਹਾਉ ॥

har guñ kahi na saka-O banvaaree.
ham paapee paathar neer dubaṭ kar
kirpaa paakhān̄ ham ṭaaree. rahaa-O.

ਜਨਮ ਜਨਮ ਕੇ ਲਾਗੇ ਬਿਖੁ ਮੋਰਚਾ ਲਗਿ ਸੰਗਤਿ
ਸਾਧ ਸਵਾਰੀ ॥
ਜਿਉ ਕੰਚਨੁ ਬੈਸੰਤਰਿ ਤਾਇਓ ਮਲੁ ਕਾਟੀ ਕਟਿਤ
ਉਤਾਰੀ ॥੨॥

janam janam kay laagay bikh morchaa
lag sangat̃ saaDh savaaree.
Ji-O kanchan baisant̄ar ṭaa-I-O mal
kaatee katit̃ uṭaaree. ||2||

ਹਰਿ ਹਰਿ ਜਪਨੁ ਜਪਉ ਦਿਨੁ ਰਾਤੀ ਜਪਿ ਹਰਿ
ਹਰਿ ਹਰਿ ਉਰਿ ਧਾਰੀ ॥
ਹਰਿ ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਜਗਿ ਪੂਰਾ ਜਪਿ ਹਰਿ
ਹਰਿ ਹਉਮੈ ਮਾਰੀ ॥੩॥

har har japan japa-O din raat̄ee jap
har har har ur Dhaaree.
har har har a-ukhaDh jag pooraa jap
har har ha-umai maaree. ||3||

ਪੰਨਾ ੬੬੭

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ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ ਅਪਰੰਪਰ ਪੁਰਖ
ਅਪਾਰੀ ॥
ਜਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਜਗਜੀਵਨ ਜਨ ਨਾਨਕ ਪੈਜ
ਸਵਾਰੀ ॥੪॥੧॥

har har agam agaaDh boDh aprampar
purakh apaaree.
jan ka-O kirpaa karahu jagjeevan jan
naanak paj savaaree. ||4||1||

Dhanasari Mehla-4 Ghar-1

In the previous *shabad*, Guru Ji showed us how to approach God like a beggar and ask Him for the gift of His invaluable Name and bless us with His sacred sight, so that our perpetual rounds of births and deaths may come to an end, and we enjoy the bliss of His eternal union. In this *shabad*, he re-emphasizes the way of approaching God in utmost humility, and also tells us about the merits of joining the company of His saints and singing His praises.

So addressing God, he says: “O’ God, the saints and devotees who serve You (by meditating on Your Name), You wash off all their sins. O’ Master, show mercy on us and keep us in that (saintly) congregation, which is dear to You.” (1)

Showing still more humility, Guru Ji says: “O’ the Master of this world, I cannot describe Your merits. We the sinners are drowning like stones. Show mercy, and ferry us, the stone-like sinners, across (the worldly ocean).” (1-pause)

Illustrating the merits of joining the saintly congregation with a beautiful example, Guru Ji says: “(O’ my friends), just as the dirt attached to gold is removed by being heated in fire, similarly by joining the company (of saints), a soul is purified of the poison and rust (of sins), collected by it birth after birth.” (2)

Guru Ji now tells what he himself does, so that we may take cue from his personal life. He says: “(O’ my friends), day and night I meditate on God's Name again and again, and by repeating His Name I enshrine that God in my mind. Because, God's Name is the perfect cure in this world; by uttering God's Name I have stilled my ego.” (3)

Guru Ji concludes the *shabad* by saying: “O’ God, You are unfathomable, beyond human comprehension, limitless, and infinite Being. O’ the life of the world, show mercy on Your servants, and save the honor of devotee Nanak.” (4-1)

The message of this *shabad* is that if we want to obtain the gift of God's Name and His grace, we should pray to God to bless us with the company of His saints. So that in their company, we may sing His praises, wash off our sinful tendencies, and pray to God to save our honor and ferry us across this worldly ocean.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਹਰਿ ਜਪਿਓ ਤਿਨ ਕਾ ਦੂਖੁ ਭਰਮੁ
ਭਉ ਭਾਗੀ ॥

ਅਪਨੀ ਸੇਵਾ ਆਪਿ ਕਰਾਈ ਗੁਰਮਤਿ ਅੰਤਰਿ ਜਾਗੀ
॥੧॥

ਹਰਿ ਕੈ ਨਾਮਿ ਰਤਾ ਬੈਰਾਗੀ ॥

ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣੀ ਮਨਿ ਭਾਈ ਗੁਰਮਤਿ ਹਰਿ
ਲਿਵ ਲਾਗੀ ॥੧॥ ਰਹਾਉ ॥

ਸੰਤ ਜਨਾ ਕੀ ਜਾਤਿ ਹਰਿ ਸੁਆਮੀ ਤੁਮ੍ਹ ਠਾਕੁਰ ਹਮ
ਸਾਂਗੀ ॥

ਜੈਸੀ ਮਤਿ ਦੇਵਹੁ ਹਰਿ ਸੁਆਮੀ ਹਮ ਤੈਸੇ ਬੁਲਗ
ਬੁਲਾਗੀ ॥੨॥

ਕਿਆ ਹਮ ਕਿਰਮ ਨਾਨ੍ ਨਿਕ ਕੀਰੇ ਤੁਮ੍ਹ ਵਡ ਪੁਰਖ
ਵਡਾਗੀ ॥

ਤੁਮ੍ਹਰੀ ਗਤਿ ਮਿਤਿ ਕਹਿ ਨ ਸਕਹ ਪ੍ਰਭ ਹਮ ਕਿਉ
ਕਰਿ ਮਿਲਹ ਅਭਾਗੀ ॥੩॥

ਹਰਿ ਪ੍ਰਭ ਸੁਆਮੀ ਕਿਰਪਾ ਧਾਰਹੁ ਹਮ ਹਰਿ ਹਰਿ
ਸੇਵਾ ਲਾਗੀ ॥

ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਕਰਹੁ ਪ੍ਰਭ ਹਮ ਹਰਿ ਕਥਾ
ਕਥਾਗੀ ॥੪॥੨॥

Dhanaasree mehlā 4.

har kay sant̃ janaa har japi-O t̃in kaa
dookh̃ bharam̃ bha-O bhaagee.

apnee sayvaa aap karaa-ee gurmat̃
ant̃ar jaagee. ||1||

har kai naam̃ rat̃aa bairaagee.

har har kathaa suñee mañ bhaa-ee
gurmat̃ har liv laagee. ||1|| rahaa-O.

sant̃ janaa kee jaat̃ har su-aamee
tum̃^H thaakur ham saa^Ngee.

jaisee mat̃ dayvhu har su-aamee ham
taisay bulag bulaagee. ||2||

ki-aa ham kiram̃ naan^H nik keeray
tum̃^H vad purakh̃ vadaagee.

tum̃^Hree gat̃ mit̃ kahi na sakah parabh̃
ham ki-O kar milah abhaagee. ||3||

har parabh̃ su-aamee kirpaa
Dhaarahu ham har har sayvaa
laagee.

naanak̃ daasañ daas karahu parabh̃
ham har kathaa kathaagee. ||4||2||

Dhanasari Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to obtain the gift of God's Name and His grace, we should pray to God to bless us with the company of His saints, so that in their company, we may sing His praises, wash off our sinful tendencies, and pray to God to save our honor and ferry us across this worldly ocean. In this *shabad*, he describes the kinds of blessings those saintly people obtain who meditate on God's Name. He also explains how the saints think and talk to God in utter humility when they are contemplating on Him.

Guru Ji says: "(O' my friends), the saintly devotees of God who have meditated on God, their pain, doubt, and dread has vanished. His service (God) Himself got done (and through His grace), Guru's instruction is awakened in them." (1)

Guru Ji now describes what happens when a person remains absorbed in meditating on God's Name. He says: "(O' my friends), the one who is imbued with the love of God's Name, becomes detached (from worldly affairs). As one listens to the discourse

on God, it appeals to the mind, and through Guru's instruction the mind is attuned to God." (1-pause)

Describing how the saints of God feel about their social status, which in those days was primarily based on caste, Guru Ji says: "O' God, (people feel proud of their caste, but for) the saints, You are their caste. You are the Master, and we are only Your followers. O' God the Master, whatever instruction You give us, we speak and perform accordingly." (2)

Guru Ji adds: "(O' God), what are we, the lonely and minuscule insects before You? You are the great supreme being. O' God, we cannot describe Your state or limit, so how can we the unfortunate ones meet You?" (3)

Therefore, Guru Ji concludes the *shabad* by humbly praying to God and asking Him to show His mercy. He says: "O' God the Master, show Your mercy so that we may get engaged in Your service. Make Nanak the servant of Your servants, so that we may keep discoursing on Your gospel." (4-2)

The message of this *shabad* is that even if we are meditating on God's Name, we should never feel proud or self-conceited on account of that. Instead we should always humbly pray to God to show His grace so that we may remain attached to His Name and may always enjoy talking and listening about His gospel. Lastly we should not feel any pride on account of our caste or race or anything like that.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Dhanaasree mehlā 4.

ਹਰਿ ਕਾ ਸੰਤੁ ਸਤਗੁਰੁ ਸਤ ਪੁਰਖਾ ਜੋ ਬੋਲੈ
ਹਰਿ ਹਰਿ ਬਾਨੀ ॥
ਜੋ ਜੋ ਕਹੈ ਸੁਣੈ ਸੋ ਮੁਕਤਾ ਹਮ ਤਿਸ ਕੈ ਸਦ
ਕੁਰਬਾਨੀ ॥੧॥

har kaa sant̃ satgur sat̃ purkhaa jo bolai
har har baanee.
jo jo kahai sunai so muktaa ham tis kai
sad̃ kurbaanee. ||1||

ਹਰਿ ਕੇ ਸੰਤ ਸੁਨਹੁ ਜਸੁ ਕਾਨੀ ॥
ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਨਹੁ ਇਕ ਨਿਮਖ ਪਲ ਸਭਿ
ਕਿਲਵਿਖ ਪਾਪ ਲਹਿ ਜਾਨੀ ॥੧॥ ਰਹਾਉ ॥

har kay sant̃ sunhu jas kaanee.
har har katha sunhu ik nimakh pal sabh
kilvikh paap leh jaanee. ||1|| rahaa-O.

ਐਸਾ ਸੰਤੁ ਸਾਧੁ ਜਿਨ ਪਾਇਆ ਤੇ ਵਡ ਪੁਰਖ
ਵਡਾਨੀ ॥
ਤਿਨ ਕੀ ਧੂਰਿ ਮੰਗਹ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਹਰਿ
ਲੋਚ ਲੁਚਾਨੀ ॥੨॥

aisaa sant̃ saaDh Jin paa-I-aa tay vad
purakh vadaanee.
tin kee Dhoor mangah parabh su-aamee
ham har loch luchaanee. ||2||

ਹਰਿ ਹਰਿ ਸਫਲਿਓ ਬਿਰਖੁ ਪ੍ਰਭ ਸੁਆਮੀ ਜਿਨ
ਜਪਿਓ ਸੇ ਤ੍ਰਿਪਤਾਨੀ ॥
ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀ ਤ੍ਰਿਪਤਾਸੇ ਸਭ ਲਾਥੀ
ਭੂਖ ਭੁਖਾਨੀ ॥੩॥

har har safli-O birakh parabh su-aamee
Jin japi-O say t̃riptaaanee.
har har amrit̃ pee t̃riptaaasay sabh
laathee bhookh bhukhaanee. ||3||

ਜਿਨ ਕੇ ਵਡੇ ਭਾਗ ਵਡ ਉਚੇ ਤਿਨ ਹਰਿ
ਜਪਿਓ ਜਪਾਨੀ ॥

ਤਿਨ ਹਰਿ ਸੰਗਤਿ ਮੇਲਿ ਪ੍ਰਭ ਸੁਆਮੀ ਜਨ
ਨਾਨਕ ਦਾਸ ਦਸਾਨੀ ॥੪॥੩॥

Jin kay vaday bhaag vad oochay t̃in har
japi-O japaanee.

t̃in har sangat̃ mayl̃ parabh su-aamee jan
naanak daas dasaaanee. ||4||3||

Dhanasari Mehla-4

In paragraph (2) of the previous *shabad* (4-1), Guru Ji stated that just as the dirt attached to gold is removed by being heated in fire, similarly by joining the company (of saints) a soul is purified of the poison and rust (of sins) collected by it birth after birth. In this *shabad*, he explains why the saints or devotees of God have such magical powers, why he respects them so much, and how fortunate are those who seek their company.

First telling us who is the saint of God and the true Guru, and how much he respects him, Guru Ji says: “(O’ my friends, that person alone) is the saint of God, the true Guru, and the immaculate being, who utters the divine word of God. Who so ever recites or listens to (this divine word or *Gurbani*) is emancipated, and I am always a sacrifice to that person.” (1)

Therefore advising us in a very affectionate and respectful way, Guru Ji says: “O’ my dear saints of God, listen to the praise of God with your ears. Because if you listen to the discourse on God’s Name even for an instant, all your sins and misdeeds will be washed off.” (1-pause)

Describing how much he respects those who have obtained such a true Guru as described above, Guru Ji says: “They who have obtained such a true saint (Guru), they have become very great and honorable persons. (I respect them so much that I say to God), “O’ my God and Master, I beg for the dust of their feet, I have a great craving for that.” (2)

Guru Ji now tells us what are the benefits of worshiping God. He says: “(O’ my friends), God is like a tree yielding all kinds of fruits, they who have meditated on Him have been satiated. By drinking the nectar of God’s (Name), they have been satiated, and all their hunger (for worldly riches and power) has been removed.” (3)

Therefore in conclusion, Guru Ji says: “They who are very fortunate have meditated on God’s (Name). O’ God the Master, unite me with their company; Nanak is a servant of their servants.” (4-3)

The message of this *shabad* is that we should have the greatest respect and adoration for those saints and devotees of God who meditate on God’s Name and discourse about Him. Following their example, we should sing God’s praises and meditate on His Name.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥**Dhanaasree mehlā 4.**

ਹਮ ਅੰਧੁਲੇ ਅੰਧ ਬਿਖੈ ਬਿਖੁ ਰਾਤੇ ਕਿਉ ਚਾਲਹੁ ਗੁਰ
ਚਾਲੀ ॥

ham anDhulay anDh bikhai bikh
raatay ki-O chaalah gur chaalee.

ਸਤਗੁਰੁ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਹਮ ਲਾਵੈ ਆਪਨ
ਪਾਲੀ ॥੧॥

satgur da-I-aa karay sukh-daata ham
laavai aapan paalee. ||1||

ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥
ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਹਰਿ ਹਰਿ ਕਥਾ
ਨਿਰਾਲੀ ॥੧॥ ਰਹਾਉ ॥

gursikh meet chalu gur chaalee.
jo gur kahai so-ee bhal maanhu har
har katha niraalee. ||1|| rahaa-O.

ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ ਗੁਰੁ ਸੇਵਿਹੁ ਬੇਗਿ
ਬੇਗਾਲੀ ॥

har kay sant sunhu jan bhaa-ee gur
sayvihu bayg baygaalee.

ਸਤਗੁਰੁ ਸੇਵਿ ਖਰਚੁ ਹਰਿ ਬਾਧਹੁ ਮਤ ਜਾਣਹੁ ਆਜੁ
ਕਿ ਕਾਲੀ ॥੨॥

satgur sayv kharach har baaDhhu
mat jaanhu aaj ke kaal^Hee. ||2||

ਹਰਿ ਕੇ ਸੰਤ ਜਪਹੁ ਹਰਿ ਜਪਣਾ ਹਰਿ ਸੰਤੁ ਚਲੈ ਹਰਿ
ਨਾਲੀ ॥

har kay sant japahu har japnaa har
sant chalai har naalee.

ਜਿਨ ਹਰਿ ਜਪਿਆ ਸੇ ਹਰਿ ਹੋਏ ਹਰਿ ਮਿਲਿਆ ਕੇਲ
ਕੇਲਾਲੀ ॥੩॥

Jin har japi-aa say har ho-ay har mili-
aa kayl kaylaalee. ||3||

ਹਰਿ ਹਰਿ ਜਪਨੁ ਜਪਿ ਲੋਚ ਲੋਚਾਨੀ ਹਰਿ ਕਿਰਪਾ
ਕਰਿ ਬਨਵਾਲੀ ॥

har har japan jap loch lochaanee har
kirpaa kar banvaalee.

ਜਨ ਨਾਨਕ ਸੰਗਤਿ ਸਾਧ ਹਰਿ ਮੇਲਹੁ ਹਮ ਸਾਧ ਜਨਾ
ਪਗ ਰਾਲੀ ॥੪॥੪॥

jan naanak sangat saaDh har maylhu
ham saaDh janaa pag raalee. ||4||4||

Dhanasari Mehla-4

In the previous *shabad*, Guru Ji advised us that we should have the greatest respect and adoration for those saints and devotees of God who meditate on God's Name and discourse about Him. Following their example, we should sing God's praises and meditate on His Name. However he begins this *shabad* by pointing out that we human beings are ordinarily so inebriated with the allurements of worldly riches that it is almost impossible for us to follow the path shown by the Guru, unless he himself becomes gracious on us and makes us follow his path.

He says: "(O' my friends), we the blind fools are captivated by the poison (of worldly riches and power), so how can we walk on the path shown by the Guru. Only if the bliss-giving true Guru shows mercy could he put us on his path." (1)

Therefore with great sincerity and love, Guru Ji urges us and says: "O' my *Gursikh* (Guru-following) friends, walk on the path shown by the Guru. Deem whatever the Guru says as the best (thing for you), because astonishing is the discourse of God, (and only Guru knows what is best for us)." (1-pause)

Reminding us that without giving us any notice our life could end any instant, Guru Ji says: "O' the saints of God, my brothers, quickly serve (and follow the advice of) the Guru as soon as possible. Equip yourself with the sustenance of Guru's service, and don't think that you would do this task later today or tomorrow." (2)

Guru Ji now tells us about the benefits, which we receive when we meditate on God. He says: "O' the saints of God, meditate on God's Name, (because by doing so) the God's saint departs in the company of God (after death. In fact), they who have meditated on God have become (one with) God and have met the playful and sportive God." (3)

Guru Ji concludes this *shabad* by showing, how much he values meditation on God's Name, and service of the saints. He says: "O' Master of the universe, I am longing and craving to meditate on Your Name. Show Your mercy, and unite Nanak with the society of saints, so that I may continue (serving and) obtaining the dust of the saintly devotees." (4-4)

The message of this *shabad* is that without any further delay, we should follow the advice of the Guru and under his guidance meditate on God's Name. Further we should serve God's saints with utmost devotion so that showing His mercy, God may unite us also with Him.

ਪੰਨਾ ੬੬੮

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ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Dhanaasree mehlāa 4.

ਹਰਿ ਹਰਿ ਬੁੰਦ ਭਏ ਹਰਿ ਸੁਆਮੀ ਹਮ
ਚਾਤ੍ਰਕ ਬਿਲਲ ਬਿਲਲਾਤੀ ॥

har har boond bha-ay har su-aamee
ham chaatṛik bilal billaaṭee.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਅਪਨੀ ਮੁਖਿ
ਦੇਵਹੁ ਹਰਿ ਨਿਮਖਾਤੀ ॥੧॥

har har kirpaa karahu parabh apnee
mukh dayvhu har nimkhaaṭee. ||1||

ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕਉ ਇਕ ਰਾਤੀ ॥
ਜਿਉ ਬਿਨੁ ਅਮਲੈ ਅਮਲੀ ਮਰਿ ਜਾਈ ਹੈ
ਤਿਉ ਹਰਿ ਬਿਨੁ ਹਮ ਮਰਿ ਜਾਤੀ ॥ ਰਹਾਉ ॥

har bin reh na saka-O ik raatēe.
Ji-O bin amlai amlee mar jaa-ee hai t̤i-O
har bin ham mar jaaṭee. rahaa-O.

ਤੁਮ ਹਰਿ ਸਰਵਰ ਅਤਿ ਅਗਾਹ ਹਮ ਲਹਿ ਨ
ਸਕਹਿ ਅੰਤੁ ਮਾਤੀ ॥

tum har sarvar aṭ agaah ham leh na
sakahi aṇṭ maaṭee.

ਤੂ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਮਿਤਿ ਜਾਨਹੁ
ਆਪਨ ਗਾਤੀ ॥੨॥

t̤oo parai parai aprampar su-aamee miṭ
jaanhu aapan gaatēe. ||2||

ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਹਰਿ ਜਪਿਓ ਗੁਰ ਰੰਗਿ
ਚਲੁਲੈ ਰਾਤੀ ॥

har kay sant janaa har japi-O gur rang
chaloolai raatēe.

ਹਰਿ ਹਰਿ ਭਗਤਿ ਬਨੀ ਅਤਿ ਸੋਭਾ ਹਰਿ
ਜਪਿਓ ਉਤਮ ਪਾਤੀ ॥੩॥

har har bhagat banee aṭ sobhaa har
japi-O ootam paatēe. ||3||

ਆਪੇ ਠਾਕੁਰੁ ਆਪੇ ਸੇਵਕੁ ਆਪਿ ਬਨਾਵੈ ਭਾਤੀ ॥

aapay thaakur aapay sayvak aap
banaavai bhaaṭee.

ਨਾਨਕੁ ਜਨੁ ਤੁਮਰੀ ਸਰਣਾਈ ਹਰਿ ਰਾਖਹੁ

naanak jan tumree sarnaa-ee har
raakhoh laaj bhagaṭee. ||4||5||

ਲਾਜ ਭਗਾਤੀ ॥੪॥੫॥

Dhanasari Mehla-4

In the previous *shabad*, Guru Ji advised us that without any further delay, we should meditate on God's Name under Guru's guidance. Further we should serve God's saints with utmost devotion so that showing His mercy, God may unite us also with Him. In this *shabad*, he shows us by personal example how much he loves God, and with what kind of humility and urgency he begs God for the gift of His Name, so that we may also do the same.

So, He says: "O' God, for us, You are like the *Swanti drop* (the unique life-saving drop of water), for which we are wailing like (the bird) *Chhatrik*. O' God, show Your mercy and just for an instant, put this (drop) in my mouth." (1)

Giving another example to illustrate the intensity of his craving for God, Guru Ji says: "(O' my friends), without God I cannot survive even a little bit. Just as an addict dies without his intoxicant, similarly without God's (Name), I feel like dead." (1-pause)

Now recognizing our inability to assess God's limit or His state, Guru Ji says: "O' God, You are like an ocean of extremely unfathomable depth, we cannot measure even a little bit of the end of (Your depth). O' limitless Master, You are farther than the farthest, only You know Your limit and state." (2)

Describing the blessings, the devotees have obtained who have meditated on God, Guru Ji says: "(O' my friends), the saintly devotees who have meditated on God have been imbued with the deep color of Guru's love. They who have meditated on God's Name have obtained sublime honor, and have received great glory (in this world and the next)." (3)

Guru Ji concludes the *shabad* by reminding us that devotion for God is not something, which we can develop on our own. It is God who creates circumstances through which we are yoked to His devotion and He saves our honor. Therefore, Guru Ji says: "(O' my friends), He Himself is the Master and Himself the servant, and He Himself creates the circumstances, (which make us meditate on His Name. Therefore O' God), devotee Nanak has come to Your shelter, please save the honor of Your devotee." (4-5)

The message of this *shabad* is that without entering into self-conceit or futile searches into the limit or extent of God, we should most humbly pray to Him to bestow upon us the life-giving drop of His Name, upon drinking which we may keep remembering Him with true devotion and may be saved.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Dhānaasree mehlāa 4.

ਕਲਿਜੁਗ ਕਾ ਧਰਮੁ ਕਹਹੁ ਤੁਮ ਭਾਈ ਕਿਵ
ਛੁਟਹ ਹਮ ਛੁਟਕਾਕੀ ॥

ਹਰਿ ਹਰਿ ਜਪੁ ਬੇੜੀ ਹਰਿ ਤੁਲਹਾ ਹਰਿ ਜਪਿਓ
ਤਰੈ ਤਰਾਕੀ ॥੧॥

ਹਰਿ ਜੀ ਲਾਜ ਰਖਹੁ ਹਰਿ ਜਨ ਕੀ ॥
ਹਰਿ ਹਰਿ ਜਪਨੁ ਜਪਾਵਹੁ ਅਪਨਾ ਹਮ ਮਾਗੀ
ਭਗਤਿ ਇਕਾਕੀ ॥ ਰਹਾਉ ॥

ਹਰਿ ਕੇ ਸੇਵਕ ਸੇ ਹਰਿ ਪਿਆਰੇ ਜਿਨ ਜਪਿਓ
ਹਰਿ ਬਚਨਾਕੀ ॥

ਲੇਖਾ ਚਿਤ੍ਰ ਗੁਪਤਿ ਜੋ ਲਿਖਿਆ ਸਭ ਛੁਟੀ ਜਮ
ਕੀ ਬਾਕੀ ॥੨॥

ਹਰਿ ਕੇ ਸੰਤ ਜਪਿਓ ਮਨਿ ਹਰਿ ਹਰਿ ਲਗਿ
ਸੰਗਤਿ ਸਾਧ ਜਨਾ ਕੀ ॥

ਦਿਨੀਅਰੁ ਸੂਰੁ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਨੀ ਸਿਵ
ਚਰਿਓ ਚੰਦੁ ਚੰਦਾਕੀ ॥੩॥

ਤੁਮ ਵਡ ਪੁਰਖ ਵਡ ਅਗਮ ਅਗੋਚਰ ਤੁਮ ਆਪੇ
ਆਪਿ ਅਪਾਕੀ ॥

ਜਨ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ਕਰਿ
ਦਾਸਨਿ ਦਾਸ ਦਾਕੀ ॥੪॥੬॥

kalijug kaa Dharam kahhu tum bhaa-ee
kiv chhootah ham chhutkaakee.

har har jap bayrhee har tulhaa har japi-O
tarai taraakee. ||1||

har jee laaj rakhahu har jan kee.
har har japan japaavhu apnaa ham
maagee bhagaṭ ikaakee. rahaa-O.

har kay sayvak say har pi-aaray jin japi-O
har bachnaakee.

laykhaa chitar gupaṭ jo likhi-aa sabh
chhootee jam kee baakee. ||2||

har kay sant japi-O man har har lag
sangaṭ saaDh janaa kee.

dinee-ar soor tarisnaa agan bujhaanee siv
chari-O chandṭ chandaakee. ||3||

tum vad purakh vad agam agochar tum
aapay aap apaakee.

jan naanak ka-O parabh kirpaa keejai kar
ḍaasan ḍaas ḍasaakee. ||4||6||

Dhanasari Mehla 4

Many of us often find that in the present age, lots of struggles and fights keep going between different countries, states, social groups, and even the members of same family. Perhaps that is why the previous ages were called *Sat Yug* (the golden age), *Treta* (the silver age), and *Duappar* (the brass age) because of the prevalence of more truthful living and far less fights and quarrels than the present age, which is called *Kal Yug* (the iron age). In this *shabad*, Guru Ji explores what can we do to avoid all such nerve wrecking conflicts and enjoy a peaceful life.

Posing a question and then answering it himself, Guru Ji says: "O' brothers, describe the way of righteousness in the (present age, called) *Kal Yug*, (adopting which) we may be liberated (from worldly struggles and entanglements? The answer is) that meditation on God and His Name is like a boat or a barge. (The one who has ridden this boat and) has contemplated on God becomes a swimmer (of the worldly ocean) and swims across it." (1)

Therefore Guru Ji prays to God and says: "O' God, save the honor of Your devotees, and make us meditate on Your Name, I have begged You for Your devotion alone." (1-pause)

Next describing the blessings obtained by those who have meditated on God's Name, Guru Ji says: "(O' my friends), the devotees of God who recite the word (the Name) of God are God's beloveds who have worshipped God (through) Guru's words. (By doing so) they are liberated and excused from the account (of deeds), which *Chitar and Gupat* (the recording angels) have written (in their accounts), and any balance owed to the demon of death is also cleared." (2)

Elaborating on the blessings obtained by the devotees of God, Guru Ji says: "(O' my friends), by joining the society of the saintly persons, the devotees of God who have meditated on God's Name, God the embodiment of emancipation has become manifest within them, (as if within them) the cooling moon has risen, which has extinguished the fire of desires in them, and has put off the scorching sun (of evil tendencies)." (3)

Guru Ji concludes this *shabad* by making a prayer to God. He says: "(O' God), You are the supreme Being, inaccessible, and beyond the comprehension of our understanding capabilities, and everywhere You Yourself are there. O' God, show mercy on devotee Nanak and make him the servant of Your servants." (4-6)

The message of this *shabad* is that even in this present age called *Kal Yug*, which is full of strife, struggles, and fights, if we want to be saved and ferried across the dreadful worldly ocean, then we should seek the service and guidance of God's servants, and in their company meditate on God's Name with true love and devotion. Who knows, one day God may shows His grace and save us also.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੫ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਉਰ ਧਾਰਿ ਬੀਚਾਰਿ ਮੁਰਾਰਿ ਰਮੇ ਰਮੁ
ਮਨਮੋਹਨ ਨਾਮੁ ਜਪੀਨੇ ॥

ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰੁ ਅਪਰੰਪਰ ਸੁਆਮੀ ਗੁਰਿ
ਪੂਰੈ ਪ੍ਰਗਟ ਕਰਿ ਦੀਨੇ ॥੧॥

ਰਾਮ ਪਾਰਸ ਚੰਦਨ ਹਮ ਕਾਸਟ ਲੋਸਟ ॥
ਹਰਿ ਸੰਗਿ ਹਰੀ ਸਤਸੰਗੁ ਭਏ ਹਰਿ ਕੰਚਨੁ
ਚੰਦਨੁ ਕੀਨੇ ॥੧॥ ਰਹਾਉ ॥

ਨਵ ਛਿਅ ਖਟੁ ਬੋਲਹਿ ਮੁਖ ਆਗਰ ਮੇਰਾ ਹਰਿ
ਪ੍ਰਭੁ ਇਵ ਨ ਪਤੀਨੇ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਹਿਰਦੈ ਸਦ ਧਿਆਵਹੁ ਇਉ
ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਭੀਨੇ ॥੨॥੧॥੭॥

Dhānaasree mehlāa 4 ghar 5 dupday

ik-oⁿkaar satgur parsaad.

ur Dhaar beechaar muraar ramo ram
manmohan naam japeenay.

adrist agochar aprampar su-aamee gur
poorai pargat kar deenay. ||1||

raam paaras chandan ham kaasat losat.
har sang haree satsang bha-ay har
kanchan chandan keenay. ||1|| rahaa-O.

nav chhi-a khat boleh mukh aagar
mayraa har parabh iv na pateenay.

jan naanak har hirdai sad Dhi-aavahu I-O
har parabh mayraa bheenay. ||2||1||7||

Dhanasari Mehla-4 Ghar-5 Dupadaiy

In the previous *shabad* Guru Ji told us that if we want to be saved and ferried across the dreadful worldly ocean, even in this present age called *Kal Yug*, which is full of strife, struggles, and fights, then we should seek the service and guidance of God's servants, and in their company meditate on God's Name with true love and devotion. Who knows, one day God may show His grace and save us also. In this *shabad*, he elaborates on this concept.

He says: "(O' my friends), enshrining the captivating God in your heart and reflecting on Him, meditate on His Name. The perfect Guru has made manifest (in the heart) that God, who is invisible, in-comprehensible, and limitless." (1)

Illustrating his own transforming experience in the company of God's saintly congregation with beautiful examples, Guru Ji says: "(O' my friends), the all-pervading God is like the philosopher stone and a sandalwood tree while I was like (a piece of ordinary) wood and iron. When in the congregation of God's saints, I was blessed with the company of God, He made me (pure like) gold and (fragrant like) sandalwood." (1-pause)

Therefore, on the basis of his personal experience, Guru Ji advises: "(O' my friends), even if you recite (all the holy scriptures, including) the nine books (on *Sanskrit* grammar), or the six (*Shastras*) from your tongue, my God is not impressed. Devotee Nanak (says), always worship Him from your heart; this is how my God is pleased." (2-1-7)

The message of this *shabad* is that God is not impressed by ritualistic reading or memorizing scriptures, He is only pleased with us, when we remember Him from the core of our hearts. But this kind of awakening comes only, when we come in contact with the company of saintly people and meditate on Him; only then we become pure like gold and fragrant like sandalwood.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Dhanaasree mehlāa 4.

ਪੰਨਾ ੬੬੯

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ਗੁਨ ਕਹੁ ਹਰਿ ਲਹੁ ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰ ਇਵ
ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥
ਹਰਿ ਦਰਗਹ ਭਾਵਹਿ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵਹਿ
ਹਰਿ ਹਰਿ ਹਰਿ ਜੋਤਿ ਸਮਾਈ ॥੧॥

gun kaho har lahu kar sayvaa satgur iv
har har naam Dhi-aa-ee.
har dargeh bhaaveh fir janam na aavahi
har har har joṭ samaa-ee. ||1||

ਜਪਿ ਮਨ ਨਾਮੁ ਹਰੀ ਹੋਰਿ ਸਰਬ ਸੁਖੀ ॥
ਹਰਿ ਜਸੁ ਉਚ ਸਭਨਾ ਤੇ ਉਪਰਿ ਹਰਿ ਹਰਿ
ਹਰਿ ਸੇਵਿ ਛਡਾਈ ॥ ਰਹਾਉ ॥

jap man naam haree hohi sarab sukhee.
har jas ooch sabhnaa tay oopar har har
har sayv chhadaa-ee. rahaa-O.

ਹਰਿ ਕ੍ਰਿਪਾ ਨਿਧਿ ਕੀਨੀ ਗੁਰਿ ਭਗਤਿ ਹਰਿ
ਦੀਨੀ ਤਬ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥
ਬਹੁ ਚਿੰਤ ਵਿਸਾਰੀ ਹਰਿ ਨਾਮੁ ਉਰਿ ਧਾਰੀ
ਨਾਨਕ ਹਰਿ ਭਏ ਹੈ ਸਖਾਈ ॥੨॥੨॥੮॥

har kirpaa niDh keenee gur bhagat har
deenee tab har si-O pareet ban aa-ee.
baho chint visaaree har naam ur Dhaaree
naanak har bha-ay hai sakhaa-ee.
||2||2||8||

Dhanasari Mehla-4

In paragraph (1) of the previous *shabad*, Guru Ji advised us that enshrining the captivating God in our heart and reflecting on Him, we should meditate on His Name. The perfect Guru has made manifest in the heart that God, who is invisible, incomprehensible, and limitless. In this *shabad*, he tells us how to enshrine God's Name in our hearts, and what are the blessings obtained when we do that.

He says: "O' my mind, by serving the true Guru (by following his advice) and remembering His merits, attain to that God (and in this way keep) meditating on God's Name. (By doing so), you would be approved in God's court, you would not go through birth and death after that, and your light would merge in (God's supreme) light." (1)

Once again urging his mind (and indirectly us), Guru Ji says: "O' my mind, meditate on God's Name, (then) you would become happy forever. (Remember that) singing praises of God is the highest (deed of all). This kind of service of God gets one liberated (from all kinds of sins and suffering)." (pause)

Guru Ji concludes the *shabad* by sharing with us his own experience in this regard. He says: "(O' my friends), God the treasure of kindness showed mercy upon me and the Guru blessed me with God's worship, then I was imbued with God's love. Nanak (says, when) I enshrined God's Name in my mind, it made me shed away all my worry, because God became my helper." (2-2-8)

The message of this *shabad* is that if we want to get rid of our worries, enjoy eternal bliss, and merge in God, then following Guru's advice we should lovingly sing God's praises and meditate on His Name.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Dhanaasree mehlāa 4.

ਹਰਿ ਪੜੁ ਹਰਿ ਲਿਖੁ ਹਰਿ ਜਪਿ ਹਰਿ ਗਾਉ
ਹਰਿ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੀ ॥
ਮਨਿ ਬਚਨਿ ਰਿਦੈ ਧਿਆਇ ਹਰਿ ਹੋਇ
ਸੰਤੁਸਟੁ ਇਵ ਭਣੁ ਹਰਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥੧॥

har parh har likh har jap har gaa-O har
bha-ojal paar utaaree.
man bachan ridai Dhi-aa-ay har ho-ay
santusat iv bhan har naam muraaree. ||1||

ਮਨਿ ਜਪੀਐ ਹਰਿ ਜਗਦੀਸ ॥
ਮਿਲਿ ਸੰਗਤਿ ਸਾਧੂ ਮੀਤ ॥
ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਹਰਿ ਕੀਰਤਿ
ਕਰਿ ਬਨਵਾਰੀ ॥ ਰਹਾਉ ॥

man japee-ai har jagdees.
mil sangat̃ saaDhoo meet̃.
sadaa anand hovai d̃in raat̃ee har keerat̃
kar banvaaree. rahaa-O.

ਹਰਿ ਹਰਿ ਕਰੀ ਦ੍ਰਿਸਟਿ ਤਬ ਭਇਓ ਮਨਿ
ਉਦਮੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਓ ਗਤਿ ਭਈ
ਹਮਾਰੀ ॥

har har karee d̃arisat̃ tab bha-I-O man
udam har har naam japi-O gat̃ bha-ee
hamaaree.

ਜਨ ਨਾਨਕ ਕੀ ਪਤਿ ਰਾਖੁ ਮੇਰੇ ਸੁਆਮੀ
ਹਰਿ ਆਇ ਪਰਿਓ ਹੈ ਸਰਣਿ ਤੁਮਾਰੀ
॥੨॥੩॥੯॥

jan naanak kee pat̃ raakh mayray
su-aamee har aa-ay pari-O hai sarañ
tumaaree. ||2||3||9||

Dhanasari Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our worries, enjoy eternal bliss, and merge in God, then following Guru's advice we should lovingly sing God's praises and meditate on His Name. In this *shabad*, he tells us how not just our tongue should be uttering God's Name, but our mind and body should also be doing that, how all our deeds and thoughts be dedicated to God's praise, and what kind of blessings we obtain by doing that.

Guru Ji says: "(O' my friend, be so much in love with God that you only) read about God, write about God, meditate on God, and sing about God. (By doing so), God would ferry you across the dreadful (worldly) ocean. By mediating on God in the mind, with the tongue, and from the heart, God is satisfied. This is how you should utter God's Name." (1)

So advising his own mind (and indirectly us), Guru Ji says: "O' my mind, we should meditate on God's Name in the company of saintly friends. By singing praises of God, always a state of bliss keeps prevailing day and night." (1-pause)

Guru Ji concludes the *shabad* by stressing upon the fact that only when God shows His mercy on us, we meditate on God's Name. Sharing his own experience, he says: "(O' my friends), when God cast His glance of grace, the inspiration (to meditate on His Name) arose in my mind. Then by meditating on God's Name, I obtained supreme state. (Now I pray): "O my Master, save the honor of devotee Nanak; he has come and sought Your shelter." (2-3-9)

The message of this *shabad* is that we should be so totally imbued with the love of God that whatever we read, write, hear, or sing, it should be about God only. Secondly we should never feel arrogant about our devotion to God. Instead, we should always keep praying to Him to show His grace and keep us attuned to His Name. By doing so God would save our honor, and we would always enjoy a supreme state of bliss.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਚਉਰਾਸੀਹ ਸਿਧ ਬੁਧ ਤੇਤੀਸ ਕੋਟਿ ਮੁਨਿ ਜਨ
ਸਭਿ ਚਾਹਹਿ ਹਰਿ ਜੀਉ ਤੇਰੇ ਨਾਉ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਵਿਰਲਾ ਪਾਵੈ ਜਿਨ ਕਉ
ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਭਾਉ ॥੧॥

ਜਪਿ ਮਨ ਰਾਮੈ ਨਾਮੁ ਹਰਿ ਜਸੁ ਉਤਮ
ਕਾਮ ॥
ਜੋ ਗਾਵਹਿ ਸੁਣਹਿ ਤੇਰਾ ਜਸੁ ਸੁਆਮੀ ਹਉ
ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਰਹਾਉ ॥

ਸਰਣਾਗਤਿ ਪ੍ਰਤਿਪਾਲਕ ਹਰਿ ਸੁਆਮੀ ਜੋ ਤੁਮ
ਦੇਹੁ ਸੋਈ ਹਉ ਪਾਉ ॥
ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਜੈ ਨਾਨਕ
ਹਰਿ ਸਿਮਰਣ ਕਾ ਹੈ ਚਾਉ ॥੨॥੪॥੧੦॥

Dhanaasree mehlā 4.

cha-oraaseeh siDh buDh taytees kot mun
jan sabh chaaheh har jee-O tayro naa-O.
gur parsaaḍ ko virḷaa paavai jin ka-O
lilaat likhi-aa Dhur bhaa-O. ||1||

jap man raamai naam har jas ootam
kaam.
jo gaavahi suneh tayraa jas su-aamee
ha-O tin kai sadḍ balihaarai jaa-O.
rahaa-O.

sarnaagaṭ partīpaalak har su-aamee jo
tum dayh so-ee ha-O paa-O.
deen da-I-aal kirpaa kar deejai naanak
har simranḥ kaa hai chaa-O. ||2||4||10||

Dhanasari Mehla-4

In the previous *shabad*, Guru Ji told us that we should never feel arrogant about our devotion to God. Instead, we should always keep praying to Him to show His grace and keep us attuned to His Name. In this *shabad*, he tells us how myriads of people, and even angels crave God's Name, but cannot obtain it. He also tells us who are the fortunate ones, blessed with this gift, and shows us how to keep praying for it.

He says: "(O' God), the eighty-four (chosen adepts or *siddhas* of the yogi sect), the men (of divine wisdom) like *Buddha*), 330 million gods, (and innumerable) sages, all crave Your Name. However, it is only a rare person, who by the Guru's grace obtains (this gift. Because only they receive this gift of God's Name) in whose destiny love for God's Name has been pre-ordained in God's court." (1)

Guru Ji therefore not only advises his own mind, but also tells how much he respects the one who meditates on God's Name. He says: "O' my mind, meditate on God's Name, because singing praises of God is the most auspicious thing to do. O' my Master, whosoever listen to Your praise, I am always a sacrifice to them." (1-pause)

Therefore Guru Ji concludes the *shabad* by humbly praying to God. He says: "O' God the Master, the protector and savior of those who come to seek Your shelter, I obtain only that which You bestow upon me. O' merciful Master of the meek, show mercy and give (me the gift of Your Name), Nanak has a craving to meditate on God." (2-4-10)

The message of this *shabad* is that it is very rare, fortunate persons, who by God's grace obtain God's Name through the Guru. Therefore we should never feel conceited about it; instead we should always be thankful to God for His blessing and keep humbly praying to Him to continue blessing us with His grace.

ਧਨਾਸਰੀ ਮਹਲਾ ੪

Dhanaasree mehlā 4.

ਸੇਵਕ ਸਿਖ ਪੂਜਣ ਸਭਿ ਆਵਹਿ ਸਭਿ ਗਾਵਹਿ ਹਰਿ
ਹਰਿ ਉਤਮ ਬਾਨੀ ॥

ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਬਾਇ ਪਾਵੈ ਜਿਨ
ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ ॥੧॥

sayvak sikh poojan sabh aavahi sabh
gaavahi har har ootam baanee.

gaavi-aa suni-aa tin kaa har thaa-ay
paavai jin satgur kee aagi-aa sat sat
kar maanee. ||1||

ਬੋਲਹੁ ਭਾਈ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਭਵਜਲ ਤੀਰਥਿ ॥

ਹਰਿ ਦਰਿ ਤਿਨ ਕੀ ਉਤਮ ਬਾਤ ਹੈ ਸੰਤਹੁ ਹਰਿ ਕਥਾ
ਜਿਨ ਜਨਹੁ ਜਾਨੀ ॥ ਰਹਾਉ ॥

bolhu bhaa-ee har keerat har bhavjal
tirath.

har dar tin kee ootam baat hai
santahu har katha jin janhu jaanee.
rahaa-O.

ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਆਪੇ ਹਰਿ ਪ੍ਰਭੁ ਚੋਜ
ਵਿਡਾਨੀ ॥

ਜਨ ਨਾਨਕ ਆਪਿ ਮਿਲਾਏ ਸੋਈ ਹਰਿ ਮਿਲਸੀ ਅਵਰ
ਸਭ ਤਿਆਗਿ ਓਹਾ ਹਰਿ ਭਾਨੀ ॥੨॥੧੧॥

aapay gur chaylaa hai aapay aapay
har parabh choj vidaanee.

jan naanak aap milaa-ay so-ee har
milsee avar sabh ti-aag ohaa har
bhaanee. ||2||5||11||

Dhanasari Mehla-4

It is a common observation that many people regularly go to see the Guru and seem to perform all kinds of rituals and services, but still they remain spiritually as blank as before. On the other hand, there are some who might have been going to the Guru for a much less time and have performed much less service than the others, but their service seems to have been accepted and they are blessed with peace and poise. In this *shabad*, Guru Ji explains why it is so.

He says: “(O’ my friends), all kinds of disciples and devotees (of the Guru) come to worship God. They all sing the sublime hymns (in praise) of God. However, (God) approves the singing or listening of only those who accept the advice and instruction of the true Guru as true (and obey it without any question).” (1)

Explaining what is the Guru’s command, he says: “O’ my brothers (and sisters, while living) in this pilgrimage station of the world, sing praises of God. O’ saintly devotees, they who have realized and understood the gospel of God, their word is accepted as immaculate and given a great respect at God’s door.” (1-pause)

In conclusion, Guru Ji says: "(O' my friends), God Himself is the Guru and Himself the disciple, and God the Master Himself performs His wondrous plays. Devotee Nanak says: "Only that person would be united with God, whom He Himself unites, because forsaking all others, such a person loves (God's discourse) alone." (2-5-11)

The message of this *shabad* is that if we want to be united with God then without questioning, we should do what the Guru says which is to meditate on God's Name, and sing His praises with true love and devotion.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਰਿ ਜਾ ਕੈ ਵਸਿ ਹੈ
ਕਾਮਧੇਨਾ ॥
ਸੋ ਐਸਾ ਹਰਿ ਧਿਆਈਐ ਮੇਰੇ ਜੀਅੜੇ ਤਾ ਸਰਬ
ਸੁਖ ਪਾਵਹਿ ਮੇਰੇ ਮਨਾ ॥੧॥

Dhanaasree mehlā 4.

ichhaa poorak sarab sukh-daatā har
jaa kai vas hai kaamDhaynaa.
so aisaa har Dhi-aa-ee-ai mayray jee-
arhay tā sarab sukh paavahi mayray
manaa. ||1||

ਪੰਨਾ ੬੭੦

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ਜਪਿ ਮਨ ਸਤਿ ਨਾਮੁ ਸਦਾ ਸਤਿ ਨਾਮੁ ॥
ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲ ਹੋਈ ਹੈ ਨਿਤ ਧਿਆਈਐ
ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨਾ ॥ ਰਹਾਉ ॥

jap man sat naam sadā sat naam.
halat palat mukh oojal ho-ee hai nit
Dhi-aa-ee-ai har purakh niranjanaa.
rahaa-O.

ਜਹ ਹਰਿ ਸਿਮਰਨੁ ਭਇਆ ਤਹ ਉਪਾਧਿ ਗਤੁ ਕੀਨੀ
ਵਡਭਾਗੀ ਹਰਿ ਜਪਨਾ ॥
ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਇਹ ਮਤਿ ਦੀਨੀ ਜਪਿ ਹਰਿ
ਭਵਜਲੁ ਤਰਨਾ ॥੨॥੬॥੧੨॥

jah har simran bha-I-aa tah upaaD
gat keenee vadbhaagee har japnaa.
jan naanak ka-O gur ih mat deenee
jap har bhavjal tarnaa. ||2||6||12||

Dhanasari Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to be united with God, then we should do what the Guru says without questioning, which is to meditate on God's Name, and sing His praises with true love and devotion. In this *shabad*, he tells us how beneficent it is to meditate on God's Name and what kind of blessings we obtain by doing that.

Addressing his own mind (and indirectly us), Guru Ji says: "O' my mind, God is the fulfiller of our wishes, and the giver of all comforts, under whose control is *Kaam Dhena* (the legendary cow, which can fulfill all our desires). O' my mind, if you meditate on such a God, you would obtain all kinds of comforts." (1)

Therefore advising his mind and us, Guru Ji again says: "O' my mind, always meditate on the everlasting Name. We should daily meditate on the immaculate God, (by doing so) we receive honor both in this and next world." (1-pause)

In conclusion, Guru Ji says: "(O' my mind), where God's meditation is done, all woe and strife takes leave from there. However it is only through great good fortune that God is meditated upon. The Guru has given this instruction to devotee Nanak, that by contemplating on God, we swim across the dreadful (worldly) ocean." (2-6-12)

The message of this *shabad* is that if we want to get rid of all our troubles, have all our wishes fulfilled, and obtain salvation, then we should meditate on the eternal God's Name.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਸਾਹਾ ਮੈ ਹਰਿ ਦਰਸਨ ਸੁਖੁ ਹੋਇ ॥

ਹਮਰੀ ਬੇਦਨਿ ਤੂ ਜਾਨਤਾ ਸਾਹਾ ਅਵਰੁ ਕਿਆ ਜਾਨੈ
ਕੋਇ ॥ ਰਹਾਉ ॥

ਸਾਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਮੇਰੇ ਸਾਹਾ ਤੇਰਾ ਕੀਆ ਸਚੁ
ਸਭੁ ਹੋਇ ॥

ਝੂਠਾ ਕਿਸ ਕਉ ਆਖੀਐ ਸਾਹਾ ਦੂਜਾ ਨਾਹੀ ਕੋਇ
॥੧॥

ਸਭਨਾ ਵਿਚਿ ਤੂ ਵਰਤਦਾ ਸਾਹਾ ਸਭਿ ਤੁਝਹਿ
ਧਿਆਵਹਿ ਦਿਨੁ ਰਾਤਿ ॥

ਸਭਿ ਤੁਝ ਹੀ ਥਾਵਹੁ ਮੰਗਦੇ ਮੇਰੇ ਸਾਹਾ ਤੂ ਸਭਨਾ
ਕਰਹਿ ਇਕ ਦਾਤਿ ॥੨॥

ਸਭੁ ਕੋ ਤੁਝ ਹੀ ਵਿਚਿ ਹੈ ਮੇਰੇ ਸਾਹਾ ਤੁਝ ਤੇ ਬਾਹਰਿ
ਕੋਈ ਨਾਹਿ ॥

ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਸਭਸ ਦਾ ਮੇਰੇ ਸਾਹਾ ਸਭਿ ਤੁਝ
ਹੀ ਮਾਹਿ ਸਮਾਹਿ ॥੩॥

ਸਭਨਾ ਕੀ ਤੂ ਆਸ ਹੈ ਮੇਰੇ ਧਿਆਰੇ ਸਭਿ ਤੁਝਹਿ
ਧਿਆਵਹਿ ਮੇਰੇ ਸਾਹ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਮੇਰੇ ਧਿਆਰੇ ਸਚੁ ਨਾਨਕ
ਕੇ ਪਾਤਿਸਾਹ ॥੪॥੧॥੧੩॥

Dhanaasree mehlā 4.

mayray saahaa mai har darsan sukh
ho-ay.

hamree baydan too jaantaa saahaa
avar ki-aa jaanai ko-ay. rahaa-O.

saachaa saahib sach too mayray
saahaa tayraa kee-aa sach sabh
ho-ay.

jhoothaa kis ka-O aakhee-ai saahaa
doojaa naahee ko-ay. ||1||

sabhnāa vich too varatdaa saahaa
sabh tujheh Dhi-aavahi din raat.

sabh tujh hee thaavhu mangday
mayray saahaa too sabhnāa karahi ik
dat. ||2||

sabh ko tujh hee vich hai mayray
saahaa tujh tay baahar ko-ee naahi.

sabh jee-a tayray too sabhas daa
mayray saahaa sabh tujh hee maahi
samaahi. ||3||

sabhnāa kee too aas hai mayray
pi-aaray sabh tujheh Dhi-aavahi
mayray saah.

ji-O bhaavai ti-O rakh too mayray
pi-aaray sach naanak kay paatisaah.
||4||7||13||

Dhanasari Mehla-4

Guru Ji began the previous *shabad* by saying: "O' my mind, God is the fulfiller of our wishes, and the giver of all comforts, under whose control is *Kaam Dhena* (the

legendary cow, which can fulfill all our desires). O' my mind, if we meditate on such a God, we obtain all kinds of comforts." Reading such lines, most of us may be tempted to express our wishes for all kinds of worldly wealth and luxuries. But that is not what our Guru advises us. In this *shabad*, he tells us what is his strongest wish and how lovingly he begs for it with a childlike innocence.

He says: "O' my King, just by seeing Your sight, peace prevails (in my mind). O' Master, only You know the pain (in my heart), who else can understand this pain." (pause)

Expressing his genuine admiration for God, Guru Ji says: "O' my King, You are the eternal Master. Whatever You do, all that also is true. Therefore O' Master, whom we may call false, when there is none else except You?" (1)

Re-emphasizing his belief in the all-pervasiveness and omnipotence of God, Guru Ji says: "O' King, You pervade all, and everyone meditates upon You day and night. O' my Master, all beg from Your door, and You alone give to all." (2)

Now Guru Ji explains another concept regarding the relationship between the Creator and His creation. He says: "O' my King, all the creation is contained within You, and no one can go outside Your command. O' my King, all creatures are Yours, and You belong to all, and all of them ultimately merge in You." (3)

In closing, Guru Ji says: "O' my Beloved, You are the hope of everybody, and O' my Master, all worship You. O' the eternal King of Nanak, keep him in Your shelter, howsoever You will." (4-7-13)

The message of this *shabad* is that God is our one and only eternal Master, and it is only from Him that we can beg for anything. Therefore, we must love and worship Him from the core of our heart.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੧ ਚਉਪਦੈ

Dhanaasree mehlāa 5 ghar 1
cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਭਵ ਖੰਡਨ ਦੁਖ ਭੰਜਨ ਸ੍ਵਾਮੀ ਭਗਤਿ ਵਛਲ
ਨਿਰੰਕਾਰੇ ॥

bhav khandan dukh bhanjan savaamee
bhagaṭ vachhal nirankaaray.

ਕੋਟਿ ਪਰਾਧ ਮਿਟੇ ਖਿਨ ਭੀਤਰਿ ਜਾਂ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਸਮਾਰੇ ॥੧॥

kot paraaDh mitay khin bheetar jaa^N
gurmukh naam samaaray. ||1||

ਮੇਰਾ ਮਨੁ ਲਾਗਾ ਹੈ ਰਾਮ ਪਿਆਰੇ ॥
ਦੀਨ ਦਇਆਲਿ ਕਰੀ ਪ੍ਰਭਿ ਕਿਰਪਾ ਵਸਿ ਕੀਨੇ
ਪੰਚ ਦੂਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

mayraa man laagaa hai raam pi-aaray.
deen da-I-aal karee parabh kirpaa vas
keenay panch dootaaray. ||1|| rahaa-O.

ਤੇਰਾ ਥਾਨੁ ਸੁਹਾਵਾ ਰੂਪੁ ਸੁਹਾਵਾ ਤੇਰੇ ਭਗਤ
ਸੋਹਹਿ ਦਰਬਾਰੇ ॥

ਸਰਬ ਜੀਆ ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ
ਉਬਾਰੇ ॥੨॥

tayraa thaan suhaavaa roop suhaavaa
tayray bhagaṭ soheh darbaaray.

sarab jee-aa kay daatay su-aamee kar
kirpaa layho ubaaray. ||2||

ਤੇਰਾ ਵਰਨੁ ਨ ਜਾਪੈ ਰੂਪੁ ਨ ਲਖੀਐ ਤੇਰੀ
ਕੁਦਰਤਿ ਕਉਨੁ ਬੀਚਾਰੇ ॥

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸ੍ਰਬ ਠਾਈ ਅਗਮ
ਰੂਪ ਗਿਰਧਾਰੇ ॥੩॥

tayraa varan na jaapai roop na
lakhee-ai tayree kudrat ka-un
beecharay.

jal thal mahee-al ravi-aa sarab thaa-ee
agam roop girDhaaray. ||3||

ਕੀਰਤਿ ਕਰਹਿ ਸਗਲ ਜਨ ਤੇਰੀ ਤੂ ਅਬਿਨਾਸੀ
ਪੁਰਖੁ ਮੁਰਾਰੇ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਜਨ ਨਾਨਕ
ਸਰਨਿ ਦੁਆਰੇ ॥੪॥੧॥

keerat karahi sagal jan tayree too
abhinaaasee purakh muraaray.

Ji-O bhaavai ti-O raakh su-aamee jan
naanak saran du-aaray. ||4||1||

Dhanasari Mehla-5 Ghar-1 Chaupadaiy

In the previous *shabad*, Guru Ji advised us that God is our one and only eternal Master, and it is only from Him that we can beg for anything. Therefore, we must love and worship Him from the core of our heart. In this *shabad*, he shows us how to approach God, and what kinds of favors and bounties to ask from Him.

Addressing God in the most respectful manner, Guru Ji says: "O' my Master, the destroyer of the fear (of birth and death), dispeller of sorrows, and the formless lover of Your devotees, under Guru's guidance whosoever meditates on Your Name, millions of (that person's) sins are erased in an instant." (1)

Describing the kind of bliss he is experiencing in his present state of undiluted love for God, Guru Ji says: "(O' my friends), my mind is attuned to (the Name of my) beloved God. The merciful Master of the meek has showed His kindness, (and has) brought the five demons (of lust, anger, greed, attachment, and ego) under my control." (1- pause)

Guru Ji now shows us how to address God and ask Him to save. He says: "(O' my dear God), beautiful is Your abode, beautiful is Your form, and Your devotees look handsome in Your court. O' the Giver and Master of all creatures, show Your mercy and save me (from worldly temptations)." (2)

Continuing to sing praises of God, Guru Ji says: "O' my dear God, we cannot see Your color, nor we can understand Your form, and there is nobody who can comprehend Your expanse. O' God of limitless power, You are pervading in waters, lands, spaces, and all places." (3)

Guru Ji concludes this *shabad* by saying: "O' my God, all creatures sing Your praise. You are the imperishable Being, and destroyer of all prides. Servant Nanak has come to seek shelter at Your door, save him as You will." (4-1)

The message of this *shabad* is that God is all-powerful; He can erase myriads of our sins and remove all our pains in an instant. Therefore we should seek His shelter and pray to Him to save us as He pleases.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਬਿਨੁ ਜਲ ਪ੍ਰਾਨ ਤਜੇ ਹੈ ਮੀਨਾ ਜਿਨਿ ਜਲ
ਸਿਉ ਹੇਤੁ ਬਢਾਇਓ ॥
ਕਮਲ ਹੇਤਿ ਬਿਨਸਿਓ ਹੈ ਭਵਰਾ ਉਨਿ ਮਾਰਗੁ
ਨਿਕਸਿ ਨ ਪਾਇਓ ॥੧॥

bin jal paraan t̥ajay hai meenaa jin jal
si-o hayt̥ badh̥aa-i-o.
kamal hayt̥ binsi-o hai bhavraa un
maarag nikas na paa-i-o. ||1||

ਅਬ ਮਨ ਏਕਸ ਸਿਉ ਮੋਹੁ ਕੀਨਾ ॥
ਮਰੈ ਨ ਜਾਵੈ ਸਦ ਹੀ ਸੰਗੇ ਸਤਿਗੁਰ ਸਬਦੀ
ਚੀਨਾ ॥੧॥ ਰਹਾਉ ॥

ab man aykas si-o moh keenaa.
marai na jaavai sad̥ hee sangay satgur
sabdee cheenaa. ||1|| rahaa-o.

ਪੰਨਾ ੬੭੧

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ਕਾਮ ਹੇਤਿ ਕੁੰਚਰੁ ਲੈ ਫਾਂਕਿਓ ਓਹੁ ਪਰ ਵਸਿ
ਭਇਓ ਬਿਚਾਰਾ ॥
ਨਾਦ ਹੇਤਿ ਸਿਰੁ ਡਾਰਿਓ ਕੁਰੰਕਾ ਉਸ ਹੀ ਹੇਤ
ਬਿਦਾਰਾ ॥੨॥

kaam hayt̥ kunchar lai faa^Nki-o oh par
vas bha-i-o bichaaraa.
naad hayt̥ sir̥ daari-o kurankaa us hee
hayt̥ bidaaraa. ||2||

ਦੇਖਿ ਕੁਟੰਬੁ ਲੋਭਿ ਮੋਹਿਓ ਪ੍ਰਾਨੀ ਮਾਇਆ ਕਉ
ਲਪਟਾਨਾ ॥
ਅਤਿ ਰਚਿਓ ਕਰਿ ਲੀਨੋ ਅਪੁਨਾ ਉਨਿ ਛੋਡਿ
ਸਰਾਪਰ ਜਾਨਾ ॥੩॥

daykh kutamb lobh mohi-o paraanee
maa-i-aa ka-o laptanaa.
at̥ rachi-o kar leeno apunaa un chhod
saraapar jaanaa. ||3||

ਬਿਨੁ ਗੋਬਿੰਦ ਅਵਰ ਸੰਗਿ ਨੇਹਾ ਓਹੁ ਜਾਣਹੁ
ਸਦਾ ਦੁਹੇਲਾ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰ ਇਹੈ ਬੁਝਾਇਓ ਪ੍ਰੀਤਿ ਪ੍ਰਭੁ
ਸਦ ਕੇਲਾ ॥੪॥੨॥

bin gobind avar sang nayhaa oh jaanhu
sadaa duhaylaa.
kaho naanak gur ihai bujh̥aa-i-o pareet̥
parabhoo sad̥ kaylaa. ||4||2||

Dhanasari Mehla-5

It is a common observation that humans, animals, and even insects have some kind of love or passion for something. Some time this craving is so keen and obsessive that the humans or creatures afflicted by it cannot resist the temptation to take the bait and

lose their life or suffer for their mistake for the rest of their life. In this *shabad*, Guru Ji illustrates this fact and tells us what kind of love can bring us eternal joy, instead of death or suffering.

First citing the example of the fish's love for water and of black bee for lotus, Guru Ji says: "(O' my friends), the fish who has intensified its love for water, loses its life when it is without it. Similarly because of love for the lotus, a bumble bee is ruined when it cannot find the way to come out (of the lotus)." (1)

Now as if talking to his mind but indirectly to us, Guru Ji tells us with whom he is in love and why. He says: "Now, O' my mind, I have imbued myself with the love for the one (God), who neither dies, nor goes any where, and is always in my company. I have understood Him by reflecting on the true Guru's word (and following his advice)." (1-pause)

Citing some more examples of the worldly attachments and consequences thereof, Guru Ji says: "Motivated by lust, the elephant is caught in the net, and the poor animal falls under the control of others. Similarly lured by the special sweet music played by the hunter, the deer surrenders its head, and because of that love it loses its life." (2)

Now talking about humans, Guru Ji says: "(Similarly) looking at his family, the mortal is lured by greed, becomes obsessed with (amassing) worldly wealth and is so extremely engrossed in it as if it is his or her own. (But the person doesn't realize that) definitely (one day) one must abandon it all, and one has to depart from this world." (3)

Therefore Guru Ji concludes the *shabad* by telling us about a form of love, which can provide us eternal joy. He says: "(O' my friends), whosoever falls in love with any body else except God, assume that he or she remains miserable. Nanak says, the Guru has taught him this thing: there is always bliss in the love of God." (4-2)

The message of this *shabad* is that instead of falling in love with worldly riches, possessions or relatives, which often brings us pain, we should have love for God, which will ensure us eternal happiness.

ਧਨਾਸਰੀ ਮਃ ੫ ॥

Dhanasri mehlāa 5.

ਕਰਿ ਕਿਰਪਾ ਦੀਓ ਮੋਹਿ ਨਾਮਾ ਬੰਧਨ ਤੇ
ਛੁਟਕਾਏ ॥
ਮਨ ਤੇ ਬਿਸਰਿਓ ਸਗਲੇ ਧੰਧਾ ਗੁਰ ਕੀ ਚਰਣੀ
ਲਾਏ ॥੧॥

kar kirpaa dee-o mohi naamaa banDhan
tay chhutkaa-ay.
man tay bisri-o saglo DhanDhaa gur kee
charnee laa-ay. ||1||

ਸਾਧਸੰਗਿ ਚਿੰਤ ਬਿਰਾਨੀ ਛਾਡੀ ॥
ਅਹੰਬੁਧਿ ਮੋਹ ਮਨ ਬਾਸਨ ਦੇ ਕਰਿ ਗਡਹਾ ਗਾਡੀ
॥੧॥ ਰਹਾਉ ॥

saaDhsang chint biraanee chhaadee.
aha^N-buDh moh man baasan day kar
gadhaa gaadee. ||1|| rahaa-o.

ਨਾ ਕੋ ਮੇਰਾ ਦੁਸਮਨੁ ਰਹਿਆ ਨਾ ਹਮ ਕਿਸ ਕੇ
ਬੈਰਾਈ ॥

ਬ੍ਰਹਮੁ ਪਸਾਰੁ ਪਸਾਰਿਓ ਭੀਤਰਿ ਸਤਿਗੁਰ ਤੇ
ਸੋਝੀ ਪਾਈ ॥੨॥

ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ
ਸਾਜਨ ॥

ਦੂਰਿ ਪਰਾਇਓ ਮਨ ਕਾ ਬਿਰਹਾ ਤਾ ਮੇਲੁ ਕੀਓ
ਮੇਰੈ ਰਾਜਨ ॥੩॥

ਬਿਨਸਿਓ ਢੀਠਾ ਅੰਮ੍ਰਿਤੁ ਵੂਠਾ ਸਬਦੁ ਲਗੇ ਗੁਰ
ਮੀਠਾ ॥

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸਰਬ ਨਿਵਾਸੀ ਨਾਨਕ
ਰਮਈਆ ਡੀਠਾ ॥੪॥੩॥

naa ko mayraa dusman rahi-aa naa
ham kis kay bairaa-ee.

barahm pasaar pasaari-o bheetar satgur
tay sojhee paa-ee. ||2||

sabh ko meetu ham aapan keenaa ham
sabhnaa kay saajan.

door paraa-i-o man kaa birhaa taa mayl
kee-o mayrai raajan. ||3||

binsi-o dheethaa amrit voothaa sabad
lago gur meethaa.

jal thal mahee-al sarab nivaasee naanak
rama-ee-aa deethaa. ||4||3||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji had advised us that instead of falling in love with worldly riches, possessions or relatives, we should have love for God that would ensure us eternal bliss and happiness. In this *shabad*, Guru Ji tells us what did he do to fall in love with God, and what happened as a result.

He says: "(O' my friends, to imbue myself with God's love, I joined the congregation of saintly persons). Showing mercy, (the congregation) gave me (the gift of) God's Name. By attuning me to the lotus feet (the word) of the Guru liberated me from (worldly) bonds; (in this way), entire (worldly) entanglement was forsaken from my mind." (1)

Briefly stating what he did after joining the saintly congregation, he says: "Upon joining the congregation of saintly persons, I gave up worrying about help from others. (I then so thoroughly purged myself) of arrogant intellect, worldly attachments and mind's desire, (as if) digging a pit I have buried these deep under ground." (1-pause)

Describing his present state of mind, Guru Ji says: "(I feel that) now there is no enemy of mine, nor I am inimical to any one. The Guru has given me this understanding that God has spread Himself in this entire expanse, and He is pervading in all." (2)

Elaborating on the above, Guru Ji says: "(Now) I have made everybody as my friend, and I have become the friend of all. When the separation of my mind from God went far away, (God) my king united me with Him." (3)

Summarizing his experience, Guru Ji says: “(Now, by the grace of the saintly company) the obstinacy of my mind has vanished, the nectar (of God’s Name) has come to abide (in my mind and *Gurbani*, the) Guru’s word, sounds sweet to me. (As a result), Nanak has seen the all pervading God in water, land, and space.” (4-3)

The message of this *shabad* is that if we want to get rid of all our mental tortures and worldly problems and want to develop friendship with all, and have enmity with none, then we should join the company of saintly persons. By doing so all the obstinacies of our mind go away, and all people appear to us as our friends and we see God pervading everywhere and in everybody.

ਧਨਾਸਰੀ ਮਃ ੫ ॥

Dhanasri mehlāa 5.

ਜਬ ਤੇ ਦਰਸਨ ਭੇਟੇ ਸਾਧੂ ਭਲੇ ਦਿਨਸ ਓਇ
ਆਏ ॥

jab tay darsan bhaytay saaDhoo bhalay
dinas o-ay aa-ay.

ਮਹਾ ਅਨੰਦੁ ਸਦਾ ਕਰਿ ਕੀਰਤਨੁ ਪੁਰਖ ਬਿਧਾਤਾ
ਪਾਏ ॥੧॥

mahaa anand sadā kar keertan purakh
biDhaataa paa-ay. ||1||

ਅਬ ਮੋਹਿ ਰਾਮ ਜਸੋ ਮਨਿ ਗਾਇਓ ॥
ਭਇਓ ਪ੍ਰਗਾਸੁ ਸਦਾ ਸੁਖੁ ਮਨ ਮਹਿ ਸਤਿਗੁਰੁ
ਪੂਰਾ ਪਾਇਓ ॥੧॥ ਰਹਾਉ ॥

ab mohi raam jaso man gaa-i-o.
bha-i-o pargaas sadā sukh man meh
satgur pooraa paa-i-o. ||1|| rahaa-o.

ਗੁਣ ਨਿਧਾਨੁ ਰਿਦ ਭੀਤਰਿ ਵਸਿਆ ਤਾ ਦੂਖੁ
ਭਰਮ ਭਉ ਭਾਗਾ ॥
ਭਈ ਪਰਾਪਤਿ ਵਸਤੁ ਅਗੋਚਰ ਰਾਮ ਨਾਮਿ ਰੰਗੁ
ਲਾਗਾ ॥੨॥

gun niDhaan rid bheetar vasi-aa taa
dookh bharam bha-o bhaagaa.
bha-ee paraapat vasat agochar raam
naam rang laagaa. ||2||

ਚਿੰਤ ਅਚਿੰਤਾ ਸੋਚ ਅਸੋਚਾ ਸੋਗੁ ਲੋਭੁ ਮੋਹੁ
ਥਾਕਾ ॥
ਹਉਮੈ ਰੋਗ ਮਿਟੇ ਕਿਰਪਾ ਤੇ ਜਮ ਤੇ ਭਏ
ਬਿਬਾਕਾ ॥੩॥

chint achintā soch asochaa sog lobh
moh thaakaa.
ha-umai rog mitay kirpaa tay jam tay
bha-ay bibaakaa. ||3||

ਗੁਰ ਕੀ ਟਹਲ ਗੁਰੂ ਕੀ ਸੇਵਾ ਗੁਰ ਕੀ ਆਗਿਆ
ਭਾਣੀ ॥
ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਜਮ ਤੇ ਕਾਢੇ ਤਿਸੁ ਗੁਰ ਕੈ
ਕੁਰਬਾਣੀ ॥੪॥੪॥

gur kee tahal guroo kee sayvaa gur kee
aagi-aa bhaanee.
kaho naanak jin jam taa kaadhay tis gur
kai kurbaanee. ||4||4||

Dhanasari Mehla-5

In the first stanza of the previous *shabad*, describing the blessings he received upon joining the saintly congregation, Guru Ji says: “Showing mercy, (the congregation) gave me the gift of God’s Name and by attuning me to the lotus feet (the word) of the Guru, liberated me from (worldly) bonds and the entire (worldly) entanglement was

forsaken from my mind.” In this *shabad*, he tells us what other blessings he obtained when he saw the sight of the Guru.

He says: “Since the time I have seen the sight of the saint (Guru, my) good days have come. By always singing praises of God, a state of extreme bliss keeps prevailing (in my mind), I have obtained the supreme Being.” (1)

Guru Ji adds: “(O’ my friends), now I sing praises of God in my mind. I have obtained (the guidance of the) the true Guru, (due to which) my mind has received (divine) illumination and there is always peace in my mind.” (1-pause)

Describing what happened after that, he says: “When (God) the treasure of virtues came to abide in my mind, all my pain, doubt, and fear ran away. I obtained the incomprehensible commodity and was imbued with the love of God’s Name.” (2)

Stating what other blessings he has received, Guru Ji says: “From a worried state, (I have now) become worry-free. I no longer think too much about anything, and all my sorrow, greed, and attachment has ended. By (God’s) grace, the malady of ego has been removed, (and I am) emancipated from (the fear of) demon of death.” (3)

Guru Ji concludes this *shabad* by describing his present state of mind. He says: “Now, performing service, and obeying Guru’s command seems pleasing to my mind. Nanak says, that I am a sacrifice to that Guru, who has liberated me from (the clutches of) the demon of death.” (4-4)

The message of this *shabad* is that if we want to get rid of our ego, worry, and fear of death, then we should seek the shelter of the Guru (Granth Sahib Ji), and follow the advice contained therein with true love and devotion. Then the Guru would free us of all troubles including the fear of death.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਜਿਸ ਕਾ ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਤਿਸ ਕਾ ਸੋਈ ਸੁਖਤੁ
ਸੁਜਾਨੀ ॥
ਤਿਨ ਹੀ ਸੁਣਿਆ ਦੁਖੁ ਸੁਖੁ ਮੇਰਾ ਤਉ ਬਿਧਿ
ਨੀਕੀ ਖਟਾਨੀ ॥੧॥

jis kaa tan man Dhan sabh tīs kaa
so-ee sugharh sujaanee.
tin hee suni-aa dukh sukh mayraa
ta-o biDh neekie khataanee. ||1||

ਜੀਅ ਕੀ ਏਕੈ ਹੀ ਪਹਿ ਮਾਨੀ ॥
ਅਵਰਿ ਜਤਨ ਕਰਿ ਰਹੇ ਬਹੁਤੇਰੇ ਤਿਨ ਤਿਲੁ ਨਹੀ
ਕੀਮਤਿ ਜਾਨੀ ॥ ਰਹਾਉ ॥

jee-a kee aykai hee peh maanee.
avar jaṭan kar rahay bahuṭayray tin tīl
nahee keemaṭ jaanee. rahaa-o.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਹੀਰਾ ਗੁਰਿ ਦੀਨੋ
ਮੰਤਾਨੀ ॥
ਡਿਗੈ ਨ ਡੋਲੈ ਦ੍ਰਿੜੁ ਕਰਿ ਰਹਿਓ ਪੂਰਨ ਹੋਇ
ਤ੍ਰਿਪਤਾਨੀ ॥੨॥

amrit naam nirmolak heeraa gur
deeno manṭaanee.
digai na dolai darirh kar rahi-o pooran
ho-ay triptaanee. ||2||

ਓਇ ਜੁ ਬੀਚ ਹਮ ਤੁਮ ਕਛੁ ਹੋਤੇ ਤਿਨ ਕੀ ਬਾਤ
ਬਿਲਾਨੀ ॥

o-ay jo beech ham tum kachh hotay
tin kee baat bilaanee.

ਪੰਨਾ ੬੭੨

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ਅਲੰਕਾਰ ਮਿਲਿ ਬੈਲੀ ਹੋਈ ਹੈ ਤਾ ਤੇ ਕਨਿਕ
ਵਖਾਨੀ ॥੩॥

alankaar mil thailee ho-ee hai taa tay
kanik vakhaanee. ||3||

ਪ੍ਰਗਟਿਓ ਜੋਤਿ ਸਹਜ ਸੁਖ ਸੋਭਾ ਬਾਜੇ ਅਨਹਤ
ਬਾਨੀ ॥

pargati-o jot sahj sukh sobhaa baajay
anhāt baanee.

ਕਹੁ ਨਾਨਕ ਨਿਹਚਲ ਘਰੁ ਬਾਧਿਓ ਗੁਰਿ ਕੀਓ
ਬੰਧਾਨੀ ॥੪॥੫॥

kaho naanak nihchal ghar baaDhi-o
gur kee-o banDhaanee. ||4||5||

Dhanasari Mehla-5

While listing some of the blessings he received from God, in paragraph (3) of the previous *shabad*, Guru Ji said: “From a worried state, (I have now) become worry-free. I no longer think too much about anything, and all my sorrow, greed, and attachment has ended. By (God’s) grace, the malady of ego has been removed, (and I am) emancipated from (the fear of) demon of death.” In this *shabad*, Guru Ji describes the present blissful state of his mind and how he has been able to attain such a peaceful state.

He says: “(O’ my friends), to whom belongs my mind, body, and wealth, He alone is the wisest and most judicious person. When He listened to (my story of) weal and woe, I discovered a very good way (of attuning to Him).” (1)

Describing what happened before he reached this state, Guru Ji says: “(O’ my friends), my mind was convinced only by the one (God). To dissuade me from Him, other people exhausted themselves making many efforts, but (my mind) didn’t value their (arguments) even a little bit.” (pause)

Next Guru Ji shares with us the kinds of blessings he enjoyed after his Guru gave him the mantra of the Name. He says: “(O’ my friends), the mantra of the Name is an invaluable jewel which the Guru has given me. Now my mind doesn’t feel depressed or wavers, (instead it) remains firm in its faith (in God), and I have been fully satiated.” (2)

Commenting on the other inner struggles, weaknesses, and faults, Guru Ji says: “(O’ my friends), those differences, which used to exist between me and others, their entire concept has disappeared. Just as upon joining (and melting) together different ornaments become a single lump, which is described as gold, (similarly my state of mind has become as such, and I feel myself and all others as part of the same one God).” (3)

Guru Ji concludes this *shabad* by expressing his gratitude to the Guru for such a blissful state. He says: “Now the light of God has become manifest in me; I have obtained peace, poise, and glory, and within my mind rings the celestial music of non-stop melodies. Nanak says that (now my mind is in such a steady state, as if God has) built me a stable house which the Guru has inhabited.” (4-5)

The message of this *shabad* is that if we want to get rid of all our weaknesses and sinful tendencies which separate us from others and God, and if we want to enjoy blissful union with Him then we should follow the Guru's advice and beg him for the mantra of the Name, and reunite us with God.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ
ਸੂਝੀ ॥

ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੂ ਨ
ਸੂਝੀ ॥੧॥

ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ ॥
ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰਾਪੈ ਬਿਨੁ ਹਰਿ ਕਹਾ
ਅਘਾਈ ॥ਰਹਾਉ ॥

ਦਿਨੁ ਦਿਨੁ ਕਰਤ ਭੋਜਨ ਬਹੁ ਬਿੰਜਨ ਤਾ ਕੀ
ਮਿਟੈ ਨ ਭੂਖਾ ॥
ਉਦਮੁ ਕਰੈ ਸੁਆਨ ਕੀ ਨਿਆਈ ਚਾਰੇ ਕੁੰਟਾ
ਘੋਖਾ ॥੨॥

ਕਾਮਵੰਤ ਕਾਮੀ ਬਹੁ ਨਾਰੀ ਪਰ ਗ੍ਰਿਹ ਜੋਹ ਨ ਚੁਕੈ
॥
ਦਿਨ ਪ੍ਰਤਿ ਕਰੈ ਕਰੈ ਪਛੁਤਾਪੈ ਸੋਗ ਲੋਭ ਮਹਿ
ਸੁਕੈ ॥੩॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਪਾਰ ਅਮੋਲਾ ਅੰਮ੍ਰਿਤੁ ਏਕੁ
ਨਿਧਾਨਾ ॥
ਸੂਖੁ ਸਹਜੁ ਆਨੰਦੁ ਸੰਤਨ ਕੈ ਨਾਨਕ ਗੁਰ ਤੇ
ਜਾਨਾ ॥੪॥੬॥

vaday vaday raajan ar bhooman taa kee
tarisan na boojhee.

lapat rahay maa-i-aa rang maatay
lochan kachhoo na soojhee. ||1||

bikhi-aa meh kin hee taripat na paa-ee.
Ji-o paavak eeDhan nahee Dharaapai
bin har kahaa aghaa-ee. rahaa-o.

din din karat bhojan baho binjan taa
kee mitai na bhookhaa.
udam karai su-aan kee ni-aa-ee chaaray
kuntaa ghokhaa. ||2||

kaamvant kaamee baho naaree par
garih joh na chookai.
din parat karai karai pachhutaapai sog
lobh meh sookai. ||3||

har har naam apaar amolaa amrit ayk
niDhaanaa.
sookh sajh aanand santan kai naanak
gur tay jaanaa. ||4||6||

Dhanasari Mehla-5

Many times it is observed that some people are obsessed with amassing wealth and power, others are obsessed with enjoying different foods and clothes or fulfilling their lusts, as if these things could truly satiate them and provide permanent pleasure. In this *shabad*, Guru Ji wants to warn us that just as feeding more wood into the fire

increases the intensity of the fire rather than putting it out, similarly no matter how much wealth, riches, food, or clothes one may have, and no matter in how many sensual pleasures, one may indulge, one's hunger and desire for all these things keeps multiplying. In the end he tells us, what is that commodity, which can provide us lasting satisfaction and from where can we obtain it.

First commenting on the state of great kings and landlords, he says: "(O' my friends), the cravings of even the great kings and masters of lands has never been quenched. They have been so engrossed in the love of worldly riches and power, that except their intoxication with worldly riches, they cannot see (or think about) anything else." (1)

Giving the essence of his observations in this regard, Guru Ji says: "(O' my friends), nobody has ever obtained satisfaction in (amassing) the poison (of worldly riches and power). Just as fire is not quenched by fuel, (similarly) without God's Name, (a human being's worldly desire) is never satiated." (pause)

Citing some more examples of unsatisfied desires, Guru Ji says: "The person who day after day wants to enjoy different dainty dishes, that person's hunger never gets quenched. (For the sake of tasty foods), he or she makes efforts like a dog (looking for crumbs and) searches all the four corners." (2)

Commenting now on those who are obsessed with lust for sex, Guru Ji says: "No matter how many wives a sex maniac might have, still he cannot resist his urge to look at another person's woman with an evil eye. Day after day, he indulges in illicit sexual relations and then also repents. (But still he cannot forsake his lust. Thus) in this mental torture and greed, he withers (day after day)." (3)

Guru Ji concludes the *shabad* by telling us how we can find true and lasting satisfaction and peace. He says: "(O' my friends), God's Name is a limitless and invaluable treasure, (which can provide us lasting satisfaction). Nanak has learnt from the Guru that (because of this treasure), peace, poise, and bliss prevail in (the mind of saints)." (4-6)

The message of this *shabad* is that we should not waste our time in running after worldly riches and power or obsessed with satisfying our sensual pleasures, because all these pursuits never satisfy our desires. The one and only thing that can give us permanent peace and happiness is the jewel of God's Name and that jewel we can find only by following the advice of our true Guru (Granth Sahib Ji).

ਧਨਾਸਰੀ ਮਃ ੫ ॥

Dhanasri mehlāa 5.

ਲਵੈ ਨ ਲਾਗਨ ਕਉ ਹੈ ਕਛੁਐ ਜਾ ਕਉ ਫਿਰਿ ਇਹੁ
ਧਾਵੈ ॥

ਜਾ ਕਉ ਗੁਰਿ ਦੀਨੋ ਇਹੁ ਅੰਮ੍ਰਿਤੁ ਤਿਸ ਹੀ ਕਉ
ਬਨਿ ਆਵੈ ॥੧॥

lavai na laagan ka-o hai kachhoo-ai
jaa ka-o fir ih Dhaavai.

jaa ka-o gur deeno ih amrit̃ t̃is hee
ka-o ban aavai. ||1||

ਜਾ ਕਉ ਆਇਓ ਏਕੁ ਰਸਾ ॥ ਖਾਨ ਪਾਨ ਆਨ
ਨਹੀ ਖੁਧਿਆ ਤਾ ਕੈ ਚਿਤਿ ਨ ਬਸਾ ॥ ਰਹਾਉ ॥

jaa ka-o aa-i-o ayk rasaa. khaan paan
aan nahee khuDhi-aa taa kai chit na
basaa. rahaa-o.

ਮਉਲਿਓ ਮਨੁ ਤਨੁ ਹੋਇਓ ਹਰਿਆ ਏਕ ਬੂੰਦ ਜਿਨਿ
ਪਾਈ ॥

ma-uli-o man tan ho-i-o hari-aa ayk
boond jin paa-ee.

ਬਰਨਿ ਨ ਸਾਕਉ ਉਸਤਤਿ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ
ਨ ਜਾਈ ॥੨॥

baran na saaka-o ustāt taa kee
keemaṭ kahaṇ na jaa-ee. ||2||

ਘਾਲ ਨ ਮਿਲਿਓ ਸੇਵ ਨ ਮਿਲਿਓ ਮਿਲਿਓ ਆਇ
ਅਚਿੰਤਾ ॥

ghaal na mili-o sayv na mili-o mili-o
aa-ay achintaa.

ਜਾ ਕਉ ਦਇਆ ਕਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਤਿਨਿ ਗੁਰਹਿ
ਕਮਾਨੋ ਮੰਤਾ ॥੩॥

jaa ka-o da-i-aa karee mayrai thaakur
tin gureh kamaano manntaa. ||3||

ਦੀਨ ਦੈਆਲ ਸਦਾ ਕਿਰਪਾਲਾ ਸਰਬ ਜੀਆ
ਪ੍ਰਤਿਪਾਲਾ ॥

deen dai-aal saḍaa kirpaalaa sarab
jee-aa partipaalaa.

ਓਤਿ ਪੋਤਿ ਨਾਨਕ ਸੰਗਿ ਰਵਿਆ ਜਿਉ ਮਾਤਾ ਬਾਲ
ਗੋਪਾਲਾ ॥੪॥੨॥

oṭ pot naanak sang ravi-aa ji-o
maatā baal gopaalaa. ||4||7||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that we should not waste our time in running after worldly riches and power or be obsessed with satisfying our sensual pleasures, because all these pursuits never satisfy our desires. The one and only thing that can give us permanent peace and happiness is the jewel of God's Name and that jewel we can find only by following the advice of our true Guru. In this *shabad*, he describes how more precious and satisfying the commodity of God's Name is than any other thing in the world, and who is the rare fortunate person who is blessed with this gift.

He says: “(O’ my friends), none of the (worldly) things for which a person runs after again and again comes close (in merit to the nectar of God’s Name. Only, whom the Guru blesses with this nectar can really appreciate its worth.” (1)

Stating how satisfying and invaluable this commodity of God's Name is, Guru Ji says: “(O’ my friends), the one who has once relished the taste of (God's Name, the hunger for eating or drinking anything else doesn’t abide in that one’s mind.” (pause)

Describing the kinds of blessings obtained by those who obtain even a little bit of God's Name, Guru Ji says: “(O’ my friends), the one who has obtained even a drop (of this nectar), that one’s mind and body bloom (in joy and spiritual bliss). I cannot describe the glory (of such a person) and cannot tell (its) worth.” (2)

However cautioning us against taking any hasty or ineffective steps to obtain this invaluable commodity, Guru Ji says: “(O’ my friends, the nectar of God’s Name) has neither been obtained by anybody through effort, nor through service, it has come to a person without even his or her knowing. (These fortunate persons are) those on whom my Master has showed mercy and they have meditated on the Guru’s mantra (of God’s Name).” (3)

Guru Ji concludes the *shabad* by sharing with us his own state of mind and his own happiness. He says: “(O’ my friends), the merciful Master of the meek is always kind; He is the sustainer of all creatures, like warp and woof, He is bonded with Nanak, as a mother is (bonded with her) young child.” (4-7)

The message of this *shabad* is that the bliss of God's Name is far more satisfying and everlasting than any other kind of worldly wealth or possession. However, it cannot be purchased for any monetary price or obtained through any other effort. The one and only way to obtain this gift is to keep praying to God to bless us with the guidance of God. Only then, if God shows mercy on us, He sends us to the Guru, who makes us meditate on God's Name, then unknowingly this gift comes to abide in our mind.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਬਾਰਿ ਜਾਉ ਗੁਰ ਅਪੁਨੇ ਊਪਰਿ ਜਿਨਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਦ੍ਰਿੜਾਯਾ ॥

ਮਹਾ ਉਦਿਆਨ ਅੰਧਕਾਰ ਮਹਿ ਜਿਨਿ ਸੀਧਾ ਮਾਰਗੁ
ਦਿਖਾਯਾ ॥੧॥

ਹਮਰੇ ਪ੍ਰਾਨ ਗੁਪਾਲ ਗੋਬਿੰਦ ॥

ਈਹਾ ਊਹਾ ਸਰਬ ਬੋਕ ਕੀ ਜਿਸਹਿ ਹਮਾਰੀ ਚਿੰਦ
॥੧॥ ਰਹਾਉ ॥

ਜਾ ਕੈ ਸਿਮਰਨਿ ਸਰਬ ਨਿਧਾਨਾ ਮਾਨੁ ਮਹਤੁ ਪਤਿ
ਪੂਰੀ ॥

ਨਾਮੁ ਲੈਤ ਕੋਟਿ ਅਘ ਨਾਸੇ ਭਗਤ ਬਾਛਹਿ ਸਭਿ
ਪੂਰੀ ॥੨॥

ਸਰਬ ਮਨੋਰਥ ਜੇ ਕੋ ਚਾਹੈ ਸੇਵੈ ਏਕੁ ਨਿਧਾਨਾ ॥

ਬ੍ਰਹਮ ਅਪਰੰਪਰ ਸੁਆਮੀ ਸਿਮਰਤ ਪਾਰਿ ਪਰਾਨਾ
॥੩॥

ਸੀਤਲ ਸਾਂਤਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਸੰਤਸੰਗਿ ਰਹਿਓ
ਓਲਾ ॥

ਹਰਿ ਧਨੁ ਸੰਚਨੁ ਹਰਿ ਨਾਮੁ ਭੋਜਨੁ ਇਹੁ ਨਾਨਕ
ਕੀਨੋ ਚੋਲਾ ॥੪॥੮॥

Dhanasri mehlāa 5.

baar jaa-o gur apunay oopar jin har har
har naam darirh-aa-yaa.

mahaa udī-aan anDhkaar meh jin
seeDhaa maarag dikhaa-yaa. ||1||

hamray paraan gupaal gobind.

eehaa oohaa sarab thok kee jisahi
hamaaree chind. ||1|| rahaa-o.

jaa kai simran sarab niDhaanaa maan
mahaṭ paṭ pooree.

naam lait kot agh naasay bhagat
baachheh sabh Dhooree. ||2||

sarab manorath jay ko chaahai sayvai
ayk niDhaanaa.

paarbarahm aprampar su-aamee
simraṭ paar paraanaa. ||3||

seetal saa^Nt mahaa sukh paa-i-aa
saṭsang rahi-o ol^haa.

har Dhan sanchan har naam bhojan
ih naanak keeno chol^haa. ||4||8||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that the bliss and joy of God's Name is far more satisfying and everlasting than any other kind of worldly wealth or possession. However, it cannot be purchased for any monetary price or obtained through any other effort. The one and only way to obtain this gift is to keep praying to God to bless us with the guidance of the Guru. Only then if God shows mercy on us, He sends us to the Guru, who makes us meditate on God's Name, then unknowingly this gift comes to abide in our mind. In this *shabad*, Guru Ji expresses his gratitude to the Guru and God and shares with us the kinds of blessings he is enjoying upon obtaining this gift.

He says: "I am a sacrifice to my Guru who has implanted God's Name (in my mind), which in this pitch-dark (worldly) forest has shown me the straight path (to spiritual emancipation)." (1)

Next expressing his firm faith in God, Guru Ji says: "(O' my friends, now) God is the support of my life-breaths, who has the worry of taking care of all my needs, here (in this world) and there (in the next)." (pause)

Describing how much the devotees of God value the service of God, Guru Ji says: "(O' my friends), all devotees crave the dust of that God's feet, meditating on whom all kinds of treasures, glory, influence, and full respect is obtained, and upon reciting whose Name a myriad of sins vanish away." (2)

Therefore, Guru Ji advises: "(O' my friends), if anybody wants to get all his or her wishes fulfilled, that person should serve (and worship that God, who is) the treasure (of all kinds of wealth). By meditating on that limitless, all pervading Master, we swim across (the worldly ocean)." (3)

Guru Ji concludes this *shabad* by sharing his own experience. He says: "(O' my friends), when I sought the refuge of the saints, I obtained immense comfort, peace, and supreme bliss, and my honor was preserved. So now amassing the wealth of God's Name and partaking the meal of God's Name is what Nanak has made his way of life." (4-8)

The message of this *shabad* is that if we want to fulfill all our wishes and find peace, poise, and bliss, then under the guidance of Guru (Granth Sahib Ji), we should try to amass the wealth of God's Name.

ਪੰਨਾ ੬੭੩

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ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.ਜਿਹ ਕਰਣੀ ਹੋਵਹਿ ਸਰਮਿੰਦਾ ਇਹਾ ਕਮਾਨੀ
ਰੀਤਿ ॥jih karṇee hoveh sarminḍaa ihāa
kamaanee reet.ਸੰਤ ਕੀ ਨਿੰਦਾ ਸਾਕਤ ਕੀ ਪੂਜਾ ਐਸੀ ਦ੍ਰਿੜੀ
ਬਿਖਰੀਤਿ ॥੧॥sant kee nindaa saakat kee poojaa
aisee darirh-ee bipreet. ||1||

ਮਾਇਆ ਮੋਹ ਭੂਲੋ ਅਵਰੈ ਹੀਤ ॥
ਹਰਿਚੰਦਉਰੀ ਬਨ ਹਰ ਪਾਤ ਰੇ ਇਹੈ ਤੁਹਾਰੋ ਬੀਤ
॥੧॥ ਰਹਾਉ ॥

maa-i-aa moh bhoolo avrai heet.
harichand-uree ban har paat ray ihai
tuhaaro beet. ||1|| rahaa-o.

ਚੰਦਨ ਲੇਪ ਹੋਤ ਦੇਹ ਕਉ ਸੁਖੁ ਗਰਧਭ ਭਸਮ
ਸੰਗੀਤਿ ॥
ਅੰਮ੍ਰਿਤ ਸੰਗਿ ਨਾਹਿ ਰੁਚ ਆਵਤ ਬਿਖੈ ਠਗਉਰੀ
ਪ੍ਰੀਤਿ ॥੨॥

chandan layp hot dayh ka-o sukh
garDhabh bhasam sangeet.
amrit sang naahi ruch aavat bikhai
thag-uree pareet. ||2||

ਉਤਮ ਸੰਤ ਭਲੇ ਸੰਜੋਗੀ ਇਸੁ ਜੁਗ ਮਹਿ ਪਵਿਤ
ਪੁਨੀਤ ॥
ਜਾਤ ਅਕਾਰਥ ਜਨਮੁ ਪਦਾਰਥ ਕਾਚ ਬਾਦਰੈ ਜੀਤ
॥੩॥

utam sant bhalay sanjogee is jug meh
pavit puneet.
jaat akaarath janam padaarath kaach
baadrai jeet. ||3||

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖ ਭਾਗੇ ਗੁਰਿ
ਗਿਆਨ ਅੰਜਨੁ ਨੇੜੁ ਦੀਤ ॥
ਸਾਧਸੰਗਿ ਇਨ ਦੁਖ ਤੇ ਨਿਕਸਿਓ ਨਾਨਕ ਏਕ
ਪਰੀਤ ॥੪॥੯॥

janam janam kay kilvikh dukh bhaagay
gur gi-aan anjan naytar deet.
saaDhsang in dukh tay niksi-o naanak
ayk pareet. ||4||9||

Dhanasari Mehla-5

In this *shabad* Guru Ji is holding a mirror to our face and showing us what kind of humans we are, how we do all those things that would bring us dishonor and severe punishment in God's court. However, in his compassion Guru Ji also tells us how we can get rid of our worldly attachments, lusts, and evils, and avoid any future suffering.

Addressing us directly, he says: "(O' mortal), You are doing such deeds which would bring You shame (in God's court). You slander the saints, but adore the worshippers of power; You have embraced such vicious intellect." (1)

Opening our eyes further, Guru Ji says: "(O' my friend), You are so misguided by the attachment for worldly riches, that forsaking God, You love other (entities. Remember that) the limit of Your lifespan (is like the short span of) an imaginary castle in the sky, or the period green leaves last in a jungle." (1-pause)

Next citing some vivid examples, Guru Ji shows us how misguided we are in our habits and preferences. He says: "(O' my friend), just as even when sandal paste is applied on the body of a donkey, it still feels comfort in rolling over in dirt. Similarly, You are not attracted by rejuvenating nectar (of God's Name), but You are in love with the poisonous herb (of worldly riches)." (2)

Guru Ji now tells us the way to get out of the circle of viciousness and how we can obtain eternal bliss. He says: "(O' my friends), in this world, only the saints remain pure and immaculate, and it is only by good fortune that one can meet or find such

immaculate saints. (Only upon meeting them, we realize that) our valuable human life is being wasted, (as if it is being) wasted away in exchange for (useless brittle) glass.” (3)

Guru Ji concludes the *shabad* by describing his own experience on obtaining the company and the guidance of the saint Guru, and what kind of blessings he obtained. He says: “The Guru (gave me such divine wisdom that I knew right from the wrong and started meditating on God’s Name, as if he) put the slaver of (divine knowledge in my eyes, (and then) all my sins committed during many births were washed off. (In short), in the company of the saints, I got rid of all my troubles and pains, and (I) Nanak am now only in love with that One (God).” (4-9).

The message of this *shabad* is that our human nature is such that even when we are doing good deeds or performing faith rituals, we end up slandering the saints, and praising the power hungry. All these acts are going to bring us dishonor in God’s court and nothing else. So if we want to get rid of all these troubles and earn honor in the court of God then we need to go and seek the shelter of the Guru (Granth Sahib) and under his guidance develop a real and sincere love for God.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਪਾਨੀ ਪਖਾ ਪੀਸਉ ਸੰਤ ਆਗੈ ਗੁਣ ਗੋਵਿੰਦ
ਜਸੁ ਗਾਈ ॥

paanee pakhaa peesa-o sant aagai gun
govind jas gaa-ee.

ਸਾਸਿ ਸਾਸਿ ਮਨੁ ਨਾਮੁ ਸਮ੍ਹਾਰੈ ਇਹੁ ਬਿਸ੍ਵਾਮ
ਨਿਧਿ ਪਾਈ ॥੧॥

saas saas man naam sam^haarai ih
bisraam niDh paa-ee. ||1||

ਤੁਮ੍ਹ ਕਰਹੁ ਦਇਆ ਮੇਰੇ ਸਾਈ ॥
ਐਸੀ ਮਤਿ ਦੀਜੈ ਮੇਰੇ ਠਾਕੁਰ ਸਦਾ ਸਦਾ ਤੁਧੁ
ਧਿਆਈ ॥੧॥ ਰਹਾਉ ॥

tum^h karahu da-i-aa mayray saa-ee.
aisee mat^h deejai mayray thaakur sad^haa
sad^haa tuDh Dhi-aa-ee. ||1|| rahaa-o.

ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਮੋਹੁ ਮਾਨੁ ਛੂਟੈ ਬਿਨਸਿ ਜਾਇ
ਭਰਮਾਈ ॥

tum^hree kirpaa tay moh maan chhootai
binas jaa-ay bharmaa-ee.

ਅਨਦ ਰੂਪੁ ਰਵਿਓ ਸਭ ਮਧੇ ਜਤ ਕਤ ਪੇਖਉ
ਜਾਈ ॥੨॥

ana^hd roop ravi-o sabh maDhay jat kat
paykha-o jaa-ee. ||2||

ਤੁਮ੍ਹ ਦਇਆਲ ਕਿਰਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਪਤਿਤ
ਪਾਵਨ ਗੋਸਾਈ ॥

tum^h da-i-aal kirpaal kirpaa niDh patit
paavan gosaa-ee.

ਕੋਟਿ ਸੂਖ ਆਨੰਦ ਰਾਜ ਪਾਏ ਮੁਖ ਤੇ ਨਿਮਖ
ਬੁਲਾਈ ॥੩॥

kot sookh aanand^h raaj paa-ay mukh tay
nimakh bulaa-ee. ||3||

ਜਾਪ ਤਾਪ ਭਗਤਿ ਸਾ ਪੂਰੀ ਜੋ ਪ੍ਰਭ ਕੈ ਮਨਿ
ਭਾਈ ॥

jaap taap bhagat^h saa pooree jo parabh
kai man bhaa-ee.

ਨਾਮੁ ਜਪਤ ਤ੍ਰਿਸਨਾ ਸਭ ਬੁਝੀ ਹੈ ਨਾਨਕ
ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥੪॥੧੦॥

naam japat^h tarisnaa sabh bujhee hai
naanak taripat^h aghaa-ee. ||4||10||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji told us that our human nature is such that even when we are doing good deeds or performing faith rituals, we end up slandering the saints and praising the power hungry. All these acts are going to bring us dishonor in God's court and nothing else. So if we want to get rid of all such troubles and earn honor in the court of God, then we should go and seek the shelter of Guru (Granth Sahib) and under his guidance develop a real and sincere love for God. In this *shabad*, Guru Ji shows us how much he loves and respects the saint (Guru), and with what kind of devotion and humility he prays for the service and guidance of the saint (Guru). He also shares with us what kind of peace and bliss he experiences when he meditates on God's Name in the company of saints.

Guru Ji starts the *shabad* by praying to God and saying: “(O' God, show mercy and bless me with the most difficult and humble service of the saint Guru, so that I may) carry water, wave a fan, and grind corn for the saint (Guru) and sing glory and praises of Master of the world. I wish that I may obtain this treasure of bliss, that with every breath my mind may meditate on (Your) Name.” (1)

Summarizing his prayer to God, Guru Ji says: “O' my Master, show mercy on me and bless me with such understanding that ever and forever I may keep meditating on You.” (1-pause)

Elaborating on his prayer to God, Guru Ji says: “(O' God, I wish that) by Your grace I may be relieved of the worldly attachment and self-conceit, and my doubt may be destroyed. Wherever I may go and see, I may see God the embodiment of bliss pervading in all.” (2)

Describing the kind of bliss, he experiences when he meditates on God's Name, Guru Ji says: “(O' God), You are gracious, merciful, treasure of kindness, purifier of sinners, and Master of the universe. Even when I utter Your Name for a moment, (I feel as if) I have found bliss and happiness of millions of kingdoms.” (3)

Guru Ji concludes the *shabad* by telling us what is true worship and devotion of God. He says: “(O' my friends), only that worship, penance, or devotion (of God) is perfect, which is pleasing to God's mind. By meditating on God's Name, all (my worldly) desire has been quenched, and (I Nanak) feel fully satisfied and satiated.” (4-10)

The message of this *shabad* is that if we wish that all our worldly desires may be fulfilled and we feel such peace and bliss as if we have obtained millions of kingdoms, then we should pray to God to bless us with the most humble service and guidance of the saint Guru (Granth Sahib), so that under his guidance, we may meditate on God's Name with true love and devotion.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਿਨਿ ਕੀਨੇ ਵਸਿ ਅਪੁਨੈ ਤ੍ਰੈ ਗੁਣ ਭਵਣ
ਚਤੁਰ ਸੰਸਾਰਾ ॥

ਜਗ ਇਸਨਾਨ ਤਾਪ ਬਾਨ ਖੰਡੇ ਕਿਆ ਇਹੁ
ਜੰਤੁ ਵਿਚਾਰਾ ॥੧॥

ਪ੍ਰਭ ਕੀ ਓਟ ਗਰੀ ਤਉ ਛੂਟੇ ॥

ਸਾਧ ਪ੍ਰਸਾਦਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗਾਏ ਬਿਖੈ
ਬਿਆਧਿ ਤਬ ਹੁਟੇ ॥੧॥ ਰਹਾਉ ॥

ਨਹ ਸੁਣੀਐ ਨਹ ਮੁਖ ਤੇ ਬਕੀਐ ਨਹ ਮੋਹੈ
ਉਹ ਡੀਠੀ ॥

ਐਸੀ ਠਗਉਰੀ ਪਾਇ ਭੁਲਾਵੈ ਮਨਿ ਸਭ ਕੈ
ਲਾਗੈ ਮੀਠੀ ॥੨॥

ਮਾਇ ਬਾਪ ਪੂਤ ਹਿਤ ਭ੍ਰਾਤਾ ਉਨਿ ਘਰਿ
ਘਰਿ ਮੇਲਿਓ ਦੂਆ ॥

ਕਿਸ ਹੀ ਵਾਧਿ ਘਾਟਿ ਕਿਸ ਹੀ ਪਹਿ
ਸਗਲੇ ਲਰਿ ਲਰਿ ਮੂਆ ॥੩॥

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਜਿਨਿ
ਇਹੁ ਚਲਤੁ ਦਿਖਾਇਆ ॥

ਗੂਝੀ ਭਾਹਿ ਜਲੈ ਸੰਸਾਰਾ ਭਗਤ ਨ ਬਿਆਪੈ
ਮਾਇਆ ॥੪॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਸਗਲੇ
ਬੰਧਨ ਕਾਟੇ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਾਨਕ ਧਨੁ ਪਾਇਆ
ਅਪੁਨੈ ਘਰਿ ਲੈ ਆਇਆ ਖਾਟੇ ॥੫॥੧੧॥

Dhanasri mehlaa 5.

jin keenay vas apunai tarai gun bhavan
chatur sansaaraa.

jag isnaan taap thaan khanday ki-aa ih jant
vichaaraa. ||1||

parabh kee ot gahee ta-o chhooto.

saaDh parsaad har har har gaa-ay bikhai
bi-aaDh tab hooto. ||1|| rahaa-o.

nah sunee-ai nah mukh tay bakee-ai nah
mohai uh deethee.

aisee thag-uree paa-ay bhulaavai man
sabh kai laagai meethee. ||2||

maa-ay baap poot hit bharaataa un ghar
ghar mayli-o doo-aa.

kis hee vaaDh ghaat kis hee peh saglay lar
lar moo-aa. ||3||

ha-o balihaaree satgur apunay jin ih chalat
dikhaa-i-aa.

goojhee bhaahi jalai sansaaraa bhagat na
bi-aapai maa-i-aa. ||4||

sant parsaad mahaa sukh paa-i-aa saglay
banDhan kaatay.

har har naam naanak Dhan paa-i-aa
apunai ghar lai aa-i-aa khaatay. ||5||11||

Dhanasari Mehla-5

In many previous *shabads*, Guru Ji told us how we are entangled in different forms and garbs of *Maya*, such as riches, power, influence, possessions, or worldly relationships, etc. He also told us the way to get out of its clutches. In this *shabad*, he once again describes how powerful the allurements of *Maya* (or worldly attachment) is and how helpless we are against this most powerful enemy.

He says: "That (*Maya, which*) has brought the three modes (or impulses for vice, virtue, and power), and all the four corners of the world under its control, and has

even destroyed those places where one performs sacred worships, (or) goes for ablution and penance; what is this lowly human being (before such a ruthless enemy)?” (1)

Now describing the only way to get out of the clutches of this powerful enemy, as if it was his personal experience, Guru Ji says: “(O’ my friends), only when I obtained the refuge of God was I released (from the grip of *Maya*). Yes, when by the grace of the saint (Guru) I sang praises of God, the maladies of evil lusts came to an end.” (1-pause)

Commenting upon the true nature of this powerful enemy, Guru Ji says: “(O’ my friends, this *Maya* is such a sneaky entity) that when it comes (and misguides our mind), we do not hear about it, nor does it say anything from its tongue, nor is it seen when it is captivating us. By administering such a secret potion it makes us go astray and it appears pleasing to the minds of all.” (2)

Giving more insight into the nature of *Maya* and illustrating how powerful this hidden force is, Guru Ji says: “(O’ my friends, this *Maya* is so powerful that) between mother, father, sons, friends, and brothers, in household after household, it has planted seeds of duality (or difference). Some have less, and some have more of (this wealth), and all are dying fighting for it.” (3)

Guru Ji therefore expresses his gratitude to the Guru, who has revealed to him the reality of *Maya* (its initial charm, but ultimately deadly consequences). He says: “I am a sacrifice to my true Guru who has shown me this play (of *Maya*). I see that the entire world is burning in this invisible fire. But *Maya* cannot touch the devotees (of God).” (4)

In closing, Guru Ji says: “By saints’ grace I have obtained supreme bliss, and all my bonds (of *Maya*) have been cut off. Nanak has obtained the wealth of God's Name, which he has earned and brought to home (of his heart).” (5-11)

The message of this *shabad* is that love for worldly riches and power is so invisible and deceiving that what to speak of ordinary persons, even those who live at holy places and do all kinds of penances or worship are afflicted by it, Further what to speak of other relations; this *Maya* creates differences, even between friends, brothers, sisters and parents. So ordinary human beings are in a way very powerless before this mighty foe. However, if we seek the company and guidance of the true saint (Guru Granth Sahib), understand true nature of this worldly poison, and meditate on God's Name, then we can be liberated from its clutches and obtain eternal bliss.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਤੁਮ ਦਾਤੇ ਠਾਕੁਰ ਪ੍ਰਤਿਪਾਲਕ ਨਾਇਕ ਖਸਮ
ਹਮਾਰੇ ॥

tum dāṭay ṭhaakur partīpaalak naa-ik
khasam hamaaray.

ਪੰਨਾ ੬੭੪

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ਨਿਮਖ ਨਿਮਖ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਹੁ ਹਮ ਬਾਰਿਕ
ਤੁਮਰੇ ਧਾਰੇ ॥੧॥

nimakh nimakh tum hee partipaalahu
ham baarik tumray Dhaaray. ||1||

ਜਿਹਵਾ ਏਕ ਕਵਨ ਗੁਨ ਕਹੀਐ ॥
ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਤੇਰੇ ਅੰਤੁ ਨ ਕਿਨ ਹੀ
ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥

jihvaa ayk kavan gun kahee-ai.
baysumaar bay-ant su-aamee tayro ant
na kin hee lahee-ai. ||1|| rahaa-o.

ਕੋਟਿ ਪਰਾਧ ਹਮਾਰੇ ਖੰਡਹੁ ਅਨਿਕ ਬਿਧੀ
ਸਮਝਾਵਹੁ ॥
ਹਮ ਅਗਿਆਨ ਅਲਪ ਮਤਿ ਥੋਰੀ ਤੁਮ ਆਪਨ
ਬਿਰਦੁ ਰਖਾਵਹੁ ॥੨॥

kot paraaDh hamaaray khandahu anik
biDhee samjhaavhu.
ham agi-aan alap mat thoree tum
aapan birad rakhaavahu. ||2||

ਤੁਮਰੀ ਸਰਣਿ ਤੁਮਾਰੀ ਆਸਾ ਤੁਮ ਹੀ ਸਜਨ
ਸੁਹੇਲੇ ॥
ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ ਨਾਨਕ ਘਰ ਕੇ
ਗੋਲੇ ॥੩॥੧੨॥

tumree saran tumaaree aasaa tum hee
sajan suhaylay.
raakhho raakhanhaar da-i-aalaa naanak
ghar kay golay. ||3||12||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji told us that love for worldly riches and power is so invisible and deceiving that what to speak of ordinary persons, even those who live at holy places and do all kinds of penances and worships are afflicted by it. Further what to speak of other relations; this Maya creates differences even among friends, brothers, sisters, and parents. So ordinary human beings are in a way very powerless before this mighty foe. However, if we seek the company and guidance of the true saint (Guru), understand true nature of this worldly poison, and meditate on God's Name, then we can be liberated from its clutches and obtain eternal bliss. In this *shabad*, he shows us how to pray to God in all humility and ask Him to save us in spite of all our faults.

He says: "O' God, You are our gift-giving Master, protector, sustainer and our champion proprietor. It is You who sustain us every moment, and we the children survive on Your support." (1)

Commenting upon God's limitless merits and limited human capabilities, Guru Ji says: "(O' God, You have a myriad of qualities), we have but one tongue; (we don't know with that tongue) which of Your merits we may describe. O' infinite and limitless God, nobody can find Your end or limit." (1-pause)

Now acknowledging our own repeated mistakes and God's repeated pardons, Guru Ji says to Him: "(O' God), You destroy millions of our sins and counsel us in a myriad

ways, but we are ignorant, immature (beings of) little intellect. (But ignoring all our faults), You maintain Your primal tradition (and save us).” (2)

In closing, Guru Ji says: “(O’ God), we have come to Your shelter; our only hope is in You, You alone are our helpful friend. Nanak says, O’ the merciful Master and Savior, save us, we are Your own slaves.” (3-12)

The message of this *shabad* is that no matter what sins we have committed, and how many faults we have, still if we approach God with the humility and childlike affection, God would surely pardon us and save us.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਪੂਜਾ ਵਰਤ ਤਿਲਕ ਇਸਨਾਨਾ ਪੁੰਨ ਦਾਨ ਬਹੁ
ਦੈਨ ॥

poojaa varat̃ tilak isnaanaa punn daan
baho dain.

ਕਹੂੰ ਨ ਭੀਜੈ ਸੰਜਮ ਸੁਆਮੀ ਬੋਲਹਿ ਮੀਠੇ ਬੈਨ
॥੧॥

kahoo-a^N na bheejai sanjam su-aamee
boleh meethay bain. ||1||

ਪ੍ਰਭ ਜੀ ਕੋ ਨਾਮੁ ਜਪਤ ਮਨ ਚੈਨ ॥
ਬਹੁ ਪ੍ਰਕਾਰ ਖੋਜਹਿ ਸਭਿ ਤਾ ਕਉ ਬਿਖਮੁ ਨ
ਜਾਈ ਲੈਨ ॥੧॥ ਰਹਾਉ ॥

parabh jee ko naam japat̃ man chain.
baho parkaar khojeh sabh̃ taa ka-o
bikham na jaa-ee lain. ||1|| rahaa-o.

ਜਾਪ ਤਾਪ ਭ੍ਰਮਨ ਬਸੁਧਾ ਕਰਿ ਉਰਧ ਤਾਪ ਲੈ
ਗੈਨ ॥
ਇਹ ਬਿਧਿ ਨਹ ਪਤੀਆਨੋ ਠਾਕੁਰ ਜੋਗ ਜੁਗਤਿ
ਕਰਿ ਜੈਨ ॥੨॥

jaap taap bharman basuDhaa kar uraDh
taap lai gain.
ih biDh nah pat̃ee-aano thaakur jog jugat̃
kar jain. ||2||

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਹਰਿ ਜਸੁ ਤਿਨਿ
ਪਾਇਓ ਜਿਸੁ ਕਿਰਪੈਨ ॥
ਸਾਧਸੰਗਿ ਰੰਗਿ ਪ੍ਰਭ ਭੇਟੇ ਨਾਨਕ ਸੁਖਿ ਜਨ ਰੈਨ
॥੩॥੧੩॥

amrit̃ naam nirmolak har jas tin paa-i-o
jis kirpain.
saaDhsang rang parabh̃ bhaytay naanak
sukh jan rain. ||3||13||

Dhanasari Mehla-5

Guru Ji concluded the previous *shabad* (4-10), by stating that only that worship, penance, or devotion of God is perfect which is pleasing to Him. As for himself, by meditating on God’s Name, his worldly desire has been fully satiated. In this *shabad* again, he states that all these different kinds of rituals and practices to reach God and His gate are futile. He also tells us about the only thing that can please God, and how can one obtain it.

He says: “(O’ my friends), many Hindus perform worship, observe fasts, apply frontal marks(as a mark of their holiness), bathe (at pilgrimage places), give much to charity, and utter sweet words, but the Master is not pleased by any such things.” (1)

Stating how can one obtain true peace and find God, Guru Ji says: “(O’ my friends), it is only by meditating on God’s Name that the mind gets peace. All try to search (God) in many ways, but without meditating on His Name, it is not only difficult, but impossible to obtain (Him).” (1-pause)

Describing the futility of other outward rituals and austerities, Guru Ji says: “(O’ my friends), by performing worships, doing penances, roaming around the earth (and visiting holy places), standing upside down, raising and holding breaths in the foreheads, (and other) such yogic or Jain methods, (God) is not pleased.” (2)

Guru Ji concludes the *shabad* by telling us what is the only thing that can bring us true peace, and how we may obtain it. He says: “(O’ my friends), the priceless jewel of rejuvenating (God’s) Name and His praise, only they have obtained on whom God has shown mercy. O’ Nanak, the devotees who by lovingly participating in the company of saintly persons have experienced God, pass their night (of life in peace).” (3-13)

The message of this *shabad* is that all kinds of rituals, worships, penances, charities, sweet words, or going to pilgrimage places are of no use in pleasing God and winning His grace. If we want to meet God, we should pray to Him to unite us with the company of the saintly persons, and in their company we should sing praises of God and meditate on His Name with love and affection. Only then God may be pleased with us, show us His sight, and bless us with everlasting peace and bliss.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਬੰਧਨ ਤੇ ਛੁਟਕਾਵੈ ਪ੍ਰਭੂ ਮਿਲਾਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਸੁਨਾਵੈ ॥
ਅਸਥਿਰੁ ਕਰੇ ਨਿਹਚਲੁ ਇਹੁ ਮਨੁਆ ਬਹੁਰਿ ਨ ਕਤਹੁ
ਧਾਵੈ ॥੧॥

banDhan tay chhutkaavai parabhoo
milaavai har har naam sunaavai.
asthir karay nihchal ih manoo-aa
bahur na kathoo Dhaavai. ||1||

ਹੈ ਕੇਉ ਐਸੇ ਹਮਰਾ ਮੀਤੁ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਜੀਉ ਹੀਉ ਦੇਉ ਅਰਪਉ ਅਪਨੇ ਚੀਤੁ
॥੧॥ ਰਹਾਉ ॥

hai ko-oo aiso hamraa meet.
sagal samagree jee-o hee-o day-o
arpa-o apno cheet. ||1|| rahaa-o.

ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਕੀ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ
ਨ ਲਾਗੈ ॥
ਸੰਤਹ ਸੰਗੁ ਸੰਤ ਸੰਭਾਖਨੁ ਹਰਿ ਕੀਰਤਨਿ ਮਨੁ ਜਾਗੈ
॥੨॥

par Dhan par tan par kee ningdaa in
si-o pareet na laagai.
santeh sang sant sambhaakhan har
keertan man jaagai. ||2||

ਗੁਣ ਨਿਧਾਨ ਦਇਆਲ ਪੁਰਖ ਪ੍ਰਭ ਸਰਬ ਸੂਖ
ਦਇਆਲਾ ॥
ਮਾਗੈ ਦਾਨੁ ਨਾਮੁ ਤੇਰੇ ਨਾਨਕੁ ਜਿਉ ਮਾਤਾ ਬਾਲ
ਗੁਪਾਲਾ ॥੩॥੧੪॥

gun niDhaan da-i-aal purakh parabh
sarab sookh da-i-aalaa.
maagai daan naam tayro naanak ji-o
maatā baal gupaalaa. ||3||14||

Dhanasari Mehla-5

All of us at some time find ourselves engrossed in so many troubles, tensions, and vices that we wish that there were someone who could get us out of this mess and bring us real peace and happiness. But we generally don't find such a person and keep on continuing our old ways. In this *shabad*, Guru Ji shows us to whom could we go in such situations, and what should we really ask for.

First, he wonders: "(Is there anybody) who could liberate me from (the worldly) bonds, unite me with God, recite to me God's Name, and stabilize this mercurial mind of mine so that it doesn't run in different directions again?" (1)

Stating what kind of a price he is willing to pay to such a person, he says: "Is there any such friend of ours (who can do this)? I would give him all my possessions including my life and heart and surrender my mind to him." (1)

Next listing the kinds of faults and weaknesses he wishes to get rid of and where he would like his mind to be attuned, Guru Ji says: "(I wish) that I may never fall in love with the wealth, other's women, or slander. I wish that in the company of saints, I may converse with the saints, and my mind remains alert in singing praises of God." (2)

Summarizing his wishes, Guru Ji addresses God Himself and says: "O' God, You are the merciful treasure of virtues, and gracious Giver of all comforts. Just as a child (asks for his food and drinks) from his mother, Nanak asks for the charity of Your Name." (3-14)

The message of this *shabad* is that if we want to get rid of all our vices, bad habits and all kinds of worldly bonds, and obtain permanent peace and bliss, then just as a child affectionately goes to his or her mother for its milk, we should affectionately ask God for the gift of His Name.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਲੀਨੇ ਸੰਤ ਉਬਾਰਿ ॥
ਹਰਿ ਕੇ ਦਾਸ ਕੀ ਚਿਤਵੈ ਬੁਰਿਆਈ ਤਿਸ ਹੀ ਕਉ
ਫਿਰਿ ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥

ਜਨ ਕਾ ਆਪਿ ਸਹਾਈ ਹੋਆ ਨਿੰਦਕ ਭਾਗੇ ਹਾਰਿ ॥

ਭ੍ਰਮਤ ਭ੍ਰਮਤ ਊਹਾਂ ਹੀ ਮੂਏ ਬਾਹੁੜਿ ਗ੍ਰਿਹਿ ਨ ਮੰਝਾਰਿ
॥੧॥

ਨਾਨਕ ਸਰਣਿ ਪਰਿਓ ਦੁਖ ਭੰਜਨ ਗੁਨ ਗਾਵੈ ਸਦਾ
ਅਪਾਰਿ ॥

ਨਿੰਦਕ ਕਾ ਮੁਖੁ ਕਾਲਾ ਹੋਆ ਦੀਨ ਦੁਨੀਆ ਕੈ
ਦਰਬਾਰਿ ॥੨॥੧੫॥

Dhanasri mehlāa 5.

har har leenay sant ubaar.
har kay daas kee chitvai buri-aa-ee
tis hee ka-o fir maar. ||1|| rahaa-o.

jan kaa aap sahaa-ee ho-aa nindak
bhaagay haar.

bharmat bharmat oohaa^N hee moo-ay
baahurh garihi na manjhaar. ||1||

naanak saran pari-o dukh bhanjan
gun gaavai sadaa apaar.

nindak kaa mukh kaalaa ho-aa deen
dunee-aa kai darbaar. ||2||15||

Dhanasari Mehla-5

It appears that Guru (Arjan Dev Ji) uttered this *shabad* to express his thanks to God, when many of his enemies tried to harm him, but instead they got into serious trouble themselves, and some of them (like Sulhi and Sulbhi Khan, who came to attack Guru Ji, themselves got killed on the way) and could not return to their homes.

He says: “God has saved (his) saints. Whosoever thinks ill of God’s servant himself suffers punishment.” (1-pause)

Giving some more details, Guru Ji says: “God Himself became the helper of His devotee, so suffering defeat, the slanderers (themselves) ran away. They died wandering around there itself and didn’t reach their homes again.” (1)

In conclusion, Guru Ji says: “(O’ my friends, as for as) Nanak (is concerned, he) has sought the shelter of (God), the destroyer of pains, and always sings praises of the limitless God. But the slanderers have been (so much disgraced in this world and the next as if their) face has been blackened both in the courts of the people and God.” (2-15)

The message of this *shabad* is that if we have full faith in the protection of God, He would on His own save us from all kinds of attacks by our slanderers, and would suitably punish and dishonor them.

ਧਨਾਸਿਰੀ ਮਹਲਾ ੫ ॥

ਅਬ ਹਰਿ ਰਾਖਨਹਾਰੁ ਚਿਤਾਰਿਆ ॥
ਪਤਿਤ ਪੁਨੀਤ ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਸਗਲਾ ਰੋਗੁ
ਬਿਦਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥

ਗੋਸਟਿ ਭਈ ਸਾਧ ਕੈ ਸੰਗਮਿ ਕਾਮ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮਾਰਿਆ
॥
ਸਿਮਰਿ ਸਿਮਰਿ ਪੂਰਨ ਨਾਰਾਇਨ ਸੰਗੀ ਸਗਲੇ
ਤਾਰਿਆ ॥੧॥

ਪੰਨਾ ੬੭੫

ਅਉਖਧ ਮੰਤ੍ਰ ਮੂਲ ਮਨ ਏਕੈ ਮਨਿ ਬਿਸ੍ਵਾਸੁ ਪ੍ਰਭ
ਧਾਰਿਆ ॥
ਚਰਨ ਰੇਨ ਬਾਂਛੈ ਨਿਤ ਨਾਨਕੁ ਪੁਨਹ ਪੁਨਹ
ਬਲਿਹਾਰਿਆ ॥੨॥੧੬॥

Dhanaasiree mehlāa 5.

ab har raakh^hanhaar chit^aari-aa.
patit^t puneet^t kee-ay khin^h bheet^aar
saglaa rog bid^aari-aa. ||1|| rahaa-o.

gosat bha-ee saaDh^h kai sangam
kaam kroDh^h lobh^h maari-aa.
simar simar pooran naaraa-in sangee
saglay taari-aa. ||1||

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a-ukhaDh^h mant^ar mool man aykai
man bisvaas parab^h Dhaari-aa.
charan rayn baa^Nchhai nit^t naanak
punah punah balihaari-aa. ||2||16||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji told us that if we have full faith in the protection of God, then He would on His own save us from any kinds of attacks by our slanderers and would suitably punish and dishonor them. He also indirectly shared with us how God saved him from the attacks of so many powerful enemies. It appears that Guru Ji uttered this *shabad* to express his gratitude further and also state what is he doing after that experience.

He says: “Now, I have contemplated on my Savior who in an instant has purified the sinners and has dispelled my entire ailment.” (1-pause)

Describing what else happened in his spiritual life, Guru Ji says: “(O’ my friends, another thing which happened was that) a friendly discussion (upon spiritual topics) took place in the Guru’s forum. (With the help of lessons learnt from there, I) stilled (my impulses for) lust, wrath, and greed. Also, I liberated all my companions (in addition to myself) by meditating on God again and again.” (1)

Therefore on the basis of his personal experience, Guru Ji says: “(O’ my friends), the one true panacea for the mind is the primal mantra of God’s (Name) in which my mind has reposed its faith. O’ God, Nanak seeks the dust of the feet (the most humble service) of Your saints and is a sacrifice to them again and again.” (2-16)

The message of this *shabad* is that if we want to get rid of all our ailments and anxieties, then we should have full faith in the protection of God. To get that protection we should seek humble service of the saints and meditate on His Name and sing God’s praises in their company.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਮੇਰਾ ਲਾਗੋ ਰਾਮ ਸਿਉ ਹੇਤੁ ॥
ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਹਾਈ ਜਿਨਿ ਦੁਖ ਕਾ ਕਾਟਿਆ
ਕੇਤੁ ॥੧॥ ਰਹਾਉ ॥

ਹਾਥ ਦੇਇ ਰਾਖਿਓ ਅਪੁਨਾ ਕਰਿ ਬਿਰਥਾ ਸਗਲ
ਮਿਟਾਈ ॥
ਨਿੰਦਕ ਕੇ ਮੁਖ ਕਾਲੇ ਕੀਨੇ ਜਨ ਕਾ ਆਪਿ ਸਹਾਈ
॥੧॥

ਸਾਚਾ ਸਾਹਿਬੁ ਹੋਆ ਰਖਵਾਲਾ ਰਾਖਿ ਲੀਏ ਕੰਠਿ
ਲਾਇ ॥
ਨਿਰਭਉ ਭਏ ਸਦਾ ਸੁਖ ਮਾਣੇ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ
॥੨॥੧੭॥

Dhanasri mehlāa 5.

mayraa laago raam si-o hayt.
satgur mayraa sadaa sahaa-ee jin
dukh kaa kaati-aa kayt. ||1|| rahaa-o.

haath day-ay raakhi-o apunaa kar
birthaa sagal mitaa-ee.
nindak kay mukh kaalay keenay jan
kaa aap sahaa-ee. ||1||

saachaa saahib ho-aa rakhvaalaa
raakh lee-ay kanth laa-ay.
nirbha-o bha-ay sadaa sukh maanay
naanak har gun gaa-ay. ||2||17||

Dhanasari Mehla-5

Guru Ji started the previous *shabad* by expressing his thanks to God by indirectly referring to the incident when God saved him from his enemies and slanderers who tried to attack him physically. He said: “Now, I have contemplated on my Savior, who in an instant has purified the sinners and has dispelled my entire ailment.” In this *shabad*, Guru Ji again expresses his gratitude to God for his protection, and shows us how he doesn’t forget his benefactor (God) even after his job has been done and his wish fulfilled. Instead he becomes His perpetual admirer and devotee.

He says: “(O’ my friends), my mind is imbued with the love of the all-pervading God. My true Guru is always my helper who has (erased all) signs of suffering (in my life, as if He has) cut it from its very root.” (1-pause)

Summarizing what happened without going into any specifics, Guru Ji says: “(O’ my friends), by recognizing me as His own (servant, God) has saved me by extending His hand (of protection) and has ended all my distress. He has so disgraced the slanderers, (as if He has) blackened their faces and has become helper of His devotees” (1)

Guru Ji concludes the *shabad* by expressing His gratitude to God for protecting him against all troubles. He says: “(O’ my friends), the true God is the sustainer and preserver (of His devotees), hugging them to His bosom He saves them. (In His company) Nanak has become fearless and has always enjoyed peace by singing His praises.” (2-17)

The message of this *shabad* is that if we want to be free from all kinds of worries, troubles, and even attacks of our enemies, then we should have full faith in God and keep singing His praise. God would extend His own hand to protect us, and all our enemies would be put to shame.

ਧਨਾਸਿਰੀ ਮਹਲਾ ੫ ॥

Dhanaasiree mehlāa 5.

ਅਉਖਧੁ ਤੇਰੇ ਨਾਮੁ ਦਇਆਲ ॥
ਮੋਹਿ ਆਤੁਰ ਤੇਰੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਤੂੰ ਆਪਿ
ਕਰਹਿ ਪ੍ਰਤਿਪਾਲ ॥੧॥ ਰਹਾਉ ॥

a-ukhaDh tayro naam da-i-aal.
mohi aatur tayree gat nahee jaanee
too^N aap karahi partipaal. ||1|| rahaa-o.

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਦੁਤੀਆ ਭਾਉ
ਨਿਵਾਰਿ ॥
ਬੰਧਨ ਕਾਟਿ ਲੇਹੁ ਅਪੁਨੇ ਕਰਿ ਕਬਹੂ ਨ ਆਵਹ
ਹਾਰਿ ॥੧॥

Dhaar anoograhu su-aamee mayray
dutee-aa bhaa-o nivaar.
banDhan kaat layho apunay kar kabhoo
na aavah haar. ||1||

ਤੇਰੀ ਸਰਨਿ ਪਇਆ ਹਉ ਜੀਵਾਂ ਤੂੰ ਸੰਮ੍ਰਥੁ ਪੁਰਖੁ
ਮਿਹਰਵਾਨੁ ॥
ਆਠ ਪਹਰ ਪ੍ਰਭ ਕਉ ਆਰਾਧੀ ਨਾਨਕ ਸਦ
ਕੁਰਬਾਨੁ ॥੨॥੧੮॥

tayree saran pa-i-aa ha-o jeevaa^N too^N
samrath purakh miharvaan.
aath pahar parabh ka-o aaraaDhee
naanak sad kurbaan. ||2||18||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be free from all kinds of worries, troubles, and even attacks of our enemies, then we should have full faith in God and keep singing His praise. In this *shabad*, he shows us how to express our faith in God, not only for saving us from external enemies and problems, but during all kinds of problems, pains, and ailments, whether internal, external, physical, or psychological. He also teaches us how to pray and ask God for favors, and what kind of favors we should ask for.

He says: “O’ my merciful Master, Your immaculate Name is the panacea (for all maladies, and problems). I, the wretched one, have not understood the extent of Your power; You Yourself provide me sustenance.” (1-pause)

Next making a humble prayer, Guru Ji says: “O’ my Master, show mercy and rid me of the sense of duality (the love of worldly riches). Making me Your own, cut off my (worldly) bonds, so that I may never face defeat (in life).” (1)

Guru Ji concludes the *shabad* by expressing even more humility and throwing himself completely at the mercy of God. He says: “O’ God, it is only in Your shelter that I survive. You are the all-powerful and merciful God. (Bless me that I) may meditate upon (You) at all times; Nanak is always a sacrifice to You.” (2-18)

The message of this *shabad* is that if we want to get rid of our weaknesses and faults such as the sense of duality and worldly entanglements, then we should pray to God in utter humility and beg His mercy for ridding us of all these faults and weaknesses of ours, and we should meditate on Him at all times.

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੫

raag Dhanasari mehlā 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oṽkaar satgur porsaad.

ਹਾ ਹਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ॥
ਹਮ ਤੇ ਕਿਛੁ ਨ ਹੋਇ ਮੇਰੇ ਸ੍ਵਾਮੀ ਕਰਿ
ਕਿਰਪਾ ਅਪੁਨਾ ਨਾਮੁ ਦੇਹੁ ॥੧॥ ਰਹਾਉ ॥

haa haa parabḥ raakh layho.
ham tay kichhoo na ho-ay mayray savaamee
kar kirpaa apunaa naam dayh. ||1|| rahaa-o.

ਅਗਨਿ ਕੁਟੰਬ ਸਾਗਰ ਸੰਸਾਰ ॥
ਭਰਮ ਮੋਹ ਅਗਿਆਨ ਅੰਧਾਰ ॥੧॥

agan kutamb saagar sansaar.
bharam moh agi-aan anDhaar. ||1||

ਊਚ ਨੀਚ ਸੂਖ ਦੂਖ ॥
ਧ੍ਰਾਪਸਿ ਨਾਹੀ ਤ੍ਰਿਸਨਾ ਭੂਖ ॥੨॥

ooch neech sookḥ dookḥ.
Dharaapas naahee tarisnaa bhookḥ. ||2||

ਮਨਿ ਬਾਸਨਾ ਰਚਿ ਬਿਖੈ ਬਿਆਧਿ ॥
ਪੰਚ ਦੂਤ ਸੰਗਿ ਮਹਾ ਅਸਾਧ ॥੩॥

man baasnaa rach bikhai bi-aaDh.
panch doot sang mahaa asaaDh. ||3||

ਜੀਅ ਜਹਾਨੁ ਪ੍ਰਾਨ ਧਨੁ ਤੇਰਾ ॥
ਨਾਨਕ ਜਾਨੁ ਸਦਾ ਹਰਿ ਨੇਰਾ ॥੪॥੧॥੧੯॥

jee-a jahaan paraan Dhan tayraa.
naanak jaan sadaa har nayraa. ||4||1||19||

Raag Dhanasari Mehla-5

It is our human nature that we get ourselves entangled in all kinds of problems arising out of lust, anger, greed, and ego, without caring about the advice of our Gurus and religious or spiritual guides. But when all these seemingly alluring projects bring us many kinds of problems, mental torture, and physical ailments, then we wail in pain and go crying before God to save us from these troubles and miseries. In this *shabad*, Guru Ji is putting himself among us and as if feeling our pain, he prays to God on our behalf. Actually he shows us how we should approach God to show mercy and save us when surrounded on all sides with seemingly insurmountable troubles and mental tortures.

So expressing a great sense of suffering and urgency on our behalf, Guru Ji says: "Save us, save us, O' God (from our evil impulses). O' my Master, nothing can be done by us, showing mercy give us Your Name." (1-pause)

Now as if describing the basic reasons for our misery, Guru Ji says: "O' God, the family and the world is like a sea of fire, (filled with) darkness of delusion, worldly attachment, and ignorance." (1)

Elaborating on the reasons for human sufferings, Guru Ji says: "(O' God, one keeps going through) high and low (mental states), during pleasure or pain, and one's hunger (for worldly riches) is never satiated." (2)

Throwing more light on the state of our mind and the ailments it is afflicted with, Guru Ji says: "O' God, our mind is infected with the virus of lusts and poisonous intrigues, and is accompanied by five incorrigible demons (of lust, anger, greed, attachment, and ego)." (3)

Guru Ji concludes this *shabad* by showing us how we should counsel our mind to save us from our external enemies. Therefore, as if addressing himself, Guru Ji says: "O' Nanak, always deem God near you (and say: "O God, all these) creatures, the world, all our life-breaths, and wealth is Yours (and You alone can save us)." (4-1-19)

The message of this *shabad* is that even when in great pain and sufferings, and under attack from internal and external enemies, if we sincerely pray to God to save us, He would rescue and save us.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਦੀਨ ਦਰਦ ਨਿਵਾਰਿ ਠਾਕੁਰ ਰਾਖੈ ਜਨ ਕੀ
ਆਪਿ ॥

deen darad nivaar thaakur raakhai jan
kee aap.

ਤਰਣ ਤਾਰਣ ਹਰਿ ਨਿਧਿ ਦੂਖੁ ਨ ਸਕੈ
ਬਿਆਪਿ ॥੧॥

taran taaran har niDh dookh na sakai
bi-aap. ||1||

ਸਾਧੂ ਸੰਗਿ ਭਜਹੁ ਗੁਪਾਲ ॥
ਆਨ ਸੰਜਮ ਕਿਛੁ ਨ ਸੂਝੈ ਇਹ ਜਤਨ ਕਾਟਿ
ਕਲਿ ਕਾਲ ॥ ਰਹਾਉ ॥

saaDhoo sang bhajahu gupaal.
aan sanjam kichh na soojhai ih jaṭan kaat
kal kaal. rahaa-o.

ਆਦਿ ਅੰਤਿ ਦਇਆਲ ਪੂਰਨ ਤਿਸੁ ਬਿਨਾ
ਨਹੀ ਕੋਇ ॥
ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਹਰਿ ਜਪਿ ਸਿਮਰਿ
ਸੁਆਮੀ ਸੋਇ ॥੨॥

aad ant da-i-aal pooran tis binaa nahee
ko-ay.
janam maran nivaar har jap simar
su-aamee so-ay. ||2||

ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਕਥੈ ਸਾਸਤ ਭਗਤ ਕਰਹਿ
ਬੀਚਾਰੁ ॥
ਮੁਕਤਿ ਪਾਈਐ ਸਾਧਸੰਗਤਿ ਬਿਨਸਿ ਜਾਇ
ਅੰਧਾਰੁ ॥੩॥

bayd simrit kathai saasat bhagat karahi
beechar.
mukat paa-ee-ai saaDhsangat binas
jaa-ay anDhaar. ||3||

ਚਰਨ ਕਮਲ ਅਧਾਰੁ ਜਨ ਕਾ ਰਾਸਿ ਪੂੰਜੀ ਏਕ ॥

charan kamal aDhaar jan kaa raas
poonjee ayk.

ਪੰਨਾ ੬੭੬

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ਤਾਣੁ ਮਾਣੁ ਦੀਬਾਣੁ ਸਾਚਾ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਟੇਕ
॥੪॥੨॥੨੦॥

taan maan deebaan saachaa naanak kee
parabh tayk. ||4||2||20||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that when in great pain and sufferings and under attack from internal and external enemies, if we sincerely pray to God to save us, He would rescue and save us. In this *shabad*, he again emphasizes on the forgiving and merciful nature of God, and how He blesses His devotees who seek His refuge.

Guru Ji says: “(O’ my friends), by removing the pain of the humble needy persons, God saves (the honor of) His devotees. God, the treasure of virtues, is like a ship that ferries us across (the worldly ocean. By seeking His shelter), no pain can afflict us.” (1)

Therefore addressing us directly, Guru Ji says: “(O’ my friends), in the company of saintly persons, meditate on the Master of the universe. Except for this, no other way comes to my mind. (Therefore O’ my friend, I suggest) that using this strategy (of meditating on God's Name), you cut down the noose of death.” (pause)

Re-emphasizing the merciful and forgiving tradition of God from the very beginning, Guru Ji says: “(O’ my friends), God is kind to His creatures from the beginning to the end, except Him there is none other. Therefore to get yourself liberated from (the pains of future) births and deaths meditate on that God.” (2)

Guru Ji now wants to remind us that it is not only he who is stressing upon the importance of company of the saintly persons, but this is the essence of all the holy books as well. He says: “(O’ my friends, the Hindu’s books on philosophy and religion, including) the *Vedas*, *Simritis*, the *Shastras*, and all the devotees after due reflection agree that in the company of the saints, we obtain salvation and darkness of our ignorance is dispelled.” (3)

Guru Ji concludes the *shabad* by describing how he feels about God. He says: “(As far as I am concerned) God's lotus feet (His Name) is the anchor of His devotees and that is their one and only source of wealth and possession. (In short), Nanak says that faith in God is his only source of power, respect, and court of appeal.” (4-2-20)

The message of this *shabad* is that if we want to get rid of all our pains and rounds of birth and death, then we should make God's Name as our only support and sing His praises in the company of saints.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਫਿਰਤ ਫਿਰਤ ਭੇਟੇ ਜਨ ਸਾਧੂ ਪੂਰੈ ਗੁਰਿ
ਸਮਝਾਇਆ ॥

ਆਨ ਸਗਲ ਬਿਧਿ ਕਾਮਿ ਨ ਆਵੈ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

ਤਾ ਤੇ ਮੋਹਿ ਧਾਰੀ ਓਟ ਗੋਪਾਲ ॥
ਸਰਨਿ ਪਰਿਓ ਪੂਰਨ ਪਰਮੇਸੁਰ ਬਿਨਸੇ ਸਗਲ
ਜੰਜਾਲ ॥ ਰਹਾਉ ॥

ਸੁਰਗ ਮਿਰਤ ਪਇਆਲ ਭੂ ਮੰਡਲ ਸਗਲ ਬਿਆਪੇ
ਮਾਇ ॥

ਜੀਅ ਉਧਾਰਨ ਸਭ ਕੁਲ ਤਾਰਨ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਇ ॥੨॥

ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨੁ ਗਾਈਐ ਪਾਈਐ ਸਰਬ
ਨਿਧਾਨਾ ॥

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਦੇਇ ਸੁਆਮੀ ਬਿਰਲੇ ਕਾਹੂ
ਜਾਨਾ ॥੩॥੩॥੨੧॥

Dhanasri mehlā 5.

firaṭ firaṭ bhaytay jan saaDhoo poorai
gur samjhaa-i-aa.

aan sagal biDh kaa^Nm na aavai har
har naam Dhi-aa-i-aa. ||1||

taa tay mohi Dhaaree ot gopaal.
saran pari-o pooran parmaysur binsay
sagal janjaal. rahaa-o.

surag mirat pa-i-aal bhoo mandal
sagal bi-aapay maa-ay.

jee-a uDhaaran sabh kul taaran har
har naam Dhi-aa-ay. ||2||

naanak naam niranjan gaa-ee-ai
paa-ee-ai sarab niDhaanaa.

kar kirpaa jis day-ay su-aamee birlay
kaahoo jaanaa. ||3||3||21||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our pains, and rounds of birth and death, then we should make God's Name as our only support and sing His praises in the company of saints. It appears that Guru Ji uttered this *shabad* in order to instruct us directly on the basis of his personal search and conclusion, regarding the best method to meet God and get rid of our worldly entanglements.

He says: “(O’ my friends), after searching hard (for different methods of getting rid of the worldly bonds), when I met the (true) devotee and saint (Guru, then the) perfect Guru made me understand that (except God’s Name), all other methods (such as pilgrimages, fasting, and rituals) do not prove useful. So I meditated on God’s Name.” (1)

Describing what happened after that, Guru Ji says: “Since then I have put my faith in the support of God of the universe, and by falling at the feet of that perfect God, all my entanglements have been destroyed.” (pause)

Therefore, on the basis of his personal experience, Guru Ji says: “(O’ my friends, the worldly entanglements of) *Maya* have afflicted (all the inhabitants of) heaven, earth, nether regions, and other planets. The one and only way to save one’s own soul and emancipate all our lineage is to meditate on God’s Name.” (2)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says that by singing the Name of the immaculate God, we find all kinds of treasures. However, only a rare person on whom God shows His grace understands this (fact).” (3-3-21)

The message of this *shabad* is that if we want to get rid of all worldly entanglements and save ourselves including our lineage, then we should seek the shelter of the Guru and meditate on God's Name.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ

Dhanasri mehlāa 5 ghar 2 cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਛੋਡਿ ਜਾਹਿ ਸੇ ਕਰਹਿ ਪਰਾਲ ॥
ਕਾਮਿ ਨ ਆਵਹਿ ਸੇ ਜੰਜਾਲ ॥
ਸੰਗਿ ਨ ਚਾਲਹਿ ਤਿਨ ਸਿਉ ਹੀਤ ॥
ਜੇ ਬੈਰਾਈ ਸੇਈ ਮੀਤ ॥੧॥

chhod jaahi say karahi paraal.
kaam na aavahi say janjaal.
sang na chaaleh tin si-o heet.
jo bairaa-ee say-ee meet. ||1||

ਐਸੇ ਭਰਮਿ ਭੁਲੇ ਸੰਸਾਰਾ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ ਗਵਾਰਾ ॥ ਰਹਾਉ ॥

aisay bharam bhulay sansaaraa.
janam padaarath kho-ay gavaaraa.
rahaa-o.

ਸਾਚੁ ਧਰਮੁ ਨਹੀ ਭਾਵੈ ਡੀਠਾ ॥
ਭੂਠ ਧੋਹ ਸਿਉ ਰਚਿਓ ਮੀਠਾ ॥
ਦਾਤਿ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ ॥
ਜਾਣੈ ਨਾਹੀ ਮਰਣੁ ਵਿਚਾਰਾ ॥੨॥

saach Dharam nahee bhaavai deethaa.
jhooth Dhoh si-o rachi-o meethaa.
daat pi-aaree visri-aa daataaraa.
jaanai naahee maran vichaaraa. ||2||

ਵਸਤੁ ਪਰਾਈ ਕਉ ਉਠਿ ਰੋਵੈ ॥
ਕਰਮ ਧਰਮ ਸਗਲਾ ਈ ਖੋਵੈ ॥
ਹੁਕਮੁ ਨ ਬੂਝੈ ਆਵਣ ਜਾਣੇ ॥
ਪਾਪ ਕਰੈ ਤਾ ਪਛੋਤਾਣੇ ॥੩॥

vasat paraa-ee ka-o uth rovai.
karam Dharam saglaa ee khovai.
hukam na boojhai aavan jaanay.
paap karai taa pachhotaanay. ||3||

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਪਰਵਾਨੁ ॥

ਤੇਰੇ ਭਾਣੇ ਨੇ ਕੁਰਬਾਨੁ ॥

ਨਾਨਕੁ ਗਰੀਬੁ ਬੰਦਾ ਜਨੁ ਤੇਰਾ ॥

ਰਾਖਿ ਲੇਇ ਸਾਹਿਬੁ ਪ੍ਰਭੁ ਮੇਰਾ ॥੪॥੧॥੨੨॥

jo tuDh bhaavai so parvaan.

tayray bhaanay no kurbaan.

naanak gareeb bandaa jan tayraa.

raakh lay-ay saahib parabh mayraa.

||4||1||22||

Dhanasari Mehla-2 Chaupadaiy

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all worldly entanglements and save ourselves including our lineage, then we should seek the shelter of the Guru and meditate on God's Name. But the fact is that in spite of Guru Ji's clear advice, we still run after *Maya*, or worldly riches and possessions, none of which would go along with us when we depart from this world. Similarly, we keep doing all those other things against which Guru Ji specifically warns us and then we blame our destiny or God for the resulting pain and suffering.

So commenting on the conduct of humans, Guru Ji says: “(O’ my friends, generally human beings) do those useless things which they ultimately leave here, when they depart (from this world). They remain involved in those worldly entanglements, which are of no use. They remain attached to the love of (those) who don’t accompany them (at the end. The five impulses of lust, anger, greed, attachment, and ego) are really enemies, but are deemed friends.” (1)

Therefore summarizing the spiritual and moral state of the world, Guru Ji says: “(O’ my friends), the world is lost in so much delusion that it is wasting its (precious human) birth in vain.” (pause)

Commenting further on the conduct of human beings in general, he says: “(O’ my friends, man has become so perverse that, he) doesn’t want to even look at (or talk about) truth or righteousness. (But deeming) falsehood and fraud as sweet (and pleasing), he remains involved (in these). To him the gift is dear, but forsaken is the Giver (who gave him this gift. He lives his life, as if) the poor fellow doesn’t know about (his impending) death.” (2)

Continuing to comment on the general human conduct, Guru Ji says: “(O’ my friends, the strayed human being struggles and) runs after the thing which belongs to others, (or would be so one day, and in that effort) loses all human duty and righteousness. He does not realize the will of God (for which he remains suffering in the rounds of birth and death, or) comings and goings (in and out of the world. In short, the human being) keeps committing sins, but grieves (when punished).” (3)

However in his compassion, Guru Ji prays to God on our behalf, and says: “O’ God, whatever pleases You is acceptable to me. I am a sacrifice to Your will. Poor Nanak is Your devotee and slave. O’ God, my Master, save me (as You will).” (4-1-22)

The message of this *shabad* is that we should realize ourselves how we are entangled in the pursuits of misguided tasks and worldly riches that we have to leave here. We are friends with those persons who are not going to accompany us. We should remember that we are going to die any day, therefore without any further delay, we should humbly pray to God to show mercy and save us.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਮੋਹਿ ਮਸਕੀਨ ਪ੍ਰਭੁ ਨਾਮੁ ਅਧਾਰੁ ॥
ਖਾਟਣ ਕਉ ਹਰਿ ਹਰਿ ਰੋਜਗਾਰੁ ॥
ਸੰਚਣ ਕਉ ਹਰਿ ਏਕੋ ਨਾਮੁ ॥
ਹਲਤਿ ਪਲਤਿ ਤਾ ਕੈ ਆਵੈ ਕਾਮ ॥੧॥

mohi maskeen parabh naam aDhaar.
khaatan ka-o har har rojgaar.
sanchan ka-o har ayko naam.
halat palat taa kai aavai kaam. ||1||

ਨਾਮਿ ਰਤੇ ਪ੍ਰਭ ਰੰਗਿ ਅਪਾਰ ॥
ਸਾਧ ਗਾਵਹਿ ਗੁਣ ਏਕ ਨਿਰੰਕਾਰ ॥ ਰਹਾਉ ॥

naam ratay parabh rang apaar.
saaDh gaavahi gun ayk nirankaar.
rahaa-o.

ਸਾਧ ਕੀ ਸੋਭਾ ਅਤਿ ਮਸਕੀਨੀ ॥
ਤ ਵਡਾਈ ਹਰਿ ਜਸੁ ਚੀਨੀ ॥
ਅਨਦੁ ਸੰਤਨ ਕੈ ਭਗਤਿ ਗੋਵਿੰਦ ॥
ਸੂਖੁ ਸੰਤਨ ਕੈ ਬਿਨਸੀ ਚਿੰਦ ॥੨॥

saaDh kee sobhaa at maskeenee.
sant vadaa-ee har jas cheenee.
anad santan kai bhagat govind.
sookh santan kai binsee chind. ||2||

ਜਹ ਸਾਧ ਸੰਤਨ ਹੋਵਹਿ ਇਕਤ੍ਰ ॥
ਤਹ ਹਰਿ ਜਸੁ ਗਾਵਹਿ ਨਾਦ ਕਵਿਤ ॥
ਸਾਧ ਸਭਾ ਮਹਿ ਅਨਦ ਬਿਸ੍ਰਾਮ ॥
ਉਨ ਸੰਗੁ ਸੋ ਪਾਏ ਜਿਸੁ ਮਸਤਕਿ ਕਰਾਮ ॥੩॥

jah saaDh santan hoveh ikatar.
tah har jas gaavahi naad kavit.
saaDh sabhaa meh anad bisraam.
un sang so paa-ay jis mastak karaam. ||3||

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਅਰਦਾਸਿ ॥
ਚਰਨ ਪਖਾਰਿ ਕਹਾਂ ਗੁਣਤਾਸ ॥
ਪ੍ਰਭ ਦਇਆਲ ਕਿਰਪਾਲ ਹਜੂਰਿ ॥
ਨਾਨਕੁ ਜੀਵੈ ਸੰਤਾ ਧੂਰਿ ॥੪॥੨॥੨੩॥

du-ay kar jorh karee ardaas.
charan pakhaar kahaa^N guntaas.
parabh da-i-aal kirpaal hajoor.
naanak jeevai santaa Dhoor. ||4||2||23||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that we should realize ourselves how we are entangled in the pursuits of misguided tasks and worldly riches that we have to leave here. We are friends with those persons who are not going to accompany us. We should remember that we are going to die any day, therefore without any further delay, we should humbly pray to God to show mercy and save us. In this *shabad*, he tells us what kind of riches and way of life he has made the mainstay of his life, instead of worldly riches, possessions, relatives, or friends. He also tells us how he goes about amassing these riches, and what he prays for.

Guru Ji says: “(O’ my friends), for me the humble one, God’s Name is my support. For me, (meditation on) God’s Name is the way to earn my daily sustenance. (For me)

God's Name is the only one thing to amass, so that it may be of use to me both in this and the next world." (1)

Before stating why does he seek the service and guidance of the saint (Guru) for amassing the wealth of God's Name, he briefly describes the way of life of true saints. He says: "(O' my friends), imbued with unlimited love (they) remain absorbed in God's Name, and the saints keep singing praises of the one formless God." (pause)

Therefore, listing some of the merits of the saint (Guru), he says: "(O' my friends), the glory of the saints lies in their extreme humility. (The main reason for treating) the saints with honor is that they have understood the way to praise God. The highest bliss for the saints is to worship God of the universe. There is always peace in (the minds) of saints and within them, all worry has vanished." (2)

Describing the signs of a society of saints or holy persons, he says: "(O' my friends), where the saints and holy people get together, there they sing God's praises by playing music and reciting poetry. In the society of saints, one finds peace of mind and bliss. However, only those who are destined for God's grace obtains their company." (3)

Guru Ji concludes the *shabad* by showing us the way to pray to God for the company of the saints and meditating on God's Name. He says: "(O' God), with folded hands I make this prayer that washing the feet of saints (showing them utmost humility), I may say to You, O' the treasure of merits, merciful, kind, and always present God, Nanak may live in the dust of the feet of the saints (by performing their most humble service)." (4-2-23)

The message of this *shabad* is that if we want to find real peace and happiness, then we should seek the shelter and the company of the saintly persons. Their identification is that they are extremely humble, and imbued with God's love, and always keep singing His praise. When we find such a true saint (Guru) we should pray to God to bless us that we keep serving him with utmost respect, humility, and meditate on God's Name.

ਪੰਨਾ ੬੭੭

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ਧਨਾਸਰੀ ਮਃ ੫ ॥

Dhanasri mehlāa 5.

ਸੋ ਕਤ ਡਰੈ ਜਿ ਖਸਮੁ ਸਮ੍ਹਾਰੈ ॥
ਡਰਿ ਡਰਿ ਪਚੈ ਮਨਮੁਖ ਵੇਚਾਰੈ ॥੧॥ ਰਹਾਉ ॥

so kaṭ darai je khasam sam^haarai.
dar dar pachay manmukh vaychaaray.
||1|| rahaa-o.

ਸਿਰ ਉਪਰਿ ਮਾਤ ਪਿਤਾ ਗੁਰਦੇਵ ॥
ਸਫਲ ਮੂਰਤਿ ਜਾ ਕੀ ਨਿਰਮਲ ਸੇਵ ॥
ਏਕੁ ਨਿਰੰਜਨੁ ਜਾ ਕੀ ਰਾਸਿ ॥
ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਹੋਵਤ ਪਰਗਾਸ ॥੧॥

sir oopar maat pīṭaa gurdayv.
safal moorat jaa kee nirmal sayv.
ayk niranjan jaa kee raas.
mil saaDhsangat hovat pargaas. ||1||

ਜੀਅਨ ਕਾ ਦਾਤਾ ਪੂਰਨ ਸਭ ਠਾਇ ॥
 ਕੋਟਿ ਕਲੇਸ ਮਿਟਹਿ ਹਰਿ ਨਾਇ ॥
 ਜਨਮ ਮਰਨ ਸਗਲਾ ਦੁਖੁ ਨਾਸੈ ॥
 ਗੁਰਮੁਖਿ ਜਾ ਕੈ ਮਨਿ ਤਨਿ ਬਾਸੈ ॥੨॥

jee-an kaa daataa pooran sabh thaa-ay.
 kot kalays miteh har naa-ay.
 janam maran saglaa dukh naasai.
 gurmukh jaa kai man tan baasai. ||2||

ਜਿਸ ਨੇ ਆਪਿ ਲਏ ਲੜਿ ਲਾਇ ॥
 ਦਰਗਹ ਮਿਲੈ ਤਿਸੈ ਹੀ ਜਾਇ ॥
 ਸੇਈ ਭਗਤ ਜਿ ਸਾਚੇ ਭਾਣੇ ॥
 ਜਮਕਾਲ ਤੇ ਭਏ ਨਿਕਾਣੇ ॥੩॥

jis no aap la-ay larh laa-ay.
 dargeh milai tisai hee jaa-ay.
 say-ee bhagat je saachay bhaanay.
 jamkaal tay bha-ay nikaanay. ||3||

ਸਾਚਾ ਸਾਹਿਬੁ ਸਚੁ ਦਰਬਾਰੁ ॥
 ਕੀਮਤਿ ਕਉਣੁ ਕਹੈ ਬੀਚਾਰੁ ॥
 ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਸਗਲ ਅਧਾਰੁ ॥
 ਨਾਨਕੁ ਜਾਚੈ ਸੰਤ ਰੇਣਾਰੁ ॥੪॥੩॥੨੪॥

saachaa saahib sach darbaar.
 keemat ka-un kahai beechaar.
 ghat ghat antar sagal aDhaar.
 naanak jaachai sant raynaar. ||4||3||24||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to find real peace and happiness, then we should seek the shelter and the company of the saintly persons, and in their service and company, meditate on God's Name. In this *shabad*, he tells us about the kind of blessings such a person who keeps remembering God obtains.

Guru Ji says: "(O' my friends), the person who always meditates on God is not afraid of anything. But the wretched self-conceited ones die frightened again and again." (pause)

Describing how such a person thinks and how he or she is blessed with divine wisdom, Guru Ji says: "(O' my friends, such a person who meditates on God believes that) like father and mother on his or her head is Guru God, fruitful is whose sight, immaculate is whose service, whose capital stock is the one immaculate God. By joining the company of saints (and singing God's praise), his or her mind is illuminated (with spiritual wisdom)." (1)

Next explaining the blessings one receives when by Guru's grace God comes to abide in one's mind, Guru Ji says: "(O' my friends), God is the Giver of all creatures, who pervades everywhere, millions of one's troubles are removed by meditating on whose Name, by Guru's grace, one in whose mind He comes to reside, that one's entire pain of birth and death is destroyed." (2)

Guru Ji now tells who are the true devotees of God, and how they are blessed. He says: "(O' my friends), they alone get a seat in God's court, whom God Himself unites with Him. Yes, they alone are the true devotees who are pleasing to the eternal (God). They become free from enslavement of the demon of death." (3)

In closing, Guru Ji says: “(O’ my friends), God is eternal and everlasting is His court. No one can reflect upon and say the worth of God. He is within all the hearts and is the support of all. Therefore, Nanak begs for the dust of the feet (the humble service) of His saints, (and begs them to bless him with the gift of God’s Name).” (4-3-24)

The messages of this *shabad* is that if we want to be free from all enemies and worries on account of our past sins, then we should seek the humble service of the holy saints and in their company meditate on God's Name, so that He may show mercy and ignoring our past deeds accept us in His court.

ਧਨਾਸਰੀ ਮਹਲਾ ੫

Dhanasri mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਘਰਿ ਬਾਹਰਿ ਤੇਰਾ ਭਰਵਾਸਾ ਤੂ ਜਨ ਕੈ ਹੈ
ਸੰਗਿ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਅਪੁਨੇ ਨਾਮੁ ਜਪਉ
ਹਰਿ ਰੰਗਿ ॥੧॥

ghar baahar tayraa bharvaasaa too jan
kai hai sang.
kar kirpaa pareetam parabh apunay
naam japa-o har rang. ||1||

ਜਨ ਕਉ ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਤਾਣੁ ॥
ਜੋ ਤੂ ਕਰਹਿ ਕਰਾਵਹਿ ਸੁਆਮੀ ਸਾ ਮਸਲਤਿ
ਪਰਵਾਣੁ ॥ ਰਹਾਉ ॥

jan ka-o parabh apnay kaa taan.
jo too karahi karaaveh su-aamee saa
maslat parvaan. rahaa-o.

ਪਤਿ ਪਰਮੇਸਰੁ ਗਤਿ ਨਾਰਾਇਣੁ ਧਨੁ ਗੁਪਾਲੁ
ਗੁਣ ਸਾਖੀ ॥
ਚਰਨ ਸਰਨ ਨਾਨਕ ਦਾਸ ਹਰਿ ਹਰਿ ਸੰਤੀ
ਇਹ ਬਿਧਿ ਜਾਤੀ ॥੨॥੧॥੨੫॥

pat paramaysar gat naaraa-in Dhan
gupaal gun saakhee.
charan saran naanak daas har har
santee ih biDh jaatee. ||2||1||25||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be free from all enemies and worries on account of our past sins, then we should seek the humble service of the holy saints and in their company meditate on God's Name, so that He may show mercy and ignoring our past deeds, accept us in His court. In this *shabad*, he shows us how to express full faith in the guidance and protection of God.

Putting himself in our situation, Guru Ji says: “(O’ God), whether in my house or outside, I have full faith in Your support. (Because I believe and have firm faith) that You are always accompanying Your devotees. O’ my beloved God, show Your mercy (and bless me that) imbued with Your love, I may meditate on Your Name.” (1)

Describing the kind of faith a devotee has in his God, he says: “(O’ God), the devotees bank on the power of their God. Whatever You do or make them do, O’ Master, (to Your devotees) that advice is (readily) acceptable.” (pause)

In conclusion, Guru Ji says: “(O’ my friends, for a devotee), God is his or her honor, salvation, and the stories regarding God’s virtues is their wealth. O’ Nanak, the servants of God always remain in the refuge of (God’s Name, which is like His) lotus feet. This is the way which (God’s) saints have learnt (and adopted).” (2)

The message of this *shabad* is that we should have complete faith in God's power and support. Whatever He does or gets done, we should gladly accept this as the best thing for us. Further we should keep humbly praying to God to keep us in His shelter and bless us with the gift of His Name.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਸਗਲ ਮਨੋਰਥ ਪ੍ਰਭ ਤੇ ਪਾਏ ਕੰਠਿ ਲਾਇ
ਗੁਰਿ ਰਾਖੇ ॥
ਸੰਸਾਰ ਸਾਗਰ ਮਹਿ ਜਲਨਿ ਨ ਦੀਨੇ ਕਿਨੈ ਨ
ਦੁਤਰੁ ਭਾਖੇ ॥੧॥

ਜਿਨ ਕੈ ਮਨਿ ਸਾਚਾ ਬਿਸ਼੍ਵਾਸੁ ॥
ਪੇਖਿ ਪੇਖਿ ਸੁਆਮੀ ਕੀ ਸੋਭਾ ਆਨਦੁ ਸਦਾ
ਉਲਾਸੁ ॥ ਰਹਾਉ ॥

ਚਰਨ ਸਰਨਿ ਪੂਰਨ ਪਰਮੇਸੁਰ ਅੰਤਰਜਾਮੀ
ਸਾਖਿਓ ॥
ਜਾਨਿ ਬੂਝਿ ਅਪਨਾ ਕੀਓ ਨਾਨਕ ਭਗਤਨ
ਕਾ ਅੰਕੁਰੁ ਰਾਖਿਓ ॥੨॥੨॥੨੬॥

Dhanasri mehlāa 5.

sagal manorath parabh tay paa-ay kanh
laa-ay gur raakhay.
sansaar saagar meh jalan na deenay kinai
na dutar bhaakhay. ||1||

jin kai man saachaa bisvaas.
paykh paykh su-aamee kee sobhaa aanad
sadaa ulaas. rahaa-o.

charan saran pooran parmaysur
antarjaamee saakhi-o.
jaan boojh apnaa kee-o naanak bhagtan
kaa ankur raakhi-o. ||2||2||26||

Dhanasari Mehla-5

In the previous *shabad* Guru Ji advised us that we should have complete faith in God's power and support. Whatever He does or gets done, we should gladly accept this as the best thing for us. In this *shabad*, he tells us what kind of blessings we enjoy when we hold such a faith in our mind.

He says: “(O’ my friends, they who have complete faith in God) have got all their wishes fulfilled from God. Hugging them to his bosom, the Guru has saved them. He didn’t let them burn (or suffer) in the (fire like) worldly ocean, and none of them said that (the worldly ocean) is difficult to cross.” (1)

Describing the state of mind of the people who have full faith in God, he says: “They in whose minds is true faith (in God), seeing again and again the glory of their Master (they always live in) a state of bliss and ecstasy.” (pause)

In closing, Guru Ji says: “(They who have full faith in God), always remain in the refuge and shelter of the perfect God. They have clearly seen the inner Knower pervading everywhere. O’ Nanak, after knowing and understanding (their inner state, God) has accepted them as His own and has saved the emerging faith of His devotees.” (2-2-26)

The message of this *shabad* is that if we want that all our wishes be fulfilled, we should have full faith in God’s protection and kindness. He would surely protect us like a father protects His infant child.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasari mehlāa 5.

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ
ਜਾਈ ॥
ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ
॥੧॥

jah jah paykha-o tah hajoor door
kaṭahu na jaa-ee.
rav rahi-aa sarbatṛ mai man sadā
Dhi-aa-ee. ||1||

ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ ॥
ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ
ਭਨੀਐ ॥ ਰਹਾਉ ॥

eeṭ oot nahee beechhurhai so sangee
ganee-ai.
binas jaa-ay jo nimakh meh so alap
sukh bhanee-ai. rahaa-o.

ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ ॥
ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ ॥੨॥

paraṭipaalai api-aa-o day-ay kachh oon
na ho-ee.
saas saas sammaalṭaa mayraa parabh
so-ee. ||2||

ਅਛਲ ਅਛੇਦ ਅਪਾਰ ਪ੍ਰਭ ਉਚਾ ਜਾ ਕਾ ਰੂਪੁ ॥
ਜਪਿ ਜਪਿ ਕਰਹਿ ਅਨੰਦੁ ਜਨ ਅਚਰਜ ਆਨੂਪੁ
॥੩॥

achhal achhayd apaar parabh oochaa
jaa kaa roop.
jap jap karahi anand jan achraj aanoop.
||3||

ਸਾ ਮਤਿ ਦੇਹੁ ਦਇਆਲ ਪ੍ਰਭ ਜਿਤੁ ਤੁਮਹਿ
ਅਰਾਧਾ ॥

saa mat dayh da-i-aal parabh jit tumeh
araaDhaa.

ਪੰਨਾ ੬੭੮

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ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਪ੍ਰਭ ਰੇਨ ਪਗ ਸਾਧਾ
॥੪॥੩॥੨੭॥

naanak mangai daan parabh rayn pag
saaDhaa. ||4||3||27||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want that all our wishes be fulfilled, we should develop full faith in God’s protection and kindness. He would

surely protect us like a father protects His infant child. In this *shabad*, he shows us the state of mind of a devotee, and what kind of bliss one feels when one develops full faith in God and meditates on His Name.

He says: “(O’ my friends), wherever I see, I see Him right in front of me. He never is far from me. He is pervading in all (and I keep saying), O’ my mind, always remember Him.” (1)

Advising us not to waste our time in worldly friendships and comforts, but instead have friendship with God, Guru Ji says: “(O’ my friends), the one who doesn’t forsake us here or in the next world, we should consider (only that God as our true) companion. That which vanishes in a moment is counted as an insignificant (comfort).” (pause)

Commenting on the blessings bestowed by God, Guru Ji says: “By providing them food, (my God) sustains all (creatures. In His store), there is never a shortage of anything. That God of mine protects us with every breath.” (2)

Continuing to dwell on the unique qualities of God, Guru Ji says: “(O’ my friends, that God) who cannot be deceived or pierced, who is limitless, and whose power and personality is the highest of all, by meditating on that wonderful (God of) unparalleled beauty, His devotees enjoy (supreme) bliss.” (3)

Guru Ji concludes the *shabad* by showing us what we should beg from God. He says: “O’ my merciful God, bless (me) with such intellect that (I) may keep remembering You, and O’ God, Nanak (also) begs for the dust of the feet (humble service) of saints.” (4-3-27)

The message of this *shabad* is that if we want to find a friend who does not forsake us in this or the next world, and who provides us full protection and sustenance, then we should meditate on God with every breath of ours and ask Him to bless us with the humble service of the saint (Guru Granth Sahib Ji).

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਜਿਨਿ ਤੁਮ ਭੇਜੇ ਤਿਨਹਿ ਬੁਲਾਏ ਸੁਖ ਸਹਜ ਸੇਤੀ
ਘਰਿ ਆਉ ॥

ਅਨਦ ਮੰਗਲ ਗੁਨ ਗਾਉ ਸਹਜ ਧੁਨਿ ਨਿਚਲ
ਰਾਜੁ ਕਮਾਉ ॥੧॥

jin tūm bhayjay tīneh bulaa-ay sukh
sahj sayṭee ghar aa-o.

anaḁ mangal gun gaa-o sahj Dhun
nihchal raaj kamaa-o. ||1||

ਤੁਮ ਘਰਿ ਆਵਹੁ ਮੇਰੇ ਮੀਤ ॥

ਤੁਮਰੇ ਦੋਖੀ ਹਰਿ ਆਪਿ ਨਿਵਾਰੇ ਅਪਦਾ ਭਈ
ਬਿਤੀਤ ॥ ਰਹਾਉ ॥

tūm ghar aavhu mayray meet.

tumray dokhee har aap nivaaray apḁaa
bha-ee biṭeet. rahaa-o.

ਪ੍ਰਗਟ ਕੀਨੇ ਪ੍ਰਭ ਕਰਨੇਹਾਰੇ ਨਾਸਨ ਭਾਜਨ ਥਾਕੇ
॥
ਘਰਿ ਮੰਗਲ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਅਪੁਨੈ ਖਸਮਿ
ਨਿਵਾਜੇ ॥੨॥

pargat keenay parabh karnayhaaray
naasan bhaajan thaakay.
ghar mangal vaajeh nit vaajay apunai
khasam nivaajay. ||2||

ਅਸਥਿਰ ਰਹਹੁ ਡੋਲਹੁ ਮਤ ਕਬਹੂ ਗੁਰ ਕੈ ਬਚਨਿ
ਅਧਾਰਿ ॥
ਜੈ ਜੈ ਕਾਰੁ ਸਗਲ ਭੂ ਮੰਡਲ ਮੁਖ ਉਜਲ ਦਰਬਾਰ
॥੩॥

asthir rahhu dolahu mat kabhoo gur kai
bachan aDhaar.
jai jai kaar sagal bhoo mandal mukh
oojal darbaar. ||3||

ਜਿਨ ਕੇ ਜੀਅ ਤਿਨੈ ਹੀ ਫੇਰੇ ਆਪੇ ਭਇਆ
ਸਹਾਈ ॥
ਅਚਰਜੁ ਕੀਆ ਕਰਨੈਹਾਰੈ ਨਾਨਕ ਸਚੁ
ਵਡਿਆਈ ॥੪॥੪॥੨੮॥

jin kay jee-a tinai hee fayray aapay
bha-i-aa sahaa-ee.
achraj kee-aa karnaihaarai naanak sach
vadi-aa-ee. ||4||4||28||

Dhanasari Mehla-5

Many authors believe that Guru Ji uttered this shabad on the occasion of his return to Amritsar from village Vadaali, where he along with many other sikhs had gone to avoid confrontation with his enemy Sulhi Khan, who was coming with special military force to attack him. But on the way Sulhi Khan fell into a brick kiln and died. After sometime all the danger passed away, Guru Ji returned to Amritsar. Then it is believed that through this shabad, he sent a message to his other friends and relatives who were still in Vadaali and asked them to come back.

Guru Ji says: “(O’ my friends), He who sent you (out) has now called you back (to Amritsar). Therefore, now you may come back to your home in peace and comfort (without any fear). In sweet melodious tunes, you may now slowly and steadily sing songs of joy in praises of God and enjoy the (pleasures of) eternal kingdom.” (1)

Again summarizing his message, Guru Ji says: “Come back to your home, O’ my friends. God has Himself destroyed your slanderers, and the menace has passed.” (pause)

As for the present situation, he says: “(O’ my friends), the all powerful God has made us known (in the world), and all our running and hiding has ceased. Our Master has honored us, and in our heart always play joyful tunes.” (2)

Therefore asking his friends and followers to live fear-free and have full faith in God, Guru Ji says: “O’ my friends, remain (calm and) stable, depend upon the support of Guru’s words and never waiver (in your faith. By doing so), your victory would be proclaimed in the entire universe, and you would be honored in (God’s) court.” (3)

In closing, Guru Ji says: “(O’ my friends), He whose creatures were (those enemies) has Himself made them turn back. He Himself became my helper. The Doer has done a wonder, O’ Nanak, eternal is His glory.” (4-4-28)

The message of this shabad is that we should have full faith in God and should not waiver in our trust in His support. We should have full faith in the advice of the Guru, and do what he wants us to do and then leave it at that. Then even if He has to perform a miracle, God would surely come to our support, and our problems and enemies would vanish so quickly and unnoticeably, as if it was all a bad dream.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੬

Dhanasri mehlāa 5 ghar 6

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਸੁਨਹੁ ਸੰਤ ਪਿਆਰੇ ਬਿਨਉ ਹਮਾਰੇ ਜੀਉ ॥

sunhu sant pi-aaray bin-o hamaaray jee-o.

ਹਰਿ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕਾਹੂ ਜੀਉ ॥ ਰਹਾਉ ॥

har bin mukat na kaahoo jee-o. rahaa-o.

ਮਨ ਨਿਰਮਲ ਕਰਮ ਕਰਿ ਤਾਰਨ ਤਰਨ ਹਰਿ
ਅਵਰਿ ਜੰਜਾਲ ਤੇਰੇ ਕਾਹੂ ਨ ਕਾਮ ਜੀਉ ॥
ਜੀਵਨ ਦੇਵਾ ਪਾਰਬ੍ਰਹਮ ਸੇਵਾ ਇਹੁ ਉਪਦੇਸੁ
ਮੋ ਕਉ ਗੁਰਿ ਦੀਨਾ ਜੀਉ ॥੧॥

man nirmal karam kar taaran taran har
avar janjaal tayrai kaahoo na kaam jee-o.
jeevan dayvaa paarbarahm sayvaa ih
updays mo ka-o gur deenaa jee-o. ||1||

ਤਿਸੁ ਸਿਉ ਨ ਲਾਈਐ ਹੀਤੁ ਜਾ ਕੇ ਕਿਛੁ
ਨਾਹੀ ਬੀਤੁ ਅੰਤ ਕੀ ਬਾਰ ਓਹੁ ਸੰਗਿ ਨ
ਚਾਲੈ ॥

tis si-o na laa-ee-ai heet jaa ko kichh
naahee beet ant kee baar oh sang na
chaalai.

ਮਨਿ ਤਨਿ ਤੂ ਆਰਾਧ ਹਰਿ ਕੇ ਪ੍ਰੀਤਮ ਸਾਧ
ਜਾ ਕੈ ਸੰਗਿ ਤੇਰੇ ਬੰਧਨ ਛੂਟੈ ॥੨॥

man tan too aaraaDh har kay pareetam
saaDh jaa kai sang tayray banDhan
chhootai. ||2||

ਗਹੁ ਪਾਰਬ੍ਰਹਮ ਸਰਨ ਹਿਰਦੈ ਕਮਲ ਚਰਨ
ਅਵਰ ਆਸ ਕਛੁ ਪਟਲੁ ਨ ਕੀਜੈ ॥
ਸੋਈ ਭਗਤੁ ਗਿਆਨੀ ਧਿਆਨੀ ਤਪਾ ਸੋਈ
ਨਾਨਕ ਜਾ ਕਉ ਕਿਰਪਾ ਕੀਜੈ
॥੩॥੧॥੨੯॥

gahu paarbarahm saran hirdai kamal
charan avar aas kachh patal na keejai.
so-ee bhagat gi-aanee Dhi-aanee tapaa
so-ee naanak jaa ka-o kirpaa keejai.
||3||1||29||

Dhanasari Mehla-6 Ghar-6

In the previous *shabad*, Guru Ji advised us that we should have full faith in God and should not waiver in our trust in His support. We should also have full faith in the advice of the Guru and do whatever he wants us to do and then leave it at that. Then even if He has to perform a miracle, God would surely come to our support and our problems and enemies would vanish so quickly and unnoticeably, as if it was all a bad

dream. In this *shabad* also Guru Ji is telling us that except God no one can grant us salvation, therefore we have to meditate on His Name.

Guru Ji says: “Listen, o’ my dear saints, listen to this submission of mine, without (the grace of) God, no one can obtain salvation (from worldly bonds).” (pause)

Therefore counseling his own mind (and indirectly us), he says: “O’ my mind, do the immaculate deeds (of meditating on God’s Name, because only) God is (like) a ship to ferry you across (the worldly ocean), and all other entanglements are of no use. My Guru has given me this advice; that only the service (worship of) God is the true giver of (eternal) life.” (1)

Explaining why we should not fall in love with worldly things and why we should depend only on God for our support, Guru Ji says: “(O’ my friends), we shouldn’t get attached to that which is of no (lasting) value, because at the end all those (worldly possessions) would not accompany us. In your mind and body, meditate on (God’s Name, in the company of) saints who are beloveds of God, in whose company your (worldly) bonds are broken.” (2)

Guru Ji now indirectly refers to the inner state of mind of such people, who may say that they have full faith in our Guru and in God and they are not dependent on anybody else, but when some trouble comes, they start wavering and secretly start going to astrologers, fake saints, and even worshipping small gods and goddesses. But from outside they still keep claiming that they have full faith in Guru (Granth Sahib). Referring to that kind of situation, Guru Ji advises us: “O’ my friends, in your heart, hold on to the shelter of God’s feet (His Name, and Guru’s words or *Gurbani*), and secretly do not cherish hope in any body else. O’ Nanak, he alone is the (true) devotee, divinely wise, and (God’s) worshipper, on whom He shows mercy.” (3-1-29)

The message of this *shabad* is that if we want to be freed from our worldly bonds, then we should have full faith in our Guru and God. Even in times of trouble we should not waver in our faith and start going to astrologers, fake saints, or worship other lesser gods and goddesses.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਲਾਲ ਭਲੇ ਰੇ ਭਲੇ ਰੇ ਭਲੇ ਹਰਿ
ਮੰਗਨਾ ॥

ਦੇਖਹੁ ਪਸਾਰਿ ਨੈਨ ਸੁਨਹੁ ਸਾਧੂ ਕੇ ਬੈਨ
ਪ੍ਰਾਨਪਤਿ ਚਿਤਿ ਰਾਖੁ ਸਗਲ ਹੈ ਮਰਨਾ ॥
ਰਹਾਉ ॥

ਚੰਦਨ ਚੋਆ ਰਸ ਭੋਗ ਕਰਤ ਅਨੈਕੈ
ਬਿਖਿਆ ਬਿਕਾਰ ਦੇਖੁ ਸਗਲ ਹੈ ਫੀਕੇ ਏਕੈ
ਗੋਬਿਦ ਕੇ ਨਾਮੁ ਨੀਕੇ ਕਰਤ ਹੈ ਸਾਧ ਜਨ ॥

Dhanasri mehlāa 5.

mayray laal bhalo ray bhalo ray bhalo har
mangnaa.

daykhu pasaar nain sunhu saaDhoo kay
bain paraanpat̃ chit̃ raakh sagal hai
marnaa. rahaa-o.

chandān cho-aa ras bhog karat̃ anaykai
bikhi-aa bikaar daykh sagal hai feekay
aykai gobid̃ ko naam neeko kahaṭ̃ hai
saaDh jan.

ਤਨੁ ਧਨੁ ਆਪਨ ਥਾਪਿਓ ਹਰਿ ਜਪੁ ਨ
ਨਿਮਖ ਜਾਪਿਓ ਅਰਬੁ ਦ੍ਰਬੁ ਦੇਖੁ ਕਛੁ ਸੰਗਿ
ਨਾਹੀ ਚਲਨਾ ॥੧॥

tan Dhan aapan thaapi-o har jap na
nimakh jaapi-o arath darab daykh kachh
sang naahee chalnaa. ||1||

ਜਾ ਕੋ ਰੇ ਕਰਮੁ ਭਲਾ ਤਿਨਿ ਓਟ ਗਹੀ ਸੰਤ
ਪਲਾ ਤਿਨ ਨਾਹੀ ਰੇ ਜਮੁ ਸੰਤਾਵੈ ਸਾਧੂ ਕੀ
ਸੰਗਨਾ ॥

jaa ko ray karam bhalaa tin ot gahee sant
palaa tin naahee ray jam santaavai
saaDhoo kee sangnaa.

ਪਾਇਓ ਰੇ ਪਰਮ ਨਿਧਾਨੁ ਮਿਟਿਓ ਹੈ
ਅਭਿਮਾਨੁ ਏਕੈ ਨਿਰੰਕਾਰ ਨਾਨਕ ਮਨੁ
ਲਗਨਾ ॥੨॥੨॥੩੦॥

paa-i-o ray param niDhaan miti-o hai
abhimaan aykai nirankaar naanak man
lagnaa. ||2||2||30||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be freed from our worldly bonds, then we should have full faith in our Guru and God. In this *shabad*, he tells us what kinds of things can bring us stable and lasting happiness, and how we may approach God for blessing us with these gifts.

Guru Ji says: “O’ my dear, the best thing to ask from God is His Name. (O’ my friends), listen to the words of the saint (Guru), and always keep (God), the Master of your life breaths in your mind, (because) if you see with open eyes, (except God), all have to die.” (pause)

After highlighting these basic facts of life about the inevitability of our death, Guru Ji tells us how the other things in life are paltry and insignificant. He says: “(O’ mortal), you apply scents and perfumes (on your body) and indulge in countless luxuries. The saintly people say that all these worldly evils are insipid (and of very little value); only God’s Name is sublime. But you have assumed the body and wealth as yours and have not done meditation on God even for a moment. (But remember that) none of your wealth or possessions will accompany you (after death).” (1)

In closing, Guru Ji comments on the state of those who seek the company of the saints and the blessings they have obtained in saints’ company. He says: “(O’ my friends), the one who is blessed with good destiny has grasped on to the shelter of the saint (Guru’s side or *Gurbani*, the Guru’s word. Because) they who remain in the company of saint (Guru), even the demon of death does not trouble them. O’ Nanak, they have obtained the supreme treasure, from within them, ego has been erased, and their mind has been attuned to the one formless God.” (2-2-30)

The message of this *shabad* is that instead of worldly riches or power, we should ask God to bless us with the company of saintly persons, humble service of (Guru Granth Sahib), and gift of His Name.

ਪੰਨਾ ੬੭੯

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ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੭

Dhanasri mehlāa 5 ghar 7

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.ਹਰਿ ਏਕੁ ਸਿਮਰਿ ਏਕੁ ਸਿਮਰਿ ਏਕੁ ਸਿਮਰਿ
ਪਿਆਰੇ ॥har ayk simar ayk simar ayk simar
pi-aaray.ਕਲਿ ਕਲੇਸ ਲੋਭ ਮੋਹ ਮਹਾ ਭਉਜਲੁ ਤਾਰੇ ॥
ਚਰਾਉ ॥kal kalays lobh moh mahaa bha-ojal
taaray. rahaa-o.ਸਾਸਿ ਸਾਸਿ ਨਿਮਖ ਨਿਮਖ ਦਿਨਸੁ ਰੈਨਿ
ਚਿਤਾਰੇ ॥saas saas nimakh nimakh dinas rain
chitaaray.ਸਾਧਸੰਗ ਜਪਿ ਨਿਸੰਗ ਮਨਿ ਨਿਧਾਨੁ ਧਾਰੇ
॥੧॥saaDhsang jap nisang man niDhaan
Dhaaray. ||1|

ਚਰਨ ਕਮਲ ਨਮਸਕਾਰ ਗੁਨ ਗੋਬਿੰਦ ਬੀਚਾਰੇ ॥

charan kamal namaskaar gun gobid
beecharay.ਸਾਧ ਜਨਾ ਕੀ ਰੇਨ ਨਾਨਕ ਮੰਗਲ ਸੂਖ
ਸਧਾਰੇ ॥੨॥੧॥੩੧॥saaDh janaa kee rayn naanak mangal
sookh saDhaaray. ||2||1||31||*Dhanasari Mehla-5 Ghar-7*

In the previous *shabad*, Guru Ji advised us that instead of worldly riches or power, we should ask God to bless us with the company of saintly persons, humble service of the Guru, and gift of God's Name. In this a very short and sweet *shabad*, Guru Ji is stressing again on the importance of meditating on God's Name in the society of the saints.

He says: "O' my dear (friend), meditate, meditate, meditate on that one God alone. This meditation would ferry you across the dreadful worldly ocean, (which is full of) conflict, pain, and greed." (pause)

Clarifying how often and in what kind of company we need to meditate on God's Name, he says: "(O' my dear friend), all day and night, with every breath, at every moment remember (God), and enshrining (God) the treasure of virtues in Your mind, meditate on Him without any hesitation in the company of the saints." (1).

In conclusion, Guru Ji says: "(O' my dear friend), bow to the lotus feet of the Guru (indicating that you are ready to obediently follow the advice of the Guru), reflect on the merits of God of the universe, and seek the dust (the humble service) of the saints and devotees of God, which O' Nanak, is the anchor of peace and happiness." (2-1-31)

The message of this *shabad* is that if we want to obtain peace and pleasure, then we should seek the company of the holy saints, and in their company, always meditate on God's Name, with every breath.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੮ ਦੁਪਦੇ

Dhanasari mohllaa 5 ghar 8 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਉ ਸਾਸਿ
ਸਾਸਿ ਸਮਾਲੇ ॥

simra-o simar simar sukh paava-o saas
saas samaalay.

ਇਹ ਲੋਕਿ ਪਰਲੋਕਿ ਸੰਗਿ ਸਹਾਈ ਜਤ ਕਤ
ਮੋਹਿ ਰਖਵਾਲੇ ॥੧॥

ih lok parlok sang sahaa-ee jat kat mohi
rakhvaalay. ||1||

ਗੁਰ ਕਾ ਬਚਨੁ ਬਸੈ ਜੀਅ ਨਾਲੇ ॥
ਜਲਿ ਨਹੀ ਡੁਬੈ ਤਸਕਰੁ ਨਹੀ ਲੇਵੈ ਭਾਹਿ ਨ
ਸਾਕੈ ਜਾਲੇ ॥੧॥ ਰਹਾਉ ॥

gur kaa bachan basai jee-a naalay.
jal nahee doobai taskar nahee layvai
bhaahi na saakai jaalay. ||1|| rahaa-o.

ਨਿਰਧਨ ਕਉ ਧਨੁ ਅੰਧੁਲੇ ਕਉ ਟਿਕ ਮਾਤ ਦੂਧੁ
ਜੈਸੇ ਬਾਲੇ ॥

nirDhan ka-o Dhan anDhulay ka-o tik
maat dooDh jaisay baalay.

ਸਾਗਰ ਮਹਿ ਬੋਹਿਥੁ ਪਾਇਓ ਹਰਿ ਨਾਨਕ ਕਰੀ
ਕ੍ਰਿਪਾ ਕਿਰਪਾਲੇ ॥੨॥੧॥੩੨॥

saagar meh bohith paa-i-o har naanak
karee kirpaa kirpaalay. ||2||1||32||

Dhanasari Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to obtain peace and pleasure, then we should seek the company of the holy saints, and always meditate on God's Name with every breath in their company. In this *shabad*, he shares with us how he himself meditates on God's Name, what kind of blessings he is experiencing, and how safe he feels in this unique wealth.

He says: “(O' my friends), I keep meditating on God's Name with each and every breath, and by doing so I obtain peace. This Name of God is my friend and helper both in this and the next world, it is my savior everywhere.” (1)

Listing some of the exceptional and invaluable qualities of Guru's word (the *Gurbani*), he says: “(O' my friends), the Guru's word abides with my soul at every moment, (and this word is so meritorious that) water cannot sink it, a thief cannot steal it, and fire cannot burn it.” (1-pause)

In conclusion, Guru Ji says: “(O' my dear friends, this Name is so useful that) it is like a treasure for the penniless person, a stick for the blind man, or like mother's milk for a child. (I) feel that the merciful God has showed mercy, and Nanak has found a ship in the (dreadful worldly) ocean, (and he is now sure to cross over it).” (2-1-32)

The message of this *shabad* is that if we want to find a friend and helper who would protect and save us both in this and the next world, then under the guidance of the Guru (Granth Sahib), we should meditate on God's Name with each and every breath. By doing so we would feel that we have obtained a unique wealth that brings us supreme state of peace and bliss, keeps us safe and secure from thieves, fire, and water, and is like a ship to ferry us across the worldly ocean.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦਾ ਅੰਮ੍ਰਿਤੁ ਰਿਦੈ
ਸਿੰਚਾਈ ॥

bha-ay kirpaal da-i-aal gobindaa amrit
ridai sinchaa-ee.

ਨਵ ਨਿਧਿ ਰਿਧਿ ਸਿਧਿ ਹਰਿ ਲਾਗਿ ਰਹੀ ਜਨ
ਪਾਈ ॥੧॥

nav niDh riDh siDh har laag rahee jan
paa-ee. ||1||

ਸੰਤਨ ਕਉ ਅਨਦੁ ਸਗਲ ਹੀ ਜਾਈ ॥
ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਠਾਕੁਰੁ ਭਗਤਨ ਕਾ ਰਵਿ
ਰਹਿਆ ਸ੍ਰਬ ਠਾਈ ॥੧॥ ਰਹਾਉ ॥

santān ka-o anad sagal hee jaa-ee.
garihi baahar thaakur bhagtan kaa rav
rahi-aa sarab thaa-ee. ||1|| rahaa-o.

ਤਾ ਕਉ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰਾ ਜਾ ਕੈ ਅੰਗਿ
ਗੁਸਾਈ ॥

taa ka-o ko-ay na pahuchanhaaraa jaa
kai ang gusaa-ee.

ਜਮ ਕੀ ਤ੍ਰਾਸ ਮਿਟੈ ਜਿਸੁ ਸਿਮਰਤ ਨਾਨਕ
ਨਾਮੁ ਧਿਆਈ ॥੨॥੨॥੩੩॥

jam kee taraas mitai jis simrat naanak
naam Dhi-aa-ee. ||2||2||33||

Dhanasari Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to find a friend and helper who would protect and save us, both in this and the next world, then under the guidance of the Guru, we should meditate on God's Name with each and every breath. By doing so, we would feel that we have obtained a unique wealth, which brings us supreme state of peace and bliss, keeps us safe and secure from thieves, fire, and water, and is like a ship to ferry us across the worldly ocean. The above was the conclusion on the basis of his personal experience, now in this *shabad* he tells us what kind of blessings other devotees have received on whom God has shown similar mercy.

He says: "(O' my friends), they on whom the merciful God of the universe has become kind, their mind has been irrigated with *Amrit* (the rejuvenating water of God's Name. By virtue of which all the) nine types of treasures, and the powers to perform miracles have (come under their complete control, as if these things have) been attached to the feet of (God's) devotees." (1)

Commenting on the kind of happiness, which the saints feel at every place, he says: "(O' my friends), the saints feel a sense of peace and bliss at all places. (Because

they truly believe that) whether at home or outside, God is the savior of His devotees, (and they see Him) pervading everywhere, (therefore, they feel safe everywhere).” (1-pause)

Guru Ji concludes the *shabad*, by saying: “(O’ my friends), nobody can equal or touch that person whose helper (and bodyguard) is the Master of the universe Himself. Therefore Nanak meditates on the Name of that (God), by contemplating on whom, even the fear of death is removed.” (2-2-33)

The message of this *shabad* is that if we want to rid ourselves of all kinds of fears and worries and want to enjoy the happiness, which far exceeds the one obtained by any other kind of treasure, wealth or miraculous powers, then we should meditate on God's Name and seek His grace and blessings.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਦਰਬਵੰਤੁ ਦਰਬੁ ਦੇਖਿ ਗਰਬੈ ਭੂਮਵੰਤੁ ਅਭਿਮਾਨੀ ॥

darabvant darab daykh garbai
bhoomvant abhimaanee.

ਰਾਜਾ ਜਾਨੈ ਸਗਲ ਰਾਜੁ ਹਮਰਾ ਤਿਉ ਹਰਿ ਜਨ ਟੇਕ
ਸੁਆਮੀ ॥੧॥

raajaa jaanai sagal raaj hamraa t̥i-o
har jan tayk su-aamee. ||1||

ਜੇ ਕੋਊ ਅਪੁਨੀ ਓਟ ਸਮਾਰੈ ॥

jay ko-oo apunee ot samaarai.

ਜੈਸਾ ਬਿਤੁ ਤੈਸਾ ਹੋਇ ਵਰਤੈ ਅਪੁਨਾ ਬਲੁ ਨਹੀ ਹਾਰੈ
॥੧॥ ਰਹਾਉ ॥

jaisaa bit̥ t̥aisaa ho-ay var̥tai apunaa
bal nahee haarai. ||1|| rahaa-o.

ਆਨ ਤਿਆਗਿ ਭਏ ਇਕ ਆਸਰ ਸਰਣਿ ਸਰਣਿ ਕਰਿ
ਆਏ ॥

aan t̥i-aag bha-ay ik aasar saran
saran kar aa-ay.

ਸੰਤ ਅਨੁਗ੍ਰਹ ਭਏ ਮਨ ਨਿਰਮਲ ਨਾਨਕ ਹਰਿ ਗੁਨ
ਗਾਏ ॥੨॥੩॥੩੪॥

sant̥ anugrah bha-ay man nirmal
naanak har gun gaa-ay. ||2||3||34||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to rid ourselves of all kinds of fears and worries and want to enjoy the happiness, which far exceeds the one obtained by any kind of treasure, wealth, or miraculous powers, we should meditate on God's Name and seek His grace and blessings. In this *shabad*, he tells us what kind of love, faith, and even pride the true devotee of God has in his Master.

He says: “(O’ my friends, just as) a wealthy person feels proud on seeing his wealth, a (big) landlord becomes arrogant (on account of his land), or just as a king feels proud knowing that the entire kingdom is his, similarly the God’s devotee depends upon the support of his Master, (but he doesn’t feel arrogant on this account).” (1)

Commenting on the conduct of those who depend on the support of God, Guru Ji says: “If anybody keeps in mind his support (God), then he does any deed according to his capacity and doesn’t lose courage.” (1-pause)

In conclusion, Guru Ji says: “Abandoning all other (supports, those who) have come to the shelter of God, and while saying again and again, (“O’ God, we have) come to seek Your shelter. Nanak says by the grace and the kindness of the saint (Guru), by singing .praises of God their minds become immaculate.” (2-3-34)

The message of this *shabad* is that we should not have any kind of pride in our wealth, possessions, or power, we should have faith in God and under the guidance of our Guru we should sing praises of God.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੋ ਇਸੁ ਜੁਗ ਮਹਿ ਸੋ
ਕਹੀਅਤ ਹੈ ਸੂਰਾ ॥
ਆਤਮ ਜਿਣੈ ਸਗਲ ਵਸਿ ਤਾ ਕੈ ਜਾ ਕਾ
ਸਤਿਗੁਰੁ ਪੂਰਾ ॥੧॥

jaa ka-o har rang laago is jug meh so
kahee-aṭṭ hai sooraa.
aaṭam jinai sagal vas taa kai jaa kaa
satgur pooraa. ||1||

ਪੰਨਾ ੬੮੦

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ਠਾਕੁਰੁ ਗਾਈਐ ਆਤਮ ਰੰਗਿ ॥
ਸਰਣੀ ਪਾਵਨ ਨਾਮ ਧਿਆਵਨ ਸਹਜਿ ਸਮਾਵਨ
ਸੰਗਿ ॥੧॥ ਰਹਾਉ ॥

ṭhaakur gaa-ee-ai aaṭam rang.
sarṇee paavan naam Dhi-aavan sahj
samaavan sang. ||1|| rahaa-o.

ਜਨ ਕੇ ਚਰਨ ਵਸਹਿ ਮੇਰੈ ਹੀਅਰੈ ਸੰਗਿ
ਪੁਨੀਤਾ ਦੇਹੀ ॥
ਜਨ ਕੀ ਧੂਰਿ ਦੇਹੁ ਕਿਰਪਾ ਨਿਧਿ ਨਾਨਕ ਕੈ
ਸੁਖੁ ਏਹੀ ॥੨॥੪॥੩੫॥

jan kay charan vseh mayrai hee-arai
sang puneetaa dayhee.
jan kee Dhoor dayh kirpaa niDh naanak
kai sukh ayhee. ||2||4||35||

Dhanasari Mehla-5

In many previous *shabads*, Guru Ji has advised us to meditate on God's Name, not only just by repeating the Name but being really imbued with sincere love and affection for God. But the problem for human mind is that it finds more pleasure in worldly affairs and satisfying its lusts for worldly possessions, riches, and power, rather than God. Therefore love for God doesn't come easily, and secondly even if one tries to live one's life meditating on God, other people including one's own friends and relatives start making fun and even opposing that person.

Therefore, Guru Ji says: “(O’ my friends), the person who in this age is imbued with the love of God is considered brave. The one whose true Guru is perfect, conquers one's self, everything comes under that person's control.” (1)

Guru Ji now tells us what to do to fall in love with God, and what are the blessings obtained by doing that. He says: “(O’ my friends), we should sing praises of God from the core of our heart. (In this way), by remaining in the shelter of God and meditating on God’s Name, one merges in Him in a calm and quiet manner.” (1-pause)

Guru Ji concludes this *shabad* by making an earnest and humble supplication to God. He says: “(O’ God, show mercy, and bless me that the immaculate words of) devotees, which are like their lotus feet, may abide in my heart, and in their company, my body may become immaculate. Yes, O’ treasure of mercy, bless me with the dust of feet of Your devotees (their most humble service, because) for Nanak, that alone is (true) comfort.” (2-4-35)

The message of this *shabad* is that if we want to enjoy true comfort, then we have to be really brave and without bothering about the ridicule or slander by others, we should seek the guidance of the Guru, and meditate on God’s Name with true love and devotion. One day God would show His grace and bless us with true happiness and honor both in this and the next world.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਜਤਨ ਕਰੈ ਮਾਨੁਖ ਡਹਕਾਵੈ ਓਹੁ ਅੰਤਰਜਾਮੀ ਜਾਨੈ ॥

jaṭan karai maanukh dehkaavai oh
anṭarjaamee jaanai.

ਪਾਪ ਕਰੇ ਕਰਿ ਮੁਕਰਿ ਪਾਵੈ ਭੇਖ ਕਰੈ ਨਿਰਬਾਨੈ ॥੧॥

paap karay kar mookar paavai
bhayakh karai nirbaanai. ||1||

ਜਾਨਤ ਦੂਰਿ ਤੁਮਹਿ ਪ੍ਰਭ ਨੇਰਿ ॥

jaanat door tumeh parabh nayr.

ਉਤ ਤਾਕੈ ਉਤ ਤੇ ਉਤ ਪੇਖੈ ਆਵੈ ਲੋਭੀ ਫੇਰਿ ॥
ਰਹਾਉ ॥

ut taakai ut tay ut paykhai aavai
lobhee fayr. rahaa-o.

ਜਬ ਲਗੁ ਤੁਟੈ ਨਾਹੀ ਮਨ ਭਰਮਾ ਤਬ ਲਗੁ ਮੁਕਤੁ ਨ
ਕੋਈ ॥

jab lag tutai naahee man bharmaa
tab lag mukat na ko-ee.

ਕਹੁ ਨਾਨਕ ਦਇਆਲ ਸੁਆਮੀ ਸੰਤੁ ਭਗਤੁ ਜਨੁ ਸੋਈ
॥੨॥੫॥੩੬॥

kaho naanak da-i-aal su-aamee sant
bhagat jan so-ee. ||2||5||36||

Dhanasari Mehla-5

Guru Ji concluded the previous *shabad* with a prayer, saying: “(O’ God, show mercy, and bless me that the immaculate words of) devotees, which are like their lotus feet may abide in my heart, and in their company my body may become immaculate. In this *shabad*, he comments on some of the weaknesses and evil tendencies in a human being, which prevent him or her from becoming a true devotee, and how one can become God’s true saint.

He says: “(O’ my friends, one) makes several efforts to deceive other human beings, but that inner knower of hearts knows (everything). One commits sins and then denies the same, but wears robes (as if) seeking salvation.” (1)

Continuing his comments, Guru Ji says: “(O’ God, an ordinary human being) thinks You are far away (but in fact), You are very near. A person looks this side, that side again and again (to make sure that nobody is watching), and again and again the greedy person is attracted towards (worldly riches).” (pause)

In conclusion, Guru Ji says: “(O’ my friends), so long as the illusion of mind (regarding worldly riches) is not dispelled, no one can obtain salvation. Therefore Nanak, says that on whom the Master becomes gracious, that person alone (becomes the true) devotee or saint (of God).” (2-5-36)

The message of this *shabad* is that we cannot dispel our evil tendencies, such as greed, and obtain salvation by simply adopting holy garbs. For that we have to seek God’s grace, which alone can make us true saints or devotees of God (and liberate us from all our evil tendencies).

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਨਾਮੁ ਗੁਰਿ ਦੀਓ ਹੈ ਅਪੁਨੈ ਜਾ ਕੈ ਮਸਤਕਿ ਕਰਮਾ ॥

naam gur dee-o hai apunai jaa kai mastak karmaa.

ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਨਾਮੁ ਜਪਾਵੈ ਤਾ ਕਾ ਜੁਗ ਮਹਿ ਧਰਮਾ ॥੧॥

naam d̥rīṛh-aavai naam japaavai taa kaa jug meh Dharmaa. ||1||

ਜਨ ਕਉ ਨਾਮੁ ਵਡਾਈ ਸੋਭ ॥

jan ka-o naam vadaa-ee sobh.

ਨਾਮੋ ਗਤਿ ਨਾਮੋ ਪਤਿ ਜਨ ਕੀ ਮਾਨੈ ਜੋ ਜੋ ਹੋਗ ॥੧॥
ਰਹਾਉ ॥

naamo gat naamō pat jan kee maanai jo jo hog. ||1|| rahaa-o.

ਨਾਮ ਧਨੁ ਜਿਸੁ ਜਨ ਕੈ ਪਾਲੈ ਸੋਈ ਪੂਰਾ ਸਾਰਾ ॥

naam Dhan jis jan kai paalai so-ee pooraa saahaa.

ਨਾਮੁ ਬਿਉਰਾਰਾ ਨਾਨਕ ਆਧਾਰਾ ਨਾਮੁ ਪਰਾਪਤਿ
ਲਾਹਾ ॥੨॥੬॥੩੭॥

naam bi-uhaaraa naanak aaDhaaraa
naam paraapat laahaa. ||2||6||37||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji told us that we couldn’t dispel our evil tendencies, such as greed and obtain salvation by simply adopting holy garbs. For that we have to seek God’s grace, which alone can make us true saints or devotees of God (and deliver us from all our evil tendencies). In this *shabad*, he tells us how fortunate are those on whom God has shown His Grace, and the Guru has blessed them with God’s Name.

He says: “(O’ my friends, in whose destiny was the grace of God, the Guru has blessed them with (His) Name. They, inspire and make others meditate on the Name, and that becomes their duty in this age.” (1)

Describing how much the devotees love and value the Name, Guru Ji says: “(O’ my friends), for a servant of God, Name is his or her glory, the Name is the high spiritual

state, and Name is that person's honor. Such a person (happily) accepts whatever happens as per God's will." (1-pause)

In closing, he says: "He alone is the perfect banker in whose possession is the wealth of the Name. O' Nanak, (such a person) deems Name as (his or her) business or sustenance, and earns the profit of Name." (2-6-37)

The message of this *shabad* is that we should pray to God to bless us with the guidance of the Guru, so that he may give us the gift of God's Name. After obtaining this gift we should spread it around and inspire others to meditate on God's Name also. For us, this should be our honor, glory, and life's profit.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanasri mehlāa 5.

ਨੇਤ੍ਰ ਪੁਨੀਤ ਭਏ ਦਰਸ ਪੇਖੇ ਮਾਥੈ ਪਰਉ ਰਵਾਲ ॥

naṭar punēṭ bha-ay ḁaras paykhaṭ
maathai para-o ravaal.

ਰਸਿ ਰਸਿ ਗੁਣ ਗਵਾਉ ਠਾਕੁਰ ਕੇ ਮੋਰੈ ਹਿਰਦੈ
ਬਸਹੁ ਗੋਪਾਲ ॥੧॥

ras ras guṇ gaava-o ṭhaakur kay morai
hirdai bashu gopaal. ||1||

ਤੁਮ ਤਉ ਰਾਖਨਹਾਰ ਦਇਆਲ ॥

tum ṭa-o raakhanhaar ḁa-i-aal.

ਸੁੰਦਰ ਸੁਘਰ ਬੇਅੰਤ ਪਿਤਾ ਪ੍ਰਭ ਹੋਹੁ ਪ੍ਰਭੁ
ਕਿਰਪਾਲ ॥੧॥ ਰਹਾਉ ॥

sundar sughar bay-anṭ piṭaa parabḥ
hohu parabḥoo kirpaal. ||1|| rahaa-o.

ਮਹਾ ਅਨੰਦ ਮੰਗਲ ਰੂਪ ਤੁਮਰੇ ਬਚਨ ਅਨੂਪ
ਰਸਾਲ ॥

mahaa anand mangal roop tumray
bachan anoop rasaal.

ਹਿਰਦੈ ਚਰਣ ਸਬਦੁ ਸਤਿਗੁਰ ਕੋ ਨਾਨਕ ਬਾਂਧਿਓ
ਪਾਲ ॥੨॥੧॥੩੮॥

hirdai charan sabad satgur ko naanak
baa^Nḁhi-o paal. ||2||7||38||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the guidance of the Guru, so that he may give us the gift of God's Name. After obtaining this gift we should spread it around and inspire others to meditate on God's Name. For us this should be our honor, glory, and life's profit. In this *shabad*, he shows us how to pray to God, and what to ask for even after being blessed with His sight.

So addressing God, Guru Ji says: "O' God, come and abide in my heart, because by seeing Your sight my eyes have become immaculate. (I still wish that) the dust of Your feet may keep falling on my head. (In other words, I wish that I may keep hearing Your immaculate Name) and singing God's praises with great gusto." (1)

Continuing his prayer, Guru Ji says: "O' my merciful God, You are my protector (from all troubles). O' beauteous, wise, and infinite God and father, show kindness on me also." (1-pause)

Guru Ji concludes the *shabad* by once again addressing God. He says: “O’ God, You are the embodiment of bliss and pleasure. Your words are of incomparable beauty and very delicious and pleasing to the soul. Therefore, (I) Nanak have enshrined the (words of the true Guru, which are like his) feet in my heart.” (2-7-38)

The message of this *shabad* is that if we want to be close to God and feel the bliss of His beauty within our own heart, then we should try to enshrine the words of the Guru in our heart and live accordingly in ever-blissful remembrance of God.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਅਪਨੀ ਉਕਤਿ ਖਲਾਵੈ ਭੋਜਨ ਅਪਨੀ ਉਕਤਿ
ਖੇਲਾਵੈ ॥

ਸਰਬ ਸੂਖ ਭੋਗ ਰਸ ਦੇਵੈ ਮਨ ਹੀ ਨਾਲਿ ਸਮਾਵੈ
॥੧॥

ਹਮਰੇ ਪਿਤਾ ਗੋਪਾਲ ਦਇਆਲ ॥
ਜਿਉ ਰਾਖੈ ਮਹਤਾਰੀ ਬਾਰਿਕ ਕਉ ਤੈਸੇ ਹੀ ਪ੍ਰਭ
ਪਾਲ ॥੧॥ ਰਹਾਉ ॥

ਮੀਤ ਸਾਜਨ ਸਰਬ ਗੁਣ ਨਾਇਕ ਸਦਾ ਸਲਾਮਤਿ
ਦੇਵਾ ॥

ਈਤ ਉਤ ਜਤ ਕਤ ਤਤ ਤੁਮ ਹੀ ਮਿਲੈ ਨਾਨਕ
ਸੰਤ ਸੇਵਾ ॥੨॥੮॥੩੯॥

Dhanasri mehlā 5.

apnee ukat̃ khalaa^{vai} bhojan apnee
ukat̃ khaylaa^{vai}.

sarab sookh bhog ras day^{vai} man hee
naal samaa^{vai}. ||1||

hamray piṭaa gopaal da-i-aal.
Ji-o raakhai mehtaa^{ree} baarik ka-o
taisay hee parabh paal.||1|| rahaa-o.

meet̃ saajan sarab guñ naa-ik sadāa
salaamat̃ dayvaa.

eet̃ oot̃ jat̃ kat̃ tat̃ tum hee milai
naanak sant̃ sayvaa. ||2||8||39||

Dhanasari Mehla-5

Like the previous *shabad*, in this *shabad* also Guru Ji speaks about the excellences of God and tells us how God Himself takes care of us and provides us with all kinds of fun and pleasure and what we should be asking for?

He says: “(O’ my friends), in His own way God provides us with the food, and in His own way He plays with us. He gives us all kinds of comforts, enjoyments, and pleasures, and abides with the minds of all.” (1)

Showing another paternal aspect of God, Guru Ji says: “(O’ my friends), God our father is the sustainer of the earth and is merciful. Just as a mother looks after her child, similarly God sustains us.” (1-pause)

Guru Ji concludes the *shabad* by making a supplication. He says: “O’ God, You are my friend, and my mate. You are the master of all virtues and everlasting God. Whenever and wherever I see, I find You; Nanak (prays that he may be) blessed with service of saints.” (2-8-39)

The message of this *shabad* is that merciful and affectionate God takes care of us like our own mother. The only thing we should ask from God is the service of the saint (Guru Granth Sahib Ji).

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਸੰਤ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਦਮੋਦਰ ਕਾਮ ਕ੍ਰੋਧ
ਬਿਖੁ ਜਾਰੇ ॥
ਰਾਜੁ ਮਾਲੁ ਜੋਬਨੁ ਤਨੁ ਜੀਅਰਾ ਇਨ ਉਪਰਿ ਲੈ
ਬਾਰੇ ॥੧॥

ਮਨਿ ਤਨਿ ਰਾਮ ਨਾਮ ਹਿਤਕਾਰੇ ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਮੰਗਲ ਸਹਿਤ ਭਵ ਨਿਧਿ
ਪਾਰਿ ਉਤਾਰੇ ॥ ਰਹਾਉ ॥

Dhanasri mehlāa 5.

sant̃ kirpaal dā-i-aal dāmodar kaam
kroDh bikh̃ jaaray.
raaj maal joban tan jee-araa in oopar lai
baaray. ||1||

man tan raam naam hit̃kaaray.
sookh̃ sahj aanand mangal sahit̃ bhav
niDh paar uṭaaray. rahaa-o.

ਪੰਨਾ ੬੮੧

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ਧੰਨਿ ਸੁ ਥਾਨੁ ਧੰਨਿ ਓਇ ਭਵਨਾ ਜਾ ਮਹਿ ਸੰਤ
ਬਸਾਰੇ ॥
ਜਨ ਨਾਨਕ ਕੀ ਸਰਧਾ ਪੂਰਹੁ ਠਾਕੁਰ ਭਗਤ
ਤੇਰੇ ਨਮਸਕਾਰੇ ॥੨॥੯॥੪੦॥

Dhan so thaan Dhan o-ay bhavnaa jaa
meh sant̃ basaaray.
jan naanak kee sarDhaa poorahu
thaakur bhagat̃ tayray namaskaaray.
||2||9||40||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that in order to win the affection of God who is our father and mother we should beg from Him the gift of the humble service of the saints of God. In this *shabad*, he tells us what are the merits of obtaining the humble service of God's devotees and how they help us in meeting Him.

He says: “(O' my friends), my saint (Guru) the embodiment of the merciful God has shown kindness on me and has burnt away all my lust, anger, and (other such) poisons. (Therefore, I feel that) I may sacrifice all my kingdom, youth, and body for this saint Guru.” (1)

Guru Ji now tells us about some other qualities of the saints of God. He says: “(O' my friends), the saints love God's Name, both from their mind and body. They themselves live in peace, poise, bliss, and pleasure. They have ferried many people across the worldly ocean.” (pause)

Guru Ji concludes this *shabad* by talking about the virtues of the places, where the saints put their feet. He also shows us what we should ask for from God. He says: “(O' my friends), blessed is that place, blessed is that building, where the saints reside. O' God fulfill this wish of Nanak, that he may always bow to Your devotees.” (2-9-40)

The message of this *shabad* is that if we want to obtain peace, poise, and pleasure, then we should take the shelter of the holy saints of God. But for us Guru Granth Sahib is our eternal saint Guru. Therefore, all we need to do is to read, understand, and act on the *Gurbani* as contained therein. It would help us cross over the worldly ocean and would provide us with true peace and pleasure.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanaasree mehlāa 5.

ਛਡਾਇ ਲੀਓ ਮਹਾ ਬਲੀ ਤੇ ਅਪਨੇ ਚਰਨ
ਪਰਾਤਿ ॥

chhadaa-ay lee-o mahaa balee t̥ay
apnay charan paraaṭ.

ਏਕੁ ਨਾਮੁ ਦੀਓ ਮਨ ਮੰਤਾ ਬਿਨਸਿ ਨ ਕਤਹੂ
ਜਾਤਿ ॥੧॥

ayk naam dee-o man manṭaa binas na
kaṭhoo jaaṭ. ||1||

ਸਤਿਗੁਰਿ ਪੂਰੈ ਕੀਨੀ ਦਾਤਿ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਕੀਰਤਨ ਕਉ ਭਈ
ਹਮਾਰੀ ਗਾਤਿ ॥ ਰਹਾਉ ॥

satgur poorai keenee daaṭ.
har har naam dee-o keertan ka-o
bha-ee hamaaree gaaṭ. rahaa-o.

ਅੰਗੀਕਾਰੁ ਕੀਓ ਪ੍ਰਭਿ ਅਪੁਨੈ ਭਗਤਨ ਕੀ ਰਾਖੀ
ਪਾਤਿ ॥

angeekaar kee-o parabh apunai
bhagtan kee raakhee paaṭ.

ਨਾਨਕ ਚਰਨ ਗਹੇ ਪ੍ਰਭ ਅਪਨੇ ਸੁਖੁ ਪਾਇਓ ਦਿਨ
ਰਾਤਿ ॥੨॥੧੦॥੪੧॥

naanak charan gahay parabh apnay
sukh paa-i-o dīn raaṭ. ||2||10||41||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji described how his true Guru has emancipated him from the temptations of lust, greed, and anger, etc. In this *shabad*, he shares with us how his Guru has liberated him from the most powerful enemy *Maya*, or the temptation for worldly riches and power.

He says: “(O’ my friends, my true Guru) has freed me from (the clutches of *Maya*,) the most powerful enemy, by attuning me to his feet (taking me under his protection). He gave me the one mantra of (God’s) Name, which neither perishes nor goes anywhere.” (1)

Elaborating how his true Guru has blessed him, Guru Ji says: “(O’ my friends), the perfect true Guru has bestowed this bounty (upon me); he gave me God’s Name for singing (praises of God, by doing which) I was saved.” (pause)

In conclusion, Guru Ji says: “(O’ my friends), God has (always) saved His devotees and has protected their honor. O’ Nanak, the one who has (sought His shelter and) caught hold of God’s feet has enjoyed peace day and night.” (2-10-41)

The message of this *shabad* is that if we want to be liberated from worldly illusions and enjoy eternal peace, then we should seek the shelter of our Guru (Granth Sahib) and pray for the gift of God’s Name.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanaasree mehlāa 5.

ਪਰ ਹਰਨਾ ਲੋਭੁ ਝੂਠ ਨਿੰਦ ਹੀ ਕਰਤ ਗੁਦਾਰੀ
॥

par harnaa lobh jhooth nind iv hee
karat̃ gudaaaree.

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਆਸ ਮਿਥਿਆ ਮੀਠੀ ਇਹ ਟੇਕ
ਮਨਹਿ ਸਾਧਾਰੀ ॥੧॥

marig t̃risnaa aas mithi-aa meeth̃ee ih
tayk maneh saaDhaaree. ||1||

ਸਾਕਤ ਕੀ ਆਵਰਦਾ ਜਾਇ ਬ੍ਰਿਥਾਰੀ ॥
ਜੈਸੇ ਕਾਗਦ ਕੇ ਭਾਰ ਮੂਸਾ ਟੁਕਿ ਗਵਾਵਤ ਕਾਮਿ
ਨਹੀ ਗਵਾਰੀ ॥ ਰਹਾਉ ॥

saakat̃ kee aavradāa jaa-ay barithaaree.
jaisay kaagad̃ kay bhaar moosaa took
gavaavat̃ kaam nahee gaavaaree.
rahaa-o.

ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਇਹ ਬੰਧਨ
ਛੁਟਕਾਰੀ ॥

kar kirpaa paarbarahm su-aamee ih
bandhan chhutkaaree.

ਬੂਡਤ ਅੰਧ ਨਾਨਕ ਪ੍ਰਭ ਕਾਵਤ ਸਾਧ ਜਨਾ ਸੰਗਾਰੀ
॥੨॥੧੧॥੪੨॥

boodat̃ anDh naanak parabh kaadhat̃
saaDh janaa sangaaaree. ||2||11||42||

Dhanasari Mehla-5

In the previous many *shabads*, Guru Ji advised us that if we want to obtain peace and bliss, we should seek guidance of the Guru and under his guidance meditate on God's Name. In this *shabad*, Guru Ji comments on the life of those worshippers of power, who always run after worldly riches and power and spend their life stealing other's wealth, telling lies, and slandering others, instead of meditating on God. He also shows us how to pray to God to save us from such things and liberate us from worldly bonds.

First reflecting on the life of worshippers of power, Guru Ji says: “(A worshipper of power) has spent his or her (entire life), stealing (property belonging to others), indulging in greed, telling lies, or slandering (others). Such a person always remains under the hope of mirage like sweet but false illusions, and this is the only support which such a person has cherished in his or her mind.” (1)

Commenting on the consequences of such false traits of a worshipper of power, Guru Ji says: “(O’ my friends), just as a mouse wastes away loads of paper by nibbling at them and none of that paper becomes of any use to that foolish creature, similarly the life of a worshipper of *Maya* goes in vain.” (pause)

However, Guru Ji is always compassionate and merciful to all. Therefore putting himself in place of the sinners and misguided people, he prays to God on their behalf, and says: “O’ all-pervading God and Master, show mercy, and liberate us from these (worldly) bonds. Nanak (says), O’ God, by bringing them in the company of saintly persons, You have pulled out (and saved) those (ignorant) blind persons who were drowning in the (worldly) ocean.” (2-11-42)

The message of this *shabad* is that we should not waste our life bit by bit in misdeeds, such as falsehood, hypocrisy, slander, and stealing other's property or rights. Instead, we should follow the lead of the Guru and humbly pray to God to show mercy on us and liberate us from our worldly bonds.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanaasree mehlāa 5.

ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪਨਾ ਸੀਤਲ ਤਨੁ
ਮਨੁ ਛਾਤੀ ॥

simar simar su-aamee parab^h apnaa
seet^{al} tan man ch^haa^{tee}.

ਰੂਪ ਰੰਗ ਸੂਖ ਧਨੁ ਜੀਅ ਕਾ ਪਾਰਬ੍ਰਹਮ ਮੋਰੈ ਜਾਤੀ
॥੧॥

roop rang sook^h Dhan jee-a kaa
paarbarahm morai ja^{tee}. ||1||

ਰਸਨਾ ਰਾਮ ਰਸਾਇਨਿ ਮਾਤੀ ॥

rasnaa raam rasaa-in ma^{tee}.

ਰੰਗ ਰੰਗੀ ਰਾਮ ਅਪਨੇ ਕੈ ਚਰਨ ਕਮਲ ਨਿਧਿ ਥਾਤੀ
॥ ਰਹਾਉ ॥

rang rangee raam apnay kai charan
kamal niD^h tha^{tee}. rahaa-o.

ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਰਖਿ ਲੀਆ ਪੂਰਨ ਪ੍ਰਭ ਕੀ
ਭਾਤੀ ॥

jis kaa saa tin hee rak^h lee-aa pooran
parab^h kee b^haa^{tee}.

ਮੇਲਿ ਲੀਓ ਆਪੇ ਸੁਖਦਾਤੈ ਨਾਨਕ ਹਰਿ ਰਾਖੀ ਪਾਤੀ
॥੨॥੧੨॥੪੩॥

mayl lee-o aapay sukh^h-daa^{tai} naanak
har raak^{hee} paa^{tee}. ||2||12||43||

Dhanasari Mehla-5

In the previous *shabad* (2-10-41), Guru Ji advised us that if we want to be liberated from worldly illusions and enjoy eternal peace, then we should seek the shelter of our Guru and pray for the gift of God's Name. In this *shabad*, Guru Ji shares with us his own experience of meditating on God's Name and describes what kind of happiness and peace he has experienced by remembering God again and again.

He says: “(O my friends), by meditating on my God and Master again and again, my body, mind, and heart have become (calm and) cool. Now for my soul, the transcendent God is its beauty, color, peace, and wealth, and God is my (high) caste; (I don't care for any other kind of beauty, riches, or high caste).” (1)

Describing his present state and what is he doing to continue enjoying this divine bliss, Guru Ji says: “(O' my friends), my tongue is intoxicated with the cure all of God's (Name). It is imbued with the love of its God, and for me God's lotus feet (the gospel word of His Name) is (like) my wallet and treasure.” (pause)

In conclusion, he says: “(O' my friends), He to whom I belonged has saved me, because perfect are the ways of God. On His own, the bliss-giving Benefactor has united (me with Him and) saved Nanak's honor.” (2-12-43)

The message of this *shabad* is that if we want peace, comfort and bliss and be saved from entanglements of *Maya*, then we should meditate on God's Name with love and devotion again and again at all times.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਦੂਤ ਦੁਸਮਨ ਸਭਿ ਤੁਝ ਤੇ ਨਿਵਰਹਿ ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ
ਤੁਮਾਰਾ ॥

ਜੋ ਜੋ ਤੇਰੇ ਭਗਤ ਦੁਖਾਏ ਓਹੁ ਤਤਕਾਲ ਤੁਮ ਮਾਰਾ
॥੧॥

ਨਿਰਖਉ ਤੁਮਰੀ ਓਰਿ ਹਰਿ ਨੀਤ ॥
ਮੁਰਾਰਿ ਸਹਾਇ ਹੋਹੁ ਦਾਸ ਕਉ ਕਰੁ ਗਹਿ ਉਧਰਹੁ
ਮੀਤ ॥ ਰਹਾਉ ॥

ਸੁਣੀ ਬੇਨਤੀ ਠਾਕੁਰਿ ਮੇਰੈ ਖਸਮਾਨਾ ਕਰਿ ਆਪਿ ॥

ਨਾਨਕ ਅਨਦ ਭਏ ਦੁਖ ਭਾਗੇ ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪਿ
॥੨॥੧੩॥੪੪॥

Dhanaasree mehlā 5.

doot̃ dushman sabh̃ tujh̃ tay nivrahi
pargat partaap̃ tumaaraa.

jo jo tayray bhagat̃ dukh̃aa-ay oh
tatkaal̃ tum maaraa. ||1||

irkha-o tumree or har neet̃.
muraar sahaa-ay hohu daas ka-o kar
geh uDhrahū meet̃. rahaa-o.

sunee bayntee thaakur mayrai
khasmaanaa kar aap.

naanak anad̃ bha-ay dukh̃ bhaagay
sadaa sadaa har jaap. ||2||13||44||

Dhanasari Mehla-5

It so happens many times that if a person is not worldly powerful or shrewd and is absorbed in the devotion of God, out of envy, jealousy, or other selfish reasons, many people try to harm, dishonor, or spoil that one's peace of mind unnecessarily. Then one wonders, what is the use of this devotion to God? In this *shabad*, Guru Ji tells us how in such situations the true devotees of God react and think, and what kind of faith and trust they have in God.

Expressing his faith in God, Guru Ji says: "O' God, all the villains and enemies (of a devotee) are dispelled by Your grace; Your glory is manifest to all. You have instantly destroyed whosoever hurts Your devotees, ." (1)

Therefore, perhaps under some threatening circumstances, he addresses God and says: "O' God, day and night I look only towards You (for protection). O' the destroyer of demons, come and help Your servant, O' my friend come, and extending your hand save me." (pause)

Stating the result of his above prayer, Guru Ji concludes: "(O' my friends), my Master listened to my prayer, and like a husband (protecting his bride), He saved me. (In short), O' Nanak, by always meditating on God, all my woes went away, and I enjoyed all kinds of peace and bliss." (2-13-44)

The message of this *shabad* is that in case we want to be saved from all kinds of enemies and adversaries then we should meditate on His Name ever and forever, and whenever we are in trouble we should ask God with true devotion and faith for His help and He would surely protect us.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਚਤੁਰ ਦਿਸਾ ਕੀਨੋ ਬਲੁ ਅਪਨਾ ਸਿਰ ਊਪਰਿ ਕਰੁ
ਧਾਰਿਓ ॥

ਕ੍ਰਿਪਾ ਕਟਾਖੁ ਅਵਲੋਕਨੁ ਕੀਨੋ ਦਾਸ ਕਾ ਦੂਖੁ
ਬਿਦਾਰਿਓ ॥੧॥

ਹਰਿ ਜਨ ਰਾਖੇ ਗੁਰ ਗੋਵਿੰਦ ॥

ਕੰਠਿ ਲਾਇ ਅਵਗੁਣ ਸਭਿ ਮੇਟੇ ਦਇਆਲ ਪੁਰਖ
ਬਖਸੰਦ ॥ ਰਹਾਉ ॥

ਜੋ ਮਾਗਹਿ ਠਾਕੁਰ ਅਪੁਨੇ ਤੇ ਸੋਈ ਸੋਈ ਦੇਵੈ ॥

ਨਾਨਕ ਦਾਸੁ ਮੁਖ ਤੇ ਜੋ ਬੋਲੈ ਈਹਾ ਊਹਾ ਸਚੁ ਹੋਵੈ
॥੨॥੧੪॥੪੫॥

Dhanaasree mehlā 5.

chaṭur dīśā keeno bal apnaa sir
oopaṛ kar Dhaari-o.

kirpaa kataakh-y avlokan keeno d̥aas
kaa d̥ookh bīd̥aari-o. ||1||

har jan raakhay gur govind̄.

kanth̄ laa-ay avgun̄ sabh maytay
d̥a-i-aal purakh bakhsand̄. rahaa-o.

jo maageh thaakur apunay t̄ay so-ee
so-ee d̄ayvai.

naanak d̄aas mukh t̄ay jo bolai eehaa
oohaa sach hovai. ||2||14||45||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji told us how God protects His devotees and saves them from the onslaughts and attacks of his adversaries and enemies. In this *shabad*, he again expresses his gratitude to God for protecting him from so many enemies, including the rulers, ungrateful slanderers, and some fanatic Muslim priests who couldn't tolerate his message of peace, love, and grace of God on all humanity, irrespective of their faith, caste, or status.

Describing the incident, and circumstances in general terms, Guru Ji says: “(O’ my friends, everywhere) in all the four directions, God has extended His power (and provided full protection, as if He) has placed His hand on the head (of His devotee). He cast His glance of grace and dispelled the pain of His servant.” (1)

Elaborating on the blessings and protections received by him from the perfect God, Guru Ji says: “The Guru God has protected the devotees. Hugging them to His bosom, the forgiving merciful God erased all their faults.” (pause)

Therefore on the basis of his personal experience, Guru Ji proclaims: “(O’ my friends), whatever a (true) devotee of God asks from the Master, He gives (the devotee) that very thing. O’ Nanak, whatever the servant of God utters from his or her mouth, becomes true here (in this world) and there (in the next world).” (2-14-44)

The message of this *shabad* is that if we become devotees of God, in true sense of the word, then God would protect us from all our enemies and fulfill each and every genuine wish of ours.

(Perhaps that is why this shabad, and particularly its last line has become a very popular and an oft-quoted phrase among Sikhs).

ਪੰਨਾ ੬੮੨

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ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanaasree mehlāa 5.

ਅਉਖੀ ਘੜੀ ਨ ਦੇਖਣ ਦੇਈ ਅਪਨਾ ਬਿਰਦੁ
ਸਮਾਲੇ ॥

a-ukhee gharhee na daykhan day-ee
apnaa birad samaalay.

ਹਾਥ ਦੇਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਸਾਸਿ ਸਾਸਿ
ਪ੍ਰਤਿਪਾਲੇ ॥੧॥

haath day-ay raakhai apnay ka-o saas
saas partipaalay. ||1||

ਪ੍ਰਭ ਸਿਉ ਲਾਗਿ ਰਹਿਓ ਮੇਰਾ ਚੀਤੁ ॥
ਆਦਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸਦਾ ਸਹਾਈ ਧੰਨੁ ਹਮਾਰਾ
ਮੀਤੁ ॥ ਰਹਾਉ ॥

parabh si-o laag rahi-o mayraa cheet.
aad ant parabh sadaa sahāa-ee Dhan
hamaaraa meet. rahaa-o.

ਮਨਿ ਬਿਲਾਸ ਭਏ ਸਾਹਿਬ ਕੇ ਅਚਰਜ ਦੇਖਿ
ਬਡਾਈ ॥

man bilaas bha-ay saahib kay achraj
daykh badaa-ee.

ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਆਨਦ ਕਰਿ ਨਾਨਕ ਪ੍ਰਭਿ
ਪੂਰਨ ਪੈਜ ਰਖਾਈ ॥੨॥੧੫॥੪੬॥

har simar simar aanad kar naanak
parabh pooran paj rakhaa-ee.
||2||15||46||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji told us that if we become devotees of God in true sense of the word, then God would protect us from all our enemies and fulfill each and every genuine wish of ours. In this *shabad*, he reaffirms this assurance and describes how he himself has been personally affected by looking at God's astonishing wonders.

He says: "(O' my friends, God) doesn't allow any moment of difficulty bother (His devotee. Because He always) remembers His old-standing tradition (of saving His servants. As if) extending His hand, He saves His (devotee from any kind of attack and) sustains him or her through each and every breath." (1)

Describing the peaceful state of his mind, with such an assurance from God, whom he considers his friend, Guru Ji says: "My mind is attuned to God. Blessed is my friend who is my helper from the beginning to the end." (pause)

In conclusion, Guru Ji says: "(O' my friends), my mind is in ecstasy seeing the wonderful glory of God; I have become a servant of God. (I say to myself), O' Nanak, God has fully protected your honor, now enjoy pleasures by meditating on God again and again." (2-15-46)

The message of this *shabad* is that if we want a real helper and supporter of ours who always protects us and saves our honor, and is the most powerful power of all, then we should become a true devotee of God, whose very tradition it is to never let any pain or suffering come near His devotees.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਿਸ ਕਉ ਬਿਸਰੈ ਪ੍ਰਾਨਪਤਿ ਦਾਤਾ ਸੋਈ ਗਨਹੁ
ਅਭਾਗਾ ॥

ਚਰਨ ਕਮਲ ਜਾ ਕਾ ਮਨੁ ਰਾਗਿਓ ਅਮਿਅ
ਸਰੋਵਰ ਪਾਗਾ ॥੧॥

ਤੇਰਾ ਜਨੁ ਰਾਮ ਨਾਮ ਰੰਗਿ ਜਾਗਾ ॥
ਆਲਸੁ ਛੀਜਿ ਗਇਆ ਸਭੁ ਤਨ ਤੇ ਪ੍ਰੀਤਮ ਸਿਉ
ਮਨੁ ਲਾਗਾ ॥ ਰਹਾਉ ॥

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਨਾਰਾਇਣ ਸਗਲ ਘਟਾ ਮਹਿ
ਤਾਗਾ ॥

ਨਾਮ ਉਦਕੁ ਪੀਵਤ ਜਨ ਨਾਨਕ ਤਿਆਗੇ ਸਭਿ
ਅਨੁਰਾਗਾ ॥੨॥੧੬॥੪੭॥

Dhanaasree mehlā 5.

jis ka-o bisrai paraanpat̃ daat̃aa so-ee
ganhu abhaagaa.

charan kamal jaa kaa man raagi-o
ami-a sarovar paagaa. ||1||

ṭayraa jan raam naam rang jaagaa.
aalas chheej ga-i-aa sabh̃ ṭan ṭay
pareet̃am si-o man laagaa. rahaa-o.

jah jah paykha-o ṭah naaraa-in sagal
ghataa meh ṭaagaa.

naam udak peevat̃ jan naanak ṭi-aagay
sabh̃ anuraagaa. ||2||16||47||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want a real helper and supporter of ours who always protects us and saves our honor, and is the most powerful power of all, then we should become a true devotee of God. His very tradition is to never let any pain or suffering come near His devotees. In this *shabad*, he compares the state of those who forget God with that of those devotees who always keep remembering Him.

Commenting on the state of these two types of persons, Guru Ji says: “(O’ my friends), we should consider that person as unfortunate, (from whose mind is) forsaken the Giver and Master of life breaths. But whose mind is imbued with the love of God’s lotus feet (His Name), that person has become a lover of the nectar like pool (of God’s Name.” (1)

Now most humbly describing his own state of mind, Guru Ji says: “(O’ God), being imbued with the love of God’s Name, Your devotee has awakened (to the attacks of worldly allurements). Now all the laziness has vanished from his body, and his mind is now attuned to his beloved (Master).” (pause)

Guru Ji concludes the *shabad* by stating: “(O’ my friends), now wherever I look, I see the all-pervading God in all hearts, just as a thread (can be seen going through all the beads in a necklace). Upon drinking the water of (God’s) Name, the devotee Nanak has abandoned all other (worldly) loves (or relishes).”

The message of this *shabad* is that if we want to enjoy true bliss, and pleasure in life, then instead of worldly relations, friendships, or dainty dishes, we should try devotion and worship of God. We would find it so pleasing and enjoyable, that we would forsake all other worldly relishes and pleasures.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਨ ਕੇ ਪੂਰਨ ਹੋਏ ਕਾਮ ॥
ਕਲੀ ਕਾਲ ਮਹਾ ਬਿਖਿਆ ਮਹਿ ਲਜਾ ਰਾਖੀ ਰਾਮ
॥੧॥ ਰਹਾਉ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪੁਨਾ ਨਿਕਟਿ ਨ
ਆਵੈ ਜਾਮ ॥
ਮੁਕਤਿ ਬੈਕੁੰਠ ਸਾਧ ਕੀ ਸੰਗਤਿ ਜਨ ਪਾਇਓ
ਹਰਿ ਕਾ ਧਾਮ ॥੧॥

ਚਰਨ ਕਮਲ ਹਰਿ ਜਨ ਕੀ ਥਾਤੀ ਕੋਟਿ ਸੂਖ
ਬਿਸ੍ਰਾਮ ॥
ਗੋਬਿੰਦੁ ਦਮੋਦਰ ਸਿਮਰਉ ਦਿਨ ਰੈਨਿ ਨਾਨਕ ਸਦ
ਕੁਰਬਾਨ ॥੨॥੧੭॥੪੮॥

Dhanaasree mehlāa 5.

jan kay pooran ho-ay kaam.
kalee kaal mahaa bikhī-aa meh lajaa
raakhee raam. ||1|| rahaa-o.

simar simar su-aamee parabh apunaa
nikat na aavai jaam.
mukṭi baikunth saaDh kee sangat jan
paa-i-o har kaa Dhaam. ||1||

charan kamal har jan kee thaatee kot
sookh bisraam.
gobind damodar simra-o din rain
naanak sad kurbaan. ||2||17||48||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true bliss and pleasure in life, then instead of worldly relations, friendships, or dainty dishes, we should try devotion and worship of God. We would find it so pleasing and enjoyable that we would forsake all other worldly relishes and pleasures. In this *shabad*, he shares with us his personal experiences and lists some of the blessings he has received by meditating on God again and again.

Perhaps referring to the completion of his projects, Guru Ji says: “(O’ my friends), the tasks of the devotees have been accomplished, and in this iron-age God has saved his honor (from being tarnished by the) poisonous worldly riches.” (1)

So on the basis of his personal experience, Guru Ji says: “(O’ my friends), by meditating on God our Master again and again, (even the fear of) the demon of death does not come near. (O’ my friends), the congregation of saintly persons is itself the heaven of salvation, where the servants of God have found God’s abode.” (1)

In conclusion, Guru Ji says: “(O’ my friends), through the support of His lotus feet, God’s devotees find millions of comforts. Therefore (I) Nanak (also) meditate on God of the universe and am always a sacrifice to Him.” (2-17-48)

The message of this *shabad* is that if we want to get rid of all fears, have all our affairs accomplished and enjoy bliss of millions of heavens, we should sing praises of God in the company of saints day and night.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥**Dhanaasree mehlāa 5.**

ਮਾਂਗਉ ਰਾਮ ਤੇ ਇਕੁ ਦਾਨੁ ॥
ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਹੋਵਹਿ ਸਿਮਰਉ ਤੁਮਰਾ
ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥

maa^Nga-o raam tay ik daan.
sagal manorath pooran hoveh simra-o
tumraa naam. ||1|| rahaa-o.

ਚਰਨ ਤੁਮਾਰੇ ਹਿਰਦੈ ਵਾਸਹਿ ਸੰਤਨ ਕਾ ਸੰਗੁ
ਪਾਵਉ ॥
ਸੋਗ ਅਗਨਿ ਮਹਿ ਮਨੁ ਨ ਵਿਆਪੈ ਆਠ ਪਹਰ
ਗੁਣ ਗਾਵਉ ॥੧॥

charan tum^haaray hirdai vaaseh santan
kaa sang paava-o.
sog agan meh man na vi-aapai aath
pahar gun gaava-o. ||1||

ਸ੍ਵਸਤਿ ਬਿਵਸਥਾ ਹਰਿ ਕੀ ਸੇਵਾ ਮਧੁੰਤ ਪ੍ਰਭ
ਜਾਪਣ ॥
ਨਾਨਕ ਰੰਗੁ ਲਗਾ ਪਰਮੇਸਰ ਬਾਹੁੜਿ ਜਨਮ ਨ
ਛਾਪਣ ॥੨॥੧੮॥੪੯॥

savast bivasthaa har kee sayvaa
maDh-ya^Nt parabh jaapan.
naanak rang lagaa parmaysar baahurh
janam na chhaapan. ||2||18||49||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all fears, have all our affairs accomplished, and enjoy bliss of millions of heavens, we should sing praises of God in the company of saints day and night. However, it is only by God's grace that we get the opportunity to meditate on God's Name. Therefore in this *shabad*, Guru Ji shares with us what he begs from God.

He says: "From God I beg for (this) one gift, that I may meditate on Your Name; that would fulfill all my wishes." (1-pause)

Elaborating on his wish, Guru Ji says: "(O' God), I wish that Your lotus feet may abide in my heart, I may obtain the company of saints, my mind may never be afflicted by the fire of worries, and at all times I may sing Your praises." (1)

Guru Ji concludes this *shabad*, by wishing that not only in old age, but also in every stage of his life, he should meditate on God's Name. He says: "(O' God), I wish that in the worriless stage (of childhood), I may serve God, and then (in my youth and old age or) the middle and end (of my life), I may meditate on God. (Because) Nanak (knows) that the one who is imbued with the love of God is not marked (to go through) birth (and death) again." (2-18-49)

The message of this *shabad* is that unlike ordinary worldly people who always ask for some worldly riches, possessions, or power, we should ask from God one and only gift and that is the gift of His Name so that we are not subjected to the pain of birth and death again.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਮਾਂਗਉ ਰਾਮ ਤੇ ਸਭਿ ਥੋਕ ॥
ਮਾਨੁਖ ਕਉ ਜਾਚਤ ਸੁਮੁ ਪਾਈਐ ਪ੍ਰਭ ਕੈ
ਸਿਮਰਨਿ ਮੋਖ ॥੧॥ ਰਹਾਉ ॥

ਘੋਖੇ ਮੁਨਿ ਜਨ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾਂ ਬੇਦ ਪੁਕਾਰਹਿ
ਘੋਖ ॥
ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਸੇਵਿ ਸਚੁ ਪਾਈਐ ਦੇਵੈ ਸੁਹੇਲੇ ਲੋਕ
॥੧॥

ਆਨ ਅਚਾਰ ਬਿਉਹਾਰ ਹੈ ਜੇਤੇ ਬਿਨੁ ਹਰਿ
ਸਿਮਰਨ ਫੋਕ ॥
ਨਾਨਕ ਜਨਮ ਮਰਣ ਭੈ ਕਾਟੇ ਮਿਲਿ ਸਾਧੂ ਬਿਨਸੇ
ਸੋਕ ॥੨॥੧੯॥੫੦॥

Dhanaasree mehlā 5.

maa^Nga-o raam t̥ay sabh thok.
maanukh ka-o jaachat̥ saram paa-ee-ai
parabh kai simran mokh. ||1|| rahaa-o.

ghokhay mun jan simrit̥ puraanaa^N bayd̥
pukaareh ghokh.
kirpaa sinDh sayv sach paa-ee-ai dovai
suhaylay lok. ||1||

aan achaar bi-uhaar hai jaytay bin har
simran fok.
naanak janam maran bhai kaatay mil
saaDhoo binsay sok. ||2||19||50||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji shared with us that from God; he begs for (this) one gift, that he may meditate on God's Name. But for the survival of a person and his family, one needs many other things as well, including food and shelter. In this *shabad*, he tells us where he goes for other necessities of life.

He says: "(O' my friends), I ask God for all the things (which I need, because I know that) by begging from another human being, we obtain nothing but exhaustion. However, by meditating on God's Name we (not only get what we need, but also obtain) salvation (from worldly desires)." (1-pause)

Next Guru Ji wants to point out that what he stated above about the merits of God's Name is also confirmed by other learned sages and saints as well. He says: "The sages and devotees who have carefully reflected on *Simrities and Puranaas* (the Hindu scriptures) and also deeply gone through the *Vedas*, all proclaim loudly that by serving (God), the ocean of mercy, (we enjoy happiness in this and the next world, and thus) our both worlds become pleasurable." (1)

In conclusion, Guru Ji says: "(O' my friends), without meditation on God, all other rituals and worldly codes of conduct are (useless and) hollow. Nanak says that on meeting the saint (Guru and following his advice), his fears of birth and death have been erased and all his sorrows have been destroyed." (2-19-50)

The message of this *shabad* is that we should be so much in love with God and have so much faith in Him that whatever we need, we should beg only from Him, instead of begging from any human being. Because any begging from the human beings brings us nothing but dishonor and disappointment, but meditation on God's Name and begging from Him brings us salvation and eternal bliss.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮਿ ॥
ਮਹਾ ਸੰਤੋਖੁ ਹੋਵੈ ਗੁਰ ਬਚਨੀ ਪ੍ਰਭ ਸਿਉ ਲਾਗੈ
ਪੂਰਨ ਧਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥

Dhanaasree mehlā 5.

tarisnaa bujhai har kai naam.
mahaa santokh hovai gur bachnee
parabh si-o laagai pooran Dhi-aan. ||1||
rahaa-o.

ਪੰਨਾ ੬੮੩

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ਮਹਾ ਕਲੋਲ ਬੁਝਹਿ ਮਾਇਆ ਕੇ ਕਰਿ ਕਿਰਪਾ
ਮੇਰੇ ਦੀਨ ਦਇਆਲ ॥
ਅਪਣਾ ਨਾਮੁ ਦੇਹਿ ਜਪਿ ਜੀਵਾ ਪੂਰਨ ਹੋਇ
ਦਾਸ ਕੀ ਘਾਲ ॥੧॥

mahaa kalol bujheh maa-i-aa kay kar
kirpaa mayray deen da-i-aal.
apnaa naam deh jap jeevaa pooran ho-ay
daas kee ghaal. ||1||

ਸਰਬ ਮਨੋਰਥ ਰਾਜ ਸੂਖ ਰਸ ਸਦ ਖੁਸੀਆ
ਕੀਰਤਨੁ ਜਪਿ ਨਾਮ ॥
ਜਿਸ ਕੈ ਕਰਮਿ ਲਿਖਿਆ ਧੁਰਿ ਕਰਤੈ ਨਾਨਕ
ਜਨ ਕੇ ਪੂਰਨ ਕਾਮ ॥੨॥੨੦॥੫੧॥

sarab manorath raaj sookh ras sad
khusee-aa keertan jap naam.
jis kai karam likhi-aa Dhur kartai naanak
jan kay pooran kaam. ||2||20||51||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that we should be so much in love with God and have so much faith in Him that whatever we need, we should beg only from Him instead of begging from any human being. Because any begging from the human beings brings us nothing but dishonor and disappointment. But meditation on God's Name and begging from Him brings us salvation and eternal bliss. In this *shabad*, he describes the blessings received by a devotee who meditates on God's Name.

He says: “(By meditating on) God's Name all one's fire like desires (for worldly things) are stilled. By acting on (*Gurbani*) the Guru's word, we obtain immense peace and contentment, and our mind is attuned to God.” (1-pause)

Therefore, Guru Ji makes a prayer to God and says: “O' my merciful Master, show Your mercy, so that all the illusive plays of worldly riches and power may cease to charm me. Bless me with (the gift of) Your Name, so that meditating on it, I may survive (spiritually) and the effort of (this) devotee (of Yours) may be completed (successfully).” (1)

In conclusion, Guru Ji says: “(O' my friends), by meditating on God, all one's desires are fulfilled, (as if one has obtained all the comforts and pleasures of kingdom. But O' Nanak, all the tasks of only that devotee are accomplished, in whose destiny, the Creator had so written from the very beginning.” (2-20-51)

The message of this *shabad* is that if we want to enjoy such peace and bliss, as if we are enjoying all the pleasures of a kingdom, then we should meditate on God's Name under Guru's instruction.

ਧਨਾਸਰੀ ਮਃ ੫ ॥

Dhanaasree mehlāa 5.

ਜਨ ਕੀ ਕੀਨੀ ਪਾਰਬ੍ਰਹਮਿ ਸਾਰ ॥
ਨਿੰਦਕ ਟਿਕਨੁ ਨ ਪਾਵਨਿ ਮੂਲੇ ਉਡਿ ਗਏ ਬੇਕਾਰ
॥੧॥ ਰਹਾਉ ॥

jan kee keenee paarbrahm saar.
nindak tikan na paavan moolay ood
ga-ay baykaar. ||1|| rahaa-o.

ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਸੁਆਮੀ ਕੋਇ ਨ
ਪਹੁਚਨਹਾਰ ॥
ਜੋ ਜੋ ਕਰੈ ਅਵਗਿਆ ਜਨ ਕੀ ਹੋਇ ਗਇਆ ਤਤ
ਛਾਰ ॥੧॥

jah jah daykh-a-u tah tah su-aamee
ko-ay na pahuchanhaar.
jo jo karai avgi-aa jan kee ho-ay
ga-i-aa tat chhaar. ||1||

ਕਰਨਹਾਰੁ ਰਖਵਾਲਾ ਹੋਆ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ
॥
ਨਾਨਕ ਦਾਸ ਰਖੇ ਪ੍ਰਭਿ ਅਪੁਨੈ ਨਿੰਦਕ ਕਾਢੇ ਮਾਰਿ
॥੨॥੨੧॥੫੨॥

karanhaar rakhvaalaa ho-aa jaa kaa
ant na paraavaar.
naanak daas rakhay parabh apunai
nindak kaadhay maar. ||2||21||52||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji told us how all our worldly desires and cravings are stilled by meditating on God's Name and how we get all the pleasures, comforts, and enjoyments of the world by depending on God. In this *shabad*, he tells us about another aspect of God's blessings. He describes how God protects His devotee from all kinds of enemies and slanderers. Guru Ji makes these remarks on the basis of his personal experience of being surrounded and attacked again and again by many slanderers and enemies, all of whom were ultimately destroyed by God.

Referring to that situation, Guru Ji says: “God has taken care of His devotee. (Now) the slanderers cannot rest at all, they have been (so thoroughly annihilated, as if) becoming useless they have been blown away (by wind).” (1-pause)

So on the basis of his personal experience, Guru Ji says: “(O’ my friends), wherever I look, I see the Master pervading there, and nobody can equal Him. Whosoever tries to malign the devotees of God is instantly ruined (socially).” (1)

In conclusion, Guru Ji says: “(O’ my friends), the Creator whose limit or the ends are not known has become my savior and protector. In short, Nanak says, “God has saved His servants and has beaten away the slanderers.” (2-21-52)

The message of this *shabad* is that if we want peace and protection from our slanderers and enemies, then we need to become true devotees of God by meditating on His Name at all times.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੯ ਪੜਤਾਲ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਚਰਨ ਸਰਨ ਗੋਬਿੰਦ ਦੁਖ ਭੰਜਨਾ ਦਾਸ ਅਪੁਨੇ
ਕਉ ਨਾਮੁ ਦੇਵਹੁ ॥

ਦ੍ਰਿਸਟਿ ਪ੍ਰਭ ਧਾਰਹੁ ਕ੍ਰਿਪਾ ਕਰਿ ਤਾਰਹੁ ਭੁਜਾ ਗਹਿ
ਕੂਪ ਤੇ ਕਾਢਿ ਲੇਵਹੁ ॥ ਰਹਾਉ ॥

ਕਾਮ ਕ੍ਰੋਧ ਕਰਿ ਅੰਧ ਮਾਇਆ ਕੇ ਬੰਧ ਅਨਿਕ ਦੋਖਾ
ਤਨਿ ਛਾਦਿ ਪੂਰੇ ॥

ਪ੍ਰਭ ਬਿਨਾ ਆਨ ਨ ਰਾਖਨਹਾਰਾ ਨਾਮੁ ਸਿਮਰਾਵਹੁ
ਸਰਨਿ ਸੂਰੇ ॥੧॥

ਪਤਿਤ ਉਧਾਰਣਾ ਜੀਅ ਜੰਤ ਤਾਰਣਾ ਬੇਦ ਉਚਾਰ
ਨਹੀ ਅੰਤੁ ਪਾਇਓ ॥

ਗੁਣਹ ਸੁਖ ਸਾਗਰਾ ਬ੍ਰਹਮ ਰਤਨਾਗਰਾ ਭਗਤਿ ਵਛਲੁ
ਨਾਨਕ ਗਾਇਓ ॥੨॥੧॥੫੩॥

**Dhanaasree mehlā 5 ghar 9
parh-taal**

ik-o^Nkaar satgur parsaad.

har charan saran gobind dukh
bhanjinaa daas apunay ka-o naam
dayvhu.

darisat parabh Dhaarahu kirpaa kar
taarahu bhujaa geh koop tay kaadh
layvhu. rahaa-o.

kaam kroDh kar anDh maa-i-aa kay
bandh anik dokhaa tan chhaad
pooray.

parabh binā aan na raakhanhaaraa
naam simraavahu saran sooray. ||1||

patit uDhaaranāa jee-a jant taarnāa
bayd uchaar nahee ant paa-i-o.

gunah sukh saagraa barahm
ratnaagaraa bhagat vachhal naanak
gaa-i-o. ||2||1||53||

Dhanasari Mehla-5 Ghar-9 (Parrrtaal)

This *shabad* has been composed in *Parrrtaal* (a type of music, in which the scales change many times). In this *shabad*, Guru Ji shows us how we should approach God to save us from punishment of our visible and invisible sins.

He says: “O’ God, the destroyer of pains, I have sought Your shelter, bestow the gift of Name on Your servant. O’ God, cast Your glance of grace, and extending Your hand pull me out of the well (of worldly attachments).” (pause)

Making a confession before God on our behalf, Guru Ji says: “(O’ God), we are bound in the attachments for *Maya* (worldly riches and power,) being blind in lust and anger. In the body (of our life conduct), there are countless holes (of sins, which we have) completely covered (and hidden from others). Except God, no one can save us (from punishment). Therefore O’ God, we have) come to Your shelter, (show mercy), make us meditate on Your Name (and save us).” (1)

Guru Ji concludes this *shabad* by showing us how to addresses God in such circumstances. He says: “O’ the emancipator of sinners, and savior of creatures, even

the composers of *Vedas* could not find Your limit. O' the Ocean of virtues and happiness, O' the mine of jewels and lover of Your devotees, Nanak is singing Your praise." (2-1-53)

The message of this *shabad* is that even if we are full of all kinds of faults and sins, still we should seek the shelter of God, make full confession of our faults and evil tendencies and ask God to bless us with the gift of His Name and in His mercy save us. Who knows as per His tradition, God may forgive and save us also.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਹਲਤਿ ਸੁਖੁ ਪਲਤਿ ਸੁਖੁ ਨਿਤੁ ਸੁਖੁ ਸਿਮਰਨੇ ਨਾਮੁ
ਗੋਬਿੰਦ ਕਾ ਸਦਾ ਲੀਜੈ ॥
ਮਿਟਹਿ ਕਮਾਣੇ ਪਾਪ ਚਿਰਾਣੇ ਸਾਧਸੰਗਤਿ ਮਿਲਿ
ਮੁਆ ਜੀਜੈ ॥੧॥ ਰਹਾਉ ॥

ਰਾਜ ਜੋਬਨ ਬਿਸਰੰਤੁ ਹਰਿ ਮਾਇਆ ਮਹਾ ਦੁਖੁ ਏਹੁ
ਮਹਾਂਤ ਕਹੈ ॥
ਆਸ ਪਿਆਸ ਰਮਣੁ ਹਰਿ ਕੀਰਤਨੁ ਏਹੁ ਪਦਾਰਥੁ
ਭਾਗਵੰਤੁ ਲਹੈ ॥੧॥

ਸਰਣਿ ਸਮਰਥ ਅਕਥ ਅਗੋਚਰਾ ਪਤਿਤ ਉਧਾਰਣੁ
ਨਾਮੁ ਤੇਰਾ ॥
ਅੰਤਰਜਾਮੀ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਸਰਬਤ ਪੂਰਨ
ਠਾਕੁਰੁ ਮੇਰਾ ॥੨॥੨॥੫੪॥

Dhanaasree mehlāa 5.

halat̃ sukh palat̃ sukh nit̃ sukh simrano
naam gobind kaa sadaa leejai.
mitech kamaaṇay paap chiraṇay
saaDhsangat̃ mil mu-aa jeejai. ||1||
rahaa-o.

raaj joban bisrant̃ har maa-i-aa mahaa
dukh ayhu mahaa^Nt̃ kahai.
aas pi-aas raman har keertan ayhu
padaarath bhaagvant̃ lahai. ||1||

saran samrath akath agocharaa patit̃
uDhaaran naam tayraa.
antarjaamee naanak kay su-aamee
sarat̃ pooran thaakur mayraa.
||2||2||54||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us that even if we are full of all kinds of faults and sins, still we should seek the shelter of God, make full confession of our faults and evil tendencies and ask God to bless us with the gift of His Name and in His mercy save us. As per His tradition, God may forgive and save us also. In this *shabad*, he explains how beneficial God's Name is, and how we should seek God's shelter and ask Him to save us.

He says: "(O' my friends), we should always meditate on God's Name, (because God's Name) provides us peace (both) in this and the next world. When joining the company of holy saints, we meditate on God's Name, even our sins committed since long past are erased and even the (spiritually) dead person is rejuvenated." (1-pause)

Guru Ji now cautions us about the pitfalls of being involved in worldly riches, power or beauty. He says: “(O’ my friends), the great sages tell that involvement in dominions, youth, and beauty make men forsake God, and the love of *Maya* (worldly riches and power results in) great pain. However, it is only very fortunate ones, who are blessed with the sublime desire and craving for singing praises (of God).” (1)

Concluding this *shabad*, Guru Ji says: “O’, the un-describable, in-comprehensible, and all-powerful God, Your Name purifies the sinners. O’ the inner knower of hearts, the master of Nanak, You are my all- pervading perfect God and Master.” (2-2-54)

The message of this *shabad* is that in case we want to get away from the evil influences of *Maya* which makes us forget God and brings us all kinds of pains and sufferings, then we should pray to God to bless us with the gift of His Name, which will bring us peace and happiness both in this and the next world.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੧੨

Dhanaasree mehlāa 5 ghar 12

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਬੰਦਨਾ ਹਰਿ ਬੰਦਨਾ ਗੁਣ ਗਾਵਹੁ ਗੋਪਾਲ
ਰਾਇ ॥ ਰਹਾਉ ॥

bandnaa har bandnaa gun gaavhu gopaal
raa-ay. rahaa-o.

ਵਡੈ ਭਾਗਿ ਭੇਟੇ ਗੁਰਦੇਵਾ ॥
ਕੋਟਿ ਪਰਾਧ ਮਿਟੇ ਹਰਿ ਸੇਵਾ ॥੧॥

vadai bhaag bhaytay gurdayvaa.
kot paraaDh mitay har sayvaa. ||1||

ਪੰਨਾ ੬੮੪

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ਚਰਨ ਕਮਲ ਜਾ ਕਾ ਮਨੁ ਰਾਪੈ ॥
ਸੋਗ ਅਗਨਿ ਤਿਸੁ ਜਨ ਨ ਬਿਆਪੈ ॥੨॥
ਸਾਗਰੁ ਤਰਿਆ ਸਾਧੂ ਸੰਗੇ ॥
ਨਿਰਭਉ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਰੰਗੇ ॥੩॥

charan kamal jaa kaa man raapai.
sog agan tis jan na bi-aapai. ||2||
saagar tari-aa saaDhoo sangay.
nirbha-o naam japahu har rangay. ||3||

ਪਰ ਧਨ ਦੋਖ ਕਿਛੁ ਪਾਪ ਨ ਫੇੜੇ ॥
ਜਮ ਜੰਦਾਰੁ ਨ ਆਵੈ ਨੇੜੇ ॥੪॥

par Dhan dokh kichh paap na fayrhay.
jam jandaar na aavai nayrhay. ||4||

ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਪ੍ਰਭਿ ਆਪਿ ਬੁਝਾਈ ॥
ਨਾਨਕ ਉਧਰੇ ਪ੍ਰਭ ਸਰਣਾਈ ॥੫॥੧॥੫੫॥

tarisnaa agan parabh aap bujhaa-ee.
naanak uDhray parabh sarnaa-ee.
||5||1||55||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji told us that in case we want to get away from the evil influences of *Maya*, which makes us forget God and brings us all kinds of pains and sufferings, then we should pray to God to bless us with the gift of His Name, which will bring us peace and happiness both in this and the next world. In this *shabad*, he

re-emphasizes this point and tells us how meditation helps us in controlling ourselves from committing any sins or misdeeds, and thus prevents any kind of fear of death entering our mind.

He says: “(O’ my friends), pay obeisance to God again and again, and sing praises of God the (true) king.” (pause)

Stating how fortunate is that person who is blessed with the guidance of the Guru, he says: “(O’ my friends), it is only by great good fortune that one meets the enlightening Guru (who shows the right way to please God. Then by following Guru’s advice and) serving God (by meditating on God’s Name), millions of one’s sins are erased.” (1)

Describing what other blessings a person who is imbued with the love of God's Name obtains, Guru Ji says: “(O’ my friends), whose mind is imbued with the love of (God’s) lotus feet (His immaculate Name), that person is not afflicted by any kind of sorrow or (the pain of) the fire (of worldly desire).” (2)

Therefore, Guru Ji advises: “(O’ my friends, even the dreadful worldly) ocean can be crossed over in the company of saint (Guru, if) imbued with the love of God, you fearlessly meditate on God’s Name.” (3)

Listing other blessings, which one obtains by meditating on God’s Name, Guru Ji says: “(O’ my friends), when a person meditates on God’s Name), stealing another’s wealth and any other such sin or evil deed is not committed by that person. Therefore, the dreadful demon of death doesn’t come near such a person.” (4)

In conclusion, Guru Ji says: “(O’ my friends, they who have meditated on God’s Name), God has Himself quenched the fire of (their worldly) desire, and O’ Nanak, they have been saved by seeking the shelter of God.” (5-1-55)

The message of this *shabad* is that in case we want to shed all our evil tendencies and get all our sins erased from our record, then we should pray to God for blessing us with the guidance of the Guru, so that under his guidance we may meditate on God’s Name with true love and devotion.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanaasree mehlāa 5.

ਤ੍ਰਿਪਤਿ ਭਈ ਸਚੁ ਭੋਜਨੁ ਖਾਇਆ ॥
ਮਨਿ ਤਨਿ ਰਸਨਾ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

taripat̃ bha-ee sach bhojan khaa-i-aa.
man tan rasnaa naam Dhi-aa-i-aa. ||1||

ਜੀਵਨਾ ਹਰਿ ਜੀਵਨਾ ॥
ਜੀਵਨੁ ਹਰਿ ਜਪਿ ਸਾਧਸੰਗਿ ॥੧॥ ਰਹਾਉ ॥

jeevnāa har jeevnāa.
jeevan har jap saaDhsang. ||1|| rahaa-o.

ਅਨਿਕ ਪ੍ਰਕਾਰੀ ਬਸਤ੍ਰ ਓਢਾਏ ॥
ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਹਰਿ ਗੁਨ ਗਾਏ ॥੨॥

anik parkaaree bastar odhaa-ay.
an-din keertan har gun gaa-ay. ||2||

ਹਸਤੀ ਰਥ ਅਸੁ ਅਸਵਾਰੀ ॥
ਹਰਿ ਕਾ ਮਾਰਗੁ ਰਿਦੈ ਨਿਹਾਰੀ ॥੩॥

hastee rath as asvaaree.
har kaa maarag ridai nihaaree. ||3||

ਮਨ ਤਨ ਅੰਤਰਿ ਚਰਨ ਧਿਆਇਆ ॥
ਹਰਿ ਸੁਖ ਨਿਧਾਨ ਨਾਨਕ ਦਾਸਿ ਪਾਇਆ ॥੪॥੨॥੫੬॥

man tan antar charan Dhi-aa-i-aa.
har sukh niDhaan naanak daas paa-i-aa.
||4||2||56||

Dhanasari Mehla-5

In the previous *shabad*, Guru Ji advised us to bow to God again and again and meditate on God's Name under the guidance of the Guru. In this *shabad*, he explains further what kind of satisfaction and pleasures one obtains when one follows that path of truth and dwells on God's Name.

He says: “(O’ my friends, the person) who has meditated on the Name with (full synchronization of) mind, body, and tongue feels as if one has partaken a true meal, (which has fully satiated that person’s hunger for worldly things).” (1)

Therefore, Guru Ji declares: “(O’ my friends), the (true) life is in living while meditating on God. (Therefore, for a truly fruitful) life, joining the saint (Guru)’s congregation, you should meditate on God.” (1-pause)

Continuing to elaborate on the joys of meditating on God’s Name, Guru Ji: “(O’ my friends, the person) who day and night has sung praises of God (feels so delighted, as if he or she has) worn innumerable kinds of (beautiful) dresses.” (2)

But that is not all, Guru Ji adds: “(O’ my friends, the person who in her or his) mind keeps visualizing the path to God, (experiences the joy of) riding elephants, chariots, and horses (the equivalent of the present day most expensive cars, limos, or personal jets).” (3)

In conclusion, Guru Ji says: “(O’ Nanak, the servant (of God) who in his or her mind and body has contemplated on God’s feet (His immaculate Name) has obtained (God), the treasure of (all) comforts.” (4-2-56)

The message of this *shabad* is that if we want enjoy the highest pleasure, as if we have tasted the most delicious food, worn the most fancy clothes, and driven the most prestigious cars, then joining the Guru’s congregation, we should meditate on God’s Name with full coordination of our mind, body, and soul.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanaasree mehlāa 5.

ਗੁਰ ਕੇ ਚਰਨ ਜੀਅ ਕਾ ਨਿਸਤਾਰਾ ॥
ਸਮੁੰਦੁ ਸਾਗਰੁ ਜਿਨਿ ਖਿਨ ਮਹਿ ਤਾਰਾ ॥੧॥
ਰਹਾਉ ॥

gur kay charan jee-a kaa nistaaraa.
samund saagar jin khin meh taaraa.
||1|| rahaa-o.

ਕੋਈ ਹੋਆ ਕ੍ਰਮ ਰਤੁ ਕੋਈ ਤੀਰਥ ਨਾਇਆ ॥

ko-ee ho-aa karam rat̃ ko-ee t̃irath
naa-i-aa.

ਦਾਸੀ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

daasee^N har kaa naam Dhi-aa-i-aa. ||1||

ਬੰਧਨ ਕਾਟਨਹਾਰੁ ਸੁਆਮੀ ॥

banDhan kaatanhaar su-aamee.

ਜਨ ਨਾਨਕੁ ਸਿਮਰੈ ਅੰਤਰਜਾਮੀ ॥੨॥੩॥੪॥੫॥

jan naanak simrai antarjaamee.
||2||3||57||

Dhanasari Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to enjoy the highest pleasure, as if we have tasted the most delicious food, worn the most fancy clothes, and driven the most prestigious cars, then joining the Guru's congregation, we should meditate on God's Name with full coordination of our mind, body, and soul. In this *shabad*, he explains how beneficial and useful the Guru's feet (represented by the Guru's words or *Gurbani*) are, and what the true servants of God including himself do in this regard.

He says: “(O' my friends, anyone who has sought his shelter), in an instant the Guru has ferried him or her across the vast worldly ocean. (Therefore, have faith that) the feet of the Guru (as represented by his words, the *Gurbani*) are the emancipator of one's soul.” (1-pause)

In accordance with their individual belief system, people choose different methods of worshipping (and pleasing) God. However stating, the method the true devotees of God chose in this regard, Guru Ji says: “(O' my friends, according to his belief or thinking), some person has become the lover of ritualistic deeds, some other bathes at holy places, but the (true) devotees have meditated on God's Name (for this purpose).” (1)

Guru Ji concludes the *shabad* by sharing with us, what he himself does in this regard. He says: “(O' my friends), Nanak meditates on that Knower of hearts, who can free us from (our worldly) bonds.” (2-3-57)

The message of this *shabad* is that if we want to be ferried across this worldly ocean of *Maya*, then instead of resorting to rituals or bathing at holy places, we should take the shelter of the Guru's feet (the guidance of *Gurbani* as included in Shri Guru Granth Sahib Ji) and meditate on God's Name.

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhanaasree mehlāa 5.

ਕਿਤੈ ਪ੍ਰਕਾਰਿ ਨ ਤੂਟਉ ਪ੍ਰੀਤਿ ॥

kitai parkaar na toota-o pareet̃.

ਦਾਸ ਤੇਰੇ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥

daas tayray kee nirmal reet̃. ||1|| rahaa-o.

ਜੀਅ ਪ੍ਰਾਨ ਮਨ ਧਨ ਤੇ ਪਿਆਰਾ ॥

jee-a paraan man Dhan tay pi-aaraa.

ਹਉਮੈ ਬੰਧੁ ਹਰਿ ਦੇਵਨਹਾਰਾ ॥੧॥

ha-umai banDh har dayvanhaaraa. ||1||

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗਉ ਨੇਹੁ ॥
ਨਾਨਕ ਕੀ ਬੇਨਤੀ ਏਹ ॥੨॥੪॥੫੮॥

charan kamal si-o laaga-o nayhu.
naanak kee baynanteē ayh. ||2||4||58||

Dhanasari Mehla-5

Many of us pray and do a lot of ritual worship, but mostly to ask God for all kinds of worldly riches and power. If nothing else we ask for the gift of salvation. In this *shabad*, Guru Ji shows us what he asks and prays for.

Addressing God, in a most endearing way, he says: “(O’ God, bless me, that my) love for You may not break in any way, and may the conduct of Your servant remain immaculate.” (1-pause)

Stating how passionately he loves God, Guru Ji says: “(O’ my friends, for this) servant, God is dearer to him than his life, breaths, mind, and wealth, (because that) God the Giver is the one who can put a stop to his ego.” (1)

Concluding his simple loving prayer, Guru Ji says: “(O’ God), this is the prayer of Nanak, that he may be imbued with the love of Your lotus feet (Your immaculate Name).” (2-4-58)

The message of this *shabad* is that whenever we pray to God we should not ask for any kinds of worldly riches or power or even salvation, we should only ask God to bless us that our heart and mind may be imbued with the love for His immaculate Name. (This is perhaps the credo of the Sikhs).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

Dhanaasree mehlāa 9.

ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥
ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ
॥੧॥ ਰਹਾਉ ॥

kaahay ray ban khojan jaa-ee.
sarab nivaasee sadā alaypaa tohee
sang samaa-ee. ||1|| rahaa-o.

ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ
ਛਾਈ ॥
ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ
॥੧॥

puhap maDh Ji-o baas basat hai
mukar maahi jaisay chhaa-ee.
taisay hee har basay niranṭar ghat
hee khojahu bhaa-ee. ||1||

ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ
ਬਤਾਈ ॥
ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ
ਕਾਈ ॥੨॥੧॥

baahar bheetar ayko jaanhu ih gur gi-
aan batāa-ee.
jan naanak bin aapaa cheenai mitai
na bharam kee kaa-ee. ||2||1||

Dhanasari Mehla- 9

Many people go to the forests or mountains to find God, but are ultimately disappointed. In this *shabad*, Guru Ji advises us that there is no need to search for God in mountains or forests, because He abides within our own hearts.

So addressing us, he asks: “(O' my friend), why do you go out in search (of God) in forests? (God) resides in all, but is always detached (from worldly affairs. That God) is abiding in your company itself.” (1-pause)

Illustrating the above concept with some examples, he says: “(O' my friends), just as fragrance resides in a flower (or one's) image in a mirror, similarly God resides within you, (therefore) O' brothers, search Him in your heart itself.” (1)

Guru Ji concludes the *shabad* by sharing with us what his own Guru has taught on this subject. He says: “(O' my friends), my Guru has given me this instruction, that we should realize the presence of that same one (God) both inside and outside. (In short) devotee Nanak says, that without reflecting on oneself, the weed of doubt is not removed.” (2-1)

The message of this *shabad* is that in case we want to find God, then we need not go to any forests, mountains, or other far off places. If by reflecting on our self, we remove the web of false worldly illusions from our mind, and meditate on God's Name; we can realize Him right within our own heart.

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥
ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ ਛੋਡਿਆ ਮਾਇਆ
ਹਾਥਿ ਬਿਕਾਨਾ ॥੧॥ ਰਹਾਉ ॥

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਤਾ ਕੈ ਰਸਿ
ਲਪਟਾਨਾ ॥

ਪੰਨਾ ੬੮੫

ਜੋਬਨੁ ਧਨੁ ਪ੍ਰਭਤਾ ਕੈ ਮਦ ਮੈ ਅਹਿਨਿਸਿ ਰਹੈ
ਦਿਵਾਨਾ ॥੧॥

ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ
ਮਨੁ ਨ ਲਗਾਨਾ ॥
ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕਿਨਹੂ ਗੁਰਮੁਖਿ ਹੋਇ
ਪਛਾਨਾ ॥੨॥੨॥

Dhanaasree mehlāa 9.

saaDho ih jag bharam bhulaanaa.
raam naam kaa simran chhodi-aa
maa-i-aa haath bikaanaa. ||1|| rahaa-o.

maat pitaa bhaa-ee sut banitaa taa kai
ras laptaanaa.

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joban Dhan parabh-taa kai mad mai
ahinis rahai divaanaa. ||1||

deen da-i-aal sadaa dukh bhanjan taa
si-o man na lagaanaa.
jan naanak kotan mai kinhoo gurmukh
ho-ay pachhaanaa. ||2||2||

Dhanasari Mehla- 9

In the previous *shabad*, Guru Ji told us that in order to look for God, we need not go to any forests, mountains, or far off places; we can find Him right within our own heart by reflecting on our self, removing all the evil tendencies, and meditating on God's Name. But the problem is that in spite of advice of all the sages and saints, the world does not care for God or His worship. Instead it keeps running after worldly riches and power or remains entangled in the family affairs. In this *shabad*, Guru Ji comments on this state of the world and tells who are the rare ones who attune their minds to God.

Guru Ji says: "O', saints, this world is lost in Doubt. It has abandoned meditation on God's Name, and has instead sold itself to *Maya* (the worldly riches and power. In other words, instead of directing its time and energy on remembering God, the world is pre-occupied with amassing wealth, power or social status)." (1-pause)

Commenting on another aspect of human preoccupation, Guru Ji says: "(O' saints, this world) remains caught in the attachment for mother, father, brother, son, or wife. Day and night, the mortal remains intoxicated with (false pride of) youth, wealth, or fame." (1)

In conclusion, Guru Ji says: "(O' saints, one) doesn't attune one's mind to (that God), who is merciful to the meek, and is always the destroyer of pains. Devotee Nanak (says), it is only a rare one in millions who by Guru's grace has realized (God)." (2-2)

The message of the *shabad* is that we shouldn't waste our life in always running after worldly riches and power or our family entanglements. We should devote at least some time to seek Guru's guidance and attune our mind to our merciful Master, who can destroy all our pains and sufferings forever.

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

Dhanaasree mehlāa 9.

ਤਿਹ ਜੋਗੀ ਕਉ ਜੁਗਤਿ ਨ ਜਾਨਉ ॥
ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਜਿਹ ਘਟਿ
ਮਾਹਿ ਪਛਾਨਉ ॥੧॥ ਰਹਾਉ ॥

tih jogee ka-o jugat na jaan-o.
lobh moh maa-i-aa mamtaa fun jih ghat
maahi pachhaana-o. ||1|| rahaa-o.

ਪਰ ਨਿੰਦਾ ਉਸਤਤਿ ਨਹ ਜਾ ਕੈ ਕੰਚਨ ਲੋਹ
ਸਮਾਨੇ ॥
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੇ
॥੧॥

par ningda ustāt nah jaa kai kanchan
loh samaano.
harakh sog tay rahai aṭeetaa jogee
ṭaahi bakhaano. ||1||

ਚੰਚਲ ਮਨੁ ਦਹ ਦਿਸਿ ਕਉ ਧਾਵਤ ਅਚਲ ਜਾਹਿ
ਠਹਰਾਨੇ ॥
ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਨਰੁ ਮੁਕਤਿ ਤਾਹਿ
ਤੁਮ ਮਾਨੇ ॥੨॥੩॥

chanchal man dah dis ka-o Dhaavat
achal jaahi thehraano.
kaho naanak ih biDh ko jo nar mukat
ṭaahi tum maano. ||2||3||

Dhanasari Mehla- 9

In the previous *shabad*, Guru Ji told us that the entire world is obsessed with amassing wealth, power, or false attachments with friends and relatives, and only a very rare person cares to remember God, who could forgive all one's sins and remove all pains. In this *shabad*, he comments on those persons who go to the other extreme and completely breaking loose of their worldly ties go to forests and mountains to live the life of mendicants or yogis. But still they are not able to unite with God, which is the true purpose of Yoga.

Therefore, Guru Ji says: “(O’ my friends), do not deem that person knows the (true) way of yoga (or union with God), in whose mind you identify greed and worldly attachment.” (1-pause)

Now giving the definition of a true yogi, Guru Ji says: “Deem him or her as a (true) yogi who does not indulge in slander or flattery of others; (prosperity or poverty make no difference to him or her, as if he or she) deems gold and iron as same, and always remains (so balanced in mind, as if he or she) remains detached from happiness or sorrow.” (1)

Guru Ji concludes the *shabad*, by taking the concept one step further. He says: “(O’ my friends), this mercurial mind keeps wandering in all the ten directions, it needs to be made stable and stopped (from wavering). Nanak says, he or she who knows this way, deem that person as emancipated.” (2-3)

The message of the *shabad* is that one does not become a yogi or a liberated person, simply by abandoning one's family and retiring to mountains or jungles. A true yogi is the one who even though living amidst his or her household, rises above the worldly lusts and attachments, and remains composed both in good and bad circumstances by meditating on God's Name.

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

ਅਬ ਮੈ ਕਉਨੁ ਉਪਾਉ ਕਰਉ ॥
ਜਿਹ ਬਿਧਿ ਮਨ ਕੋ ਸੰਸਾ ਚੂਕੈ ਭਉ ਨਿਧਿ ਪਾਇ
ਪਰਉ ॥੧॥ ਰਹਾਉ ॥

ਜਨਮੁ ਪਾਇ ਕਛੁ ਭਲੋ ਨ ਕੀਨੋ ਤਾ ਤੇ ਅਧਿਕ
ਡਰਉ ॥
ਮਨ ਬਚ ਕ੍ਰਮ ਹਰਿ ਗੁਨ ਨਹੀ ਗਾਏ ਯਹ ਜੀਅ
ਸੋਚ ਧਰਉ ॥੧॥

ਗੁਰਮਤਿ ਸੁਨਿ ਕਛੁ ਗਿਆਨੁ ਨ ਉਪਜਿਓ ਪਸੁ
ਜਿਉ ਦੁਇਰੁ ਭਰਉ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਬਿਰਦੁ ਪਛਾਨਉ ਤਬ ਹਉ ਤਿਤ
ਤਰਉ ॥ ੨॥੪॥੯॥੯॥੧੩॥੫੮॥੪॥੯੩॥

Dhanaasree mehlāa 9.

ab mai ka-un upaa-o kara-o.
jih biDh man ko sansaa chookai bha-o
niDh paar para-o. ||1|| rahaa-o.

janam paa-ay kachh bhalo na keeno taa
tay aDhik dara-o.
man bach karam har gun nahee gaa-ay
yeh jee-a soch Dhara-o. ||1||

gurmat sun kachh gi-aan na upji-o pas
Ji-o udar bhara-o.
kaho naanak parabh birad pachhaana-o
tab ha-o patit tara-o.
||2||4||9||9||13||58||4||93||

Dhanasari Mehla- 9

In stanza (1) of the previous *shabad* (2-2), Guru Ji commented that this world remains caught in the attachment for (worldly relations, such as) mother, father, brother, son, or wife. Day and night a human being remains intoxicated with (false pride of) youth, wealth, or fame. In this *shabad*, Guru Ji puts himself in the shoes of an ordinary person, who realizes that indeed so far, he has been wasting his life in useless worldly affairs and amassing those worldly riches and possessions, none of which is going to accompany him after death. So he starts thinking what can he do even at this late stage of his life, which may save him from the impending punishment.

On our behalf, Guru Ji says to himself: “(I wonder) what remedy I may use now. (What could be the) way by which the doubt of (my) mind may be removed and I may cross over the dreadful (worldly) ocean?” (1-pause)

Reflecting on past life, Guru Ji says (on our behalf): “Having received this human existence, I have done no good deed, which makes me very afraid. I have not sung praises (of God) through my deeds, words, or thoughts so I keep worrying about this fact in my mind.” (1)

In conclusion, Guru Ji says: “(O’ God), even after listening to the Guru’s instruction, I have gained no divine knowledge. Just like an animal I keep on filling my belly. Therefore Nanak says: “O’ God, I the sinner can be saved (only) if You realize Your own innate nature (of saving Your devotees).” (2-4-9-9-13-58-4-93)

The message of the *shabad* is that if we reflect on our life, we would conclude that our life has been full of evils and sins and devoid of any good deeds or true worship of God. In such circumstances, the only way to save ourselves is to most humbly pray to God to use His own merciful tradition and save us.

Explanation of the ending Numerals:

2= Two stanzas of this *shabad*, 4=the fourth *shabad* of M: 9, 9= *Shabads* by M: 1 in Raag *Dhanasari*, 9= *Shabads* by M: 3 in Raag *Dhanasari*, 13= *Shabads* by M: 4 in Raag *Dhanasari*, 58= *Shabads* by M: 5 in Raag *Dhanasari* 4= *Shabads* by M: 9 in Raag *Dhanasari*, Total = 93 in Raag *Dhanasari* so far.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ਅਸਟਪਦੀਆ

Dhanaasree mehlāa 1 ghar 2
asatpadaa-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaaḍ.

ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ॥
ਅੰਮ੍ਰਿਤੁ ਸੰਤ ਚੁਗਹਿ ਨਹੀ ਦੂਰੇ ॥
ਹਰਿ ਰਸੁ ਚੋਗ ਚੁਗਹਿ ਪ੍ਰਭ ਭਾਵੈ ॥
ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਪ੍ਰਾਨਪਤਿ ਪਾਵੈ ॥੧॥

gur saagar ratnee bharpooray.
amrit̃ sant̃ chugeh nahee dooray.
har ras chog chugeh parabh̃ bhaavai.
sarvar meh hans paraanpat̃ paavai. ||1||

ਕਿਆ ਬਗੁ ਬਪੁੜਾ ਛਪੜੀ ਨਾਇ ॥
ਕੀਚੜਿ ਡੂਬੈ ਮੈਲੁ ਨ ਜਾਇ ॥੧॥
ਰਹਾਉ ॥

ਰਖਿ ਰਖਿ ਚਰਨ ਧਰੇ ਵੀਚਾਰੀ ॥
ਦੁਬਿਧਾ ਛੋਡਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥
ਮੁਕਤਿ ਪਦਾਰਥੁ ਹਰਿ ਰਸ ਚਾਖੇ ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਗੁਰਿ ਰਾਖੇ ॥੨॥

ਸਰਵਰ ਹੰਸਾ ਛੋਡਿ ਨ ਜਾਇ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਕਰਿ ਸਹਜਿ ਸਮਾਇ ॥
ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਹੰਸ ਮਹਿ ਸਾਗਰੁ ॥
ਅਕਥ ਕਥਾ ਗੁਰ ਬਚਨੀ ਆਦਰੁ ॥੩॥

ਸੁੰਨ ਮੰਡਲ ਇਕੁ ਜੋਗੀ ਬੈਸੇ ॥
ਨਾਰਿ ਨ ਪੁਰਖੁ ਕਹਹੁ ਕੋਊ ਕੈਸੇ ॥
ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਰਹੇ ਲਿਵ ਲਾਈ ॥
ਸੁਰਿ ਨਰ ਨਾਥ ਸਚੇ ਸਰਣਾਈ ॥੪॥

ਆਨੰਦ ਮੂਲੁ ਅਨਾਥ ਅਧਾਰੀ ॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜਿ ਬੀਚਾਰੀ ॥
ਭਗਤਿ ਵਛਲ ਭੈ ਕਾਟਣਹਾਰੇ ॥
ਹਉਮੈ ਮਾਰਿ ਮਿਲੇ ਪਗੁ ਧਾਰੇ ॥੫॥

ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਾਲੁ ਸੰਤਾਏ ॥
ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ॥

ਪੰਨਾ ੬੮੬

ਜਨਮੁ ਪਦਾਰਥੁ ਦੁਬਿਧਾ ਖੋਵੈ ॥
ਆਪੁ ਨ ਚੀਨਸਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਰੋਵੈ ॥੬॥

ਕਹਤਉ ਪੜਤਉ ਸੁਣਤਉ ਏਕ ॥
ਧੀਰਜ ਧਰਮੁ ਧਰਣੀਧਰ ਟੇਕ ॥
ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਰਿਦੈ ਸਮਾਏ ॥
ਚਉਥੇ ਪਦ ਕਉ ਜੇ ਮਨੁ ਪਤੀਆਏ ॥੭॥

ਸਾਚੇ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਾਗੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਭਰਮ ਭਉ ਭਾਗੈ ॥
ਸੂਰਤਿ ਮੂਰਤਿ ਆਦਿ ਅਨੂਪੁ ॥
ਨਾਨਕੁ ਜਾਚੈ ਸਾਚੁ ਸਰੂਪੁ ॥੮॥੧॥

ki-aa bag bapurhaa chhaprhee naa-ay.
keecharh doobai mail na jaa-ay. ||1||
rahaa-o.

rakh rakh charan Dharay veechaaree.
dubiDhaa chhod bha-ay nirankaaree.
mukat padaarath har ras chaakhay.
aavan jaan rahay gur raakhay. ||2||

sarvar hansaa chhod na jaa-ay.
paraym bhagat kar sahj samaa-ay.
sarvar meh hans hans meh saagar.
akath katha gur bachnee aadar. ||3||

sunn mandal ik jogee baisay.
naar na purakh kahhu ko-oo kaisay.
taribhavan jot rahay liv laa-ee.
sur nar naath sachay sarnaa-ee. ||4||

aanand mool anaath aDhaaree.
gurmukh bhagat sahj beechaaree.
bhagat vachhal bhai kaatanhaaray.
ha-umai maar milay pag Dhaaray. ||5||

anik jatan kar kaal santaa-ay.
maran likhaa-ay mandal meh aa-ay.

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janam padaarath dubiDhaa khovai.
aap na cheenas bharam bharam rovai. ||6||

kahta-o parh-ta-o sunta-o ayk.
Dheeraj Dharam DharneeDhar tayk.
jat sat sanjam ridai samaa-ay.
cha-uthay pad ka-o jay man patee-aa-ay.
||7||

saachay nirmal mail na laagai.
gur kai sabad bharam bha-o bhaagai.
soorat moorat aad anoop.
naanak jaachai saach saroop. ||8||1||

Dhanasari Mehla-1: Astpadian

In previous many *shabads*, Guru Ji has been stressing meditation on God's Name, under the guidance of the saint (Guru). In this *shabad*, he describes the merits of a true Guru and how a true devotee benefits from the vast divine knowledge and guidance of the Guru.

Comparing the Guru to an ocean of jewels and a true saint or devotee of God to a swan, Guru Ji says: "(O' my friends), the Guru is (like) an ocean full of the jewels (of God's Name and divine wisdom). The saints (are like swans), who peck at the nectar like pearls (of wisdom) and they do not leave (this ocean). When the saints partake of the relish of God's Name), that pleases God and the swan (like saint) obtains the Beloved of his soul in the ocean (of his Guru)." (1)

However, Guru Ji cautions us against false saints and fake devotees. Comparing the former to a puddle and the latter to a crane, Guru Ji says: "What for a poor crane bathes in a puddle; (by doing so) it simply gets drowned in mud, and it's dirt cannot be washed off. (In other words, forsaking the ocean like Guru, to worship gods and goddesses or false saints is like bathing in a puddle; by doing so one smears oneself with more mud of worldly attachments)." (1-pause)

Next Guru Ji tells us, what kind of blessings a thoughtful person receives, who leads his or her life judiciously, does not fall into the traps of false saints or gurus, and leads a truthful life while meditating on God. He says: "(O' my friends, the worldly awake persons) take steps in life after due thought and reflection. Abandoning any double-mindedness, they become worshippers of only the formless God. By tasting the relish of emancipating God's (Name), their comings and goings (or rounds of future births and deaths) come to an end, because the Guru has saved them." (2)

Now describing the intimate relationship between the Guru and a true devotee, Guru Ji again uses the metaphor of a lake and a swan, and he says: "(O' my friends, just as a) swan does not go away forsaking the lake (and obtains its food of pearls in the pool, similarly the devotee who does not abandon the Guru), by doing loving devotion, merges in a state of (divine) poise. (In this way) the swan (-like sikh remains merged in the Guru-like) ocean, and the ocean (Guru remain merged in the) swan (like Sikh. In fact), indescribable is this discourse; (we can only say, that by listening and acting) on the Guru's words, (such a *Gursikh* obtains) honor (everywhere)." (3)

Describing the spiritual state of a person who thus remains absorbed in his Guru, he says: "(O' my friends) the person, who by Guru's grace is attuned in a thoughtless meditation of God (his or her sexual desire is so stilled, that he or she) cannot be called a male or female, because that one always remains attuned to that God whose (divine) light pervades all the three worlds, and both gods and mortals always seek the shelter of that eternal Master." (4)

Elaborating on the excellences of God and living in the pool of Guru's congregation, Guru Ji says: "(O' my friends, by living in the pool of the Guru's congregation, the swan-like) Guru's followers, attain to that God, who is the source of divine bliss, and support of the unsupported. By meditating on Him and reflecting on His merits, the Guru's followers remain in a state of equipoise. (They realize that God) is the lover of devotees and destroyer of fear. By stilling their ego (and by participating in the holy congregation, the Guru's followers) are attuned to God's feet (His Name)." (5)

Commenting on the insights gained by the Guru's followers, into the ways of the world, Guru Ji says: "(O' my friends, a Guru's follower realizes that) we have come into this world with death already written in our destiny, therefore even if we make countless efforts, death would still torture us. (But still a self-conceited person) wastes his or her valuable life in duality (love of worldly riches). Such a person does not reflect on the self and keeps crying in doubt." (6)

Now contrasting the above with the conduct of a Guru's follower, he says: "(A Guru's follower) says, reads, and listens about one (God alone), and finds all his or her support in that God, who is supporting the entire universe. If such a person's mind becomes accustomed to the fourth state of (bliss), then chastity, austerity, and self-control get enshrined in that person's heart." (7)

Guru Ji concludes the *shabad* by describing the virtues attained by the Guru's followers, who have attained the fourth state of bliss. He says: "Those who have become pure by remaining attuned to the true (God), their minds are not stained with the dirt (of evils). By acting on the Guru's word, their fear and doubt hastens away. Therefore, Nanak begs for that eternal God whose form is of unparalleled beauty and whose existence is before the beginning of time." (8-1)

The message of the *shabad* is that if we want to reunite with our beloved God from whom we have been separated for such a long time, then we should seek the guidance of the Guru who is like an ocean of virtues and divine wisdom. By actively participating in his holy congregation, we should purify our conduct and meditate on God's Name and try to reach the fourth state of complete peace and bliss.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਸਹਜਿ ਮਿਲੈ ਮਿਲਿਆ ਪਰਵਾਨੁ ॥
ਨਾ ਤਿਸੁ ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਣੁ ॥
ਠਾਕੁਰ ਮਹਿ ਦਾਸੁ ਦਾਸ ਮਹਿ ਸੋਇ ॥
ਜਹ ਦੇਖਾ ਤਹ ਅਵਰੁ ਨ ਕੋਇ ॥੧॥

ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜ ਘਰੁ ਪਾਈਐ ॥
ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮਰਿ ਆਈਐ ਜਾਈਐ ॥੧॥
ਰਹਾਉ ॥

Dhanaasree mehlaa 1.

sahj milai mili-aa parvaan.
naa tis maran na aavan jaan.
thaakur meh daas daas meh so-ay.
jah daykhaa tah avar na ko-ay. ||1||

gurmukh bhagat sahj ghar paa-ee-ai.
bin gur bhaytay mar aa-ee-ai jaa-ee-ai.
||1|| rahaa-o.

ਸੋ ਗੁਰੁ ਕਰਉ ਜਿ ਸਾਚੁ ਦ੍ਰਿੜਾਵੈ ॥
ਅਕਥੁ ਕਥਾਵੈ ਸਬਦਿ ਮਿਲਾਵੈ ॥
ਹਰਿ ਕੇ ਲੋਗ ਅਵਰ ਨਹੀ ਕਾਰਾ ॥
ਸਾਚਉ ਠਾਕੁਰੁ ਸਾਚੁ ਪਿਆਰਾ ॥੨॥

ਤਨ ਮਹਿ ਮਨੂਆ ਮਨ ਮਹਿ ਸਾਚਾ ॥
ਸੋ ਸਾਚਾ ਮਿਲਿ ਸਾਚੇ ਰਾਚਾ ॥
ਸੇਵਕੁ ਪ੍ਰਭ ਕੈ ਲਾਗੈ ਪਾਇ ॥
ਸਤਿਗੁਰੁ ਪੂਰਾ ਮਿਲੈ ਮਿਲਾਇ ॥੩॥

ਆਪਿ ਦਿਖਾਵੈ ਆਪੇ ਦੇਖੈ ॥
ਹਠਿ ਨ ਪਤੀਜੈ ਨਾ ਬਹੁ ਭੇਖੈ ॥
ਘੜਿ ਭਾਡੇ ਜਿਨਿ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭਿ ਮਨੁ ਪਤੀਆਇਆ ॥੪॥

ਪੜਿ ਪੜਿ ਭੂਲਹਿ ਚੋਟਾ ਖਾਹਿ ॥
ਬਹੁਤੁ ਸਿਆਣਪ ਆਵਹਿ ਜਾਹਿ ॥
ਨਾਮੁ ਜਪੈ ਭਉ ਭੋਜਨੁ ਖਾਇ ॥
ਗੁਰਮੁਖਿ ਸੇਵਕ ਰਹੇ ਸਮਾਇ ॥੫॥

ਪੂਜਿ ਸਿਲਾ ਤੀਰਥ ਬਨ ਵਾਸਾ ॥
ਭਰਮਤ ਡੋਲਤ ਭਏ ਉਦਾਸਾ ॥
ਮਨਿ ਮੈਲੈ ਸੂਚਾ ਕਿਉ ਹੋਇ ॥
ਸਾਚਿ ਮਿਲੈ ਪਾਵੈ ਪਤਿ ਸੋਇ ॥੬॥

ਆਚਾਰਾ ਵੀਚਾਰੁ ਸਰੀਰਿ ॥
ਆਦਿ ਜੁਗਾਦਿ ਸਹਜਿ ਮਨੁ ਧੀਰਿ ॥
ਪਲ ਪੰਕਜ ਮਹਿ ਕੋਟਿ ਉਧਾਰੇ ॥
ਕਰਿ ਕਿਰਪਾ ਗੁਰੁ ਮੇਲਿ ਪਿਆਰੇ ॥੭॥

ਕਿਸੁ ਆਗੈ ਪ੍ਰਭ ਤੁਧੁ ਸਾਲਾਹੀ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਮੈ ਕੋ ਨਾਹੀ ॥
ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਰਜਾਇ ॥
ਨਾਨਕ ਸਹਜਿ ਭਾਇ ਗੁਣ ਗਾਇ ॥੮॥੨॥

so gur kara-o je saach darirh-aavai.
akath kathaavai sabad milaavai.
har kay log avar nahee kaaraa.
saacha-o thhaakur saach pi-aaraa. ||2||

tan meh manoo-aa man meh saachaa.
so saachaa mil saachay raachaa.
sayvak parabh kai laagai paa-ay.
satgur poora milai milaa-ay. ||3||

aap dikhaavai aapay daykhai.
hath na pateejai naa baho bhaykhai.
gharh bhaaday jin amrit paa-i-aa.
paraym bhagat parabh man
pate-aa-i-aa. ||4||

parh parh bhooleh chotaa khaahi.
bahut si-aanap aavahi jaahi.
naam japai bha-o bhojan khaa-ay.
gurmukh sayvak rahay samaa-ay. ||5||

pooj silaa tirath ban vaasaa.
bharmat dolat bha-ay udaasaa.
man mailai soochaa ki-o ho-ay.
saach milai paavai pat so-ay. ||6||

aacharaa veechaar sareer.
aad jugaad sahj man Dheer.
pal pankaj meh kot uDhaaray.
kar kirpaa gur mayl pi-aaray. ||7||

kis aagai parabh tuDh saalaahae.
tuDh bin doojaa mai ko naahae.
Ji-o tuDh bhaavai ti-o raakh rajaa-ay.
naanak sahj bhaa-ay gun gaa-ay. ||8||2||

Dhanasari Mehla-1

In the previous *shabad*, Guru Ji compared the Guru to a beautiful lake of jewels of (God's Name), and a Guru's follower to a swan who eagerly pecks at these jewels and finds life breath of his or her soul (the beloved God). In this *shabad*, he explains how a Guru's follower remains attached to his Guru and God and becomes acceptable to them.

He says: “(O’ my friends), that one alone who meets (God) in a very gradual and calm manner is (considered truly) approved. The thought of death or coming and going no longer arises in (that person’s mind. Such a) servant remains absorbed in the Master, and Master in the servant. (Wherever such a servant) sees, he or she sees no one else (except God).” (1)

Guru Ji now tells us the way adopting which we can find that devotion which brings us peace and poise and how important it is. He says: “(O’ my friends), it is only through the grace of the Guru that we obtain the devotion (of God) and state of poise; without seeing (and following) the Guru, we suffer death and keep coming and going.” (1-pause)

But the question is how can we find a true Guru who can give us the right kind of advice or guidance. In this regard Guru Ji advises: “(O’ my friends), follow (only) that Guru who makes you contemplate on that true (God), who makes you utter the praise of the indescribable (God), and unites (you with God) through his word (the *Gurbani*). For true servants of God, there is no other task (except meditation on God). True is their Master, and Truth is dear (to them.)” (2)

Describing further the conduct of the true servant who has met the perfect Guru and through him the perfect God, Guru Ji says: “(The servant) who finds a true Guru, the (Guru) unites (that servant with God). Such a servant remains attuned to God’s (Name, His immaculate) feet. Such a person’s mind (then doesn’t run here and there after *Maya*, it remains) within his or her body, and the true (eternal God) always remains in that one’s mind. Such a person becomes true (or eternal) who upon meeting the (true) God is absorbed in Him.” (3)

However, Guru Ji cautions us against ever feeling proud or egoistic on account of our efforts, because actually it is God Himself who is performing all these acts and making us love Him and get united with him. He says: “(O’ my friends), on His own (God) shows (His sight through the Guru), and Himself sees (and looks at one’s deeds). He is neither impressed by (any kinds of difficult worships done through) obstinacy, nor by many (false holy) garbs. (Actually that God), who after fashioning the (human) vessels, has put the rejuvenating nectar (of His Name) in them, their mind has been allured with (His) loving devotion.” (4)

Guru Ji also wants to warn us against being proud of our scholarship, or study of scriptures, and not meditating on God, with true loving devotion. He says: “(O’ my friends, by) studying more and more (books, they who become proud and) forget (God), keep suffering (spiritual) blows, and (because of their) too much cleverness they keep coming and going (in and out of the world. On the other hand), one who meditates on God’s Name, and (always remains under the fear of God, (as if) eats the food of God’s fear, such a Guru following servant remains absorbed (in God).” (5)

Next commenting on the conduct of those who worship statues, live in holy places, or in jungles and mountains, Guru Ji says: “They who worship statues, bathe at holy

places, live in forests, or are detached (from the world) keep wandering in doubt; if their mind remains dirty (with the scum of evil thoughts), how can they become pure? Only the one who is merged in the true (God obtains honor (in God's court) by meditating on His Name.)" (6)

Guru Ji now shows us what we should do instead of useless rituals and ways of works. Praying on our behalf, he says: "O' my beloved (God), show mercy and unite me with (the true) Guru, whose mind always remains stabilized in peace and poise, and (who is civilized in) conduct (and immaculate) in thoughts, and who emancipates millions (of people) in an instant like the twinkling of an eye." (7)

As if realizing that God may not like His direct praise, Guru Ji expresses his difficulty and says: "O' God, before whom, may I praise You, because except You (I cannot see) anyone else. So, howsoever it pleases You, keep me in Your will, so that Nanak may keep singing Your praises in a state of peace and poise." (8-2)

The message of this *shabad* is that holy garbs, austerity, or rituals do not please God. Union with God cannot be obtained without following a true Guru, who himself has seen God and helps others to experience Him. It is only by following the true Guru that we meet God and live in eternal peace.

ਧਨਾਸਰੀ ਮਃ ੫ ਘਰੁ ੬ ਅਸਟਪਦੀ

**Dhanaasree mehlāa 5 ghar 6
asatpadee**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaaḍ.

ਜੋ ਜੋ ਜੂਨੀ ਆਇਓ ਤਿਹ ਤਿਹ ਉਰਝਾਇਓ
ਮਾਣਸ ਜਨਮੁ ਸੰਜੋਗਿ ਪਾਇਆ ॥

jo jo joonee aa-i-o tih tih urjhaa-i-o
maanās janam sanjog paa-i-aa.

ਤਾਕੀ ਹੈ ਓਟ ਸਾਧ ਰਾਖਹੁ ਦੇ ਕਰਿ ਹਾਥ
ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਹਰਿ ਰਾਇਆ ॥੧॥

ṭaakee hai ot saaḍh raakhō ḍay kar haath
kar kirpaa maylhu har raa-i-aa. ||1||

ਅਨਿਕ ਜਨਮ ਭ੍ਰਮਿ ਬਿਤਿ ਨਹੀ ਪਾਈ ॥
ਕਰਉ ਸੇਵਾ ਗੁਰ ਲਾਗਉ ਚਰਨ ਗੋਵਿੰਦ ਜੀ
ਕਾ ਮਾਰਗੁ ਦੇਹੁ ਜੀ ਬਤਾਈ॥੧॥ ਰਹਾਉ ॥

anik janam bharam thiṭ nahee paa-ee.
kara-o sayvaa gur laaga-o charan govinḍ
jee kaa maarag ḍayh jee baṭaa-ee. ||1||
rahaa-o.

ਅਨਿਕ ਉਪਾਵ ਕਰਉ ਮਾਇਆ ਕਉ ਬਚਿਤਿ
ਧਰਉ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਸਦ ਹੀ ਵਿਹਾਵੈ ॥

anik upaav kara-o maa-i-aa ka-o bachit
Ḍhara-o mayree mayree karaṭ saḍ hee
vihaavai.

ਪੰਨਾ ੬੮੭

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ਕੋਈ ਐਸੇ ਰੇ ਭੇਟੈ ਸੰਤੁ ਮੇਰੀ ਲਾਹੈ ਸਗਲ
ਚਿੰਤ ਠਾਕੁਰ ਸਿਉ ਮੇਰਾ ਰੰਗੁ ਲਾਵੈ॥੨॥

ko-ee aiso ray bhaytai sant mayree laahai
sagal chint ṭhaakur si-o mayraa rang
laavai. ||2||

ਪੜੇ ਰੇ ਸਗਲ ਬੇਦ ਨਹ ਚੂਕੈ ਮਨ ਭੇਦ ਇਕੁ
ਖਿਨੁ ਨ ਧੀਰਹਿ ਮੇਰੇ ਘਰ ਕੇ ਪੰਚਾ ॥

ਕੋਈ ਐਸੇ ਰੇ ਭਗਤੁ ਜੁ ਮਾਇਆ ਤੇ ਰਹਤੁ
ਇਕੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੇਰੈ ਰਿਦੈ ਸਿੰਚਾ ॥੩॥

ਜੇਤੇ ਰੇ ਤੀਰਥ ਨਾਏ ਅਹੰਬੁਧਿ ਮੈਲੁ ਲਾਏ ਘਰ
ਕੋ ਠਾਕੁਰੁ ਇਕੁ ਤਿਲੁ ਨ ਮਾਨੈ ॥
ਕਦਿ ਪਾਵਉ ਸਾਧਸੰਗੁ ਹਰਿ ਹਰਿ ਸਦਾ
ਆਨੰਦੁ ਗਿਆਨ ਅੰਜਨਿ ਮੇਰਾ ਮਨੁ ਇਸਨਾਨੈ
॥੪॥

ਸਗਲ ਅਸ੍ਰਮ ਕੀਨੇ ਮਨੁਆ ਨਹ ਪਤੀਨੇ
ਬਿਬੇਕਹੀਨ ਦੇਹੀ ਧੋਏ ॥
ਕੋਈ ਪਾਈਐ ਰੇ ਪੁਰਖੁ ਬਿਧਾਤਾ ਪਾਰਬ੍ਰਹਮ
ਕੈ ਰੰਗਿ ਰਾਤਾ ਮੇਰੇ ਮਨ ਕੀ ਦੁਰਮਤਿ ਮਲੁ
ਖੋਏ ॥੫॥

ਕਰਮ ਧਰਮ ਜੁਗਤਾ ਨਿਮਖ ਨ ਹੇਤੁ ਕਰਤਾ
ਗਰਬਿ ਗਰਬਿ ਪੜੈ ਕਹੀ ਨ ਲੇਖੈ ॥
ਜਿਸੁ ਭੋਟੀਐ ਸਫਲ ਮੂਰਤਿ ਕਰੈ ਸਦਾ
ਕੀਰਤਿ ਗੁਰ ਪਰਸਾਦਿ ਕੋਊ ਨੇਤ੍ਰੁ ਪੇਖੈ ॥੬॥

ਮਨਹਨਿ ਜੋ ਕਮਾਵੈ ਤਿਲੁ ਨ ਲੇਖੈ ਪਾਵੈ ਬਗੁਲ
ਜਿਉ ਧਿਆਨੁ ਲਾਵੈ ਮਾਇਆ ਰੇ ਧਾਰੀ ॥

ਕੋਈ ਐਸੇ ਰੇ ਸੁਖਹ ਦਾਈ ਪ੍ਰਭ ਕੀ ਕਥਾ
ਸੁਨਾਈ ਤਿਸੁ ਭੋਟੇ ਗਤਿ ਹੋਇ ਹਮਾਰੀ ॥੭॥

ਸੁਪ੍ਰਸੰਨ ਗੋਪਾਲ ਰਾਇ ਕਾਟੈ ਰੇ ਬੰਧਨ ਮਾਇ
ਗੁਰ ਕੈ ਸਬਦਿ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ॥
ਸਦਾ ਸਦਾ ਆਨੰਦੁ ਭੋਟਿਓ ਨਿਰਭੈ ਗੋਬਿੰਦੁ
ਸੁਖ ਨਾਨਕ ਲਾਧੇ ਹਰਿ ਚਰਨ ਪਰਾਤਾ ॥੮॥

ਸਫਲ ਸਫਲ ਭਈ ਸਫਲ ਜਾਤ੍ਰਾ ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਮਿਲੇ ਸਾਧਾ ॥੯॥ ਰਹਾਉ
ਦੂਜਾ ॥੧॥੩॥

parhay ray sagal bayd nah chookai man
bhayd ik khin na Dheereh mayray ghar kay
panchaa.

ko-ee aiso ray bhagat jo maa-i-aa tay rahat
ik amrit naam mayrai ridai sinchaa. ||3||

jaytay ray tirath naa-ay aha^N-buDh mail
laa-ay ghar ko thaakur ik til na maanai.

kad paava-o saaDhsang har har sadaa
aanand gi-aan anjan mayraa man isnaanai.
||4||

sagal asram keenay manoo-aa nah
pateenay bibaykheen dayhee Dho-ay.

ko-ee paa-ee-ai ray purakh biDhaataa
paarbarahm kai rang raataa mayray man
kee durmat mal kho-ay. ||5||

karam Dharam jugtaa nimakh na hayt
kartaa garab garab parhai kahee na
laykhai.

jis bhaytee-ai safal moorat karai sadaa
keerat gur parsaad ko-oo naytarahu
paykhai. ||6||

manhath jo kamaavai til na laykhai paavai
bagul Ji-o Dhi-aan laavai maa-i-aa ray
Dhaaree.

ko-ee aiso ray sukhah daa-ee parabh kee
kathaa sunaa-ee tis bhaytay gat ho-ay
hamaaree. ||7||

suparsan gopaal raa-ay kaatai ray banDhan
maa-ay gur kai sabaad mayraa man raataa.

sadaa sadaa aanand bhayti-o nirbhai
gobind sukh naanak laaDhay har charan
paraataa. ||8||

safal safal bha-ee safal jaatraa.

aavan jaan rahay milay saaDhaa. ||1||
rahaa-o doojaa. ||1||3||.

Dhanasari Mehla-5 Ghar-6 Ashtpadi

In the previous *shabad*, Guru Ji told us that holy garbs, austerity, or rituals do not please God. Union with God cannot be obtained without following a true Guru, who himself has seen God and helps others to experience Him. It is only by following the true Guru that we meet God and live in eternal peace. In this *shabad*, he reminds us how valuable our life is, but how we are wasting this precious life in all kinds of pursuits of *Maya* or empty rituals without real love and devotion for God in our heart. He also tells us how we need to shape our life according to the advice (or *Baani* of the Guru) and make this life fruitful and meet God, which is the real objective of this life.

He says: “(O’ my friends), in whatever species (a soul) took birth remains entangled in that. But only through good fortune, a rare one obtained birth as a human being. O’ saint (Guru), I have depended on your support, extending your hand, please save me (from falling into existences again), and showing your grace unite me with God the King.” (1)

Making a confession on our behalf, he says: “I have been wandering through countless existences, but I have not obtained peace. Now falling at your feet (O’ Guru), I serve you. (Please) tell me the way to meet God.” (1-pause)

Continuing his prayer, Guru Ji says: “(O’ my Guru, every day) I make innumerable efforts and keep thinking about worldly wealth in my mind. (In this way, my entire life) is always being spent obsessing about mine (this or mine that. Now, I wish that) I may meet some such saint, who may remove all my worry and imbue me with love for God.” (2)

Now speaking on behalf of those who have read all *Vedas* and other scriptures, but still find no true peace of mind, Guru Ji says: “I have read through all the *Vedas* (and other such books), but still the doubts of my mind have not been removed, and the five (faculties of sight, sound, smell, touch, and taste in my) body are not pacified even for a moment. (I still suffer from the impulses for lust and greed etc. Now, I wish that I may meet) some such devotee who himself is above the influence of worldly riches and power and may irrigate my mind with the nectar (of God's Name).” (3)

Next talking on behalf of those who might have taken the trouble of visiting and bathing at all the holy places, but still found their mind polluted with evil thoughts and stained with more mud of ego, Guru Ji says: “(O’ my friends), at how so many pilgrimage places I have bathed, I gathered that much more mud of egoistic intellect, (and God) the Master of my mind is not pleased even a bit (by any such ablutions. So now I wonder) when shall I obtain the company of saint (Guru, enjoy) the bliss of God’s (Name), and my mind may bathe in the pond of (divine) wisdom.” (4)

According to Hindu *Dharma*, a man’s life is divided into four stages or *Ashrams*, called *Brahamcharya*, *Grihsat Sanyas*, and *Vaanprast*. In the first stage from the age of 1-25, a person is supposed to keep studying and remain celibate. In the second stage from twenty six to fifty years, he should marry and take care of the family. In

the third stage from fifty-one to seventy five, he should detach from family and devote himself to worship and faith rituals. In the last stage, he should retire to forests and devote himself completely to God's worship and self-actualization. Speaking on behalf of those who have faithfully followed the above codes of conduct, Guru Ji says: "I have performed duties of all the *Ashrams*, but my mind has not been satiated, and without any discriminating knowledge I have been washing my body. (I wish that), I may find some person imbued with God's love who may dispel the evil dirt of my mind." (5)

Next Guru Ji comments on the futility of all these rituals and ceremonies, which many people, perform in the belief that those rituals would lead them to salvation. He says: "(O' my friends), the one who remains attached to the deeds and rituals (of one's religion), but doesn't love God even for a moment enters into ego again and again, (therefore none of those rituals) are taken into account. But the one who meets (the Guru) who makes all the efforts fruitful always sings praises of God. However by the grace of (such a) Guru, only some rare one sees (God) with one's own eyes." (6)

Now commenting on the futility of such things as sitting in meditative poses for extremely long periods through sheer obstinacy of mind, but without (true) love for God, Guru Ji says: "(The person) who performs some deeds (such as sitting still in front of smoldering fire for long hours, or sleeping on a bed of nails) with the obstinacy of mind, not even an iota (of the effort of such a person) is taken into account. He or she is meditating like a crane, and (torturing him or herself on the prospective) support (of worldly recognition). If I could meet some such giver of peace who may recite to me the discourse of God, seeing (and following) him my spiritual state could reach become sublime." (7)

Finally Guru Ji shares with us the results of the practices adopted by him. He says: "(O' my friends, with whom) God the king becomes pleased, He cuts off that person's bonds of *Maya* (worldly riches and power). My mind too also remains imbued with the love for the Guru's word. (By Guru's grace), the one who has been blessed with the sight of the fearless God, ever and forever a state of bliss remains prevailing in that person. In short O' Nanak, by falling at the feet of God (His Name), such a person has obtained (all kinds of) comforts." (8)

Guru Ji concludes this *shabad* by sharing with us his personal experience how his life has become fruitful, so that we too may try to emulate him. He says: "(O' my friends, by meeting the saint (Guru), my comings and goings (in this world) have ended and the journey (of this human life) has become successful and fruitful." (1-pause-second-1-3)

The message of this *shabad* is that the human life is priceless. We should not waste it in pursuits of *Maya* or ritualistic acts of visiting different pilgrimage places or reading the holy books, without true love for God in our mind. Instead following the guidance of the Guru, we should meditate on God's Name with love and devotion, so that our journey of life may become fruitful and achieve its purpose of uniting with God.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਛੰਤ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥
ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥
ਗੁਰ ਗਿਆਨੁ ਸਾਚਾ ਥਾਨੁ ਤੀਰਥੁ ਦਸ ਪੁਰਬੁ
ਸਦਾ ਦਸਾਰਾ ॥
ਹਉ ਨਾਮੁ ਹਰਿ ਕਾ ਸਦਾ ਜਾਚਉ ਦੇਹੁ ਪ੍ਰਭ
ਧਰਣੀਧਰਾ ॥
ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੁ ਮੈਲੁ ਲਾਗੈ ਸਚ
ਬਿਨਾ ॥
ਗੁਰ ਵਾਕੁ ਨਿਰਮਲੁ ਸਦਾ ਚਾਨਣੁ ਨਿਤ ਸਾਚੁ
ਤੀਰਥੁ ਮਜਨਾ ॥੧॥

ਸਾਚਿ ਨ ਲਾਗੈ ਮੈਲੁ ਕਿਆ ਮਲੁ ਧੋਈਐ ॥
ਗੁਣਹਿ ਹਾਰੁ ਪਰੋਇ ਕਿਸ ਕਉ ਰੋਈਐ ॥
ਵੀਚਾਰਿ ਮਾਰੈ ਤਰੈ ਤਾਰੈ ਉਲਟਿ ਜੋਨਿ ਨ
ਆਵਏ ॥
ਆਪਿ ਪਾਰਸੁ ਪਰਮ ਧਿਆਨੀ ਸਾਚੁ ਸਾਚੇ
ਭਾਵਏ ॥
ਆਨੰਦੁ ਅਨਦਿਨੁ ਹਰਖੁ ਸਾਚਾ ਦੂਖ ਕਿਲਵਿਖ
ਪਰਹਰੇ ॥
ਸਚੁ ਨਾਮੁ ਪਾਇਆ ਗੁਰਿ ਦਿਖਾਇਆ ਮੈਲੁ
ਨਾਹੀ ਸਚ ਮਨੇ ॥੨॥

ਸੰਗਤਿ ਮੀਤ ਮਿਲਾਪੁ ਪੂਰਾ ਨਾਵਣੋ ॥

ਪੰਨਾ ੬੮੮

ਗਾਵੈ ਗਾਵਣਹਾਰੁ ਸਬਦਿ ਸੁਹਾਵਣੋ ॥
ਸਾਲਾਹਿ ਸਾਚੇ ਮੰਨਿ ਸਤਿਗੁਰੁ ਪੁੰਨ ਦਾਨ
ਦਇਆ ਮਤੇ ॥
ਪਿਰ ਸੰਗਿ ਭਾਵੈ ਸਹਜਿ ਨਾਵੈ ਬੇਣੀ ਤ ਸੰਗਮੁ
ਸਤ ਸਤੇ ॥
ਆਰਾਧਿ ਏਕੰਕਾਰੁ ਸਾਚਾ ਨਿਤ ਦੇਇ ਚੜੈ
ਸਵਾਇਆ ॥
ਗਤਿ ਸੰਗਿ ਮੀਤਾ ਸੰਤਸੰਗਤਿ ਕਰਿ ਨਦਰਿ
ਮੇਲਿ ਮਿਲਾਇਆ ॥੩॥

Dhanaasree mehlāa 1 chhant

ik-oⁿkaar satgur parsaad.

tīrath naavan jaa-o tīrath naam hai.
tīrath sabad beechaar antar gi-aan hai.
gur gi-aan saachaa thaana tīrath das
purab sadāa dasaahraa.
ha-o naam har kaa sadāa jaacha-o dayh
parabh DharneeDharaa.
sansaar rogee naam daaroo mail laagai
sach binaa.
gur vaak nirmal sadāa chaanan nit saach
tīrath majnaa. ||1||

saach na laagai mail ki-aa mal Dho-ee-ai.
guneh haar paro-ay kis ka-o ro-ee-ai.
veechaar maarai tarai taarai ulat jon na
aav-ay.
aap paaras param Dhi-aanee saach
saachay bhaav-ay.
aanand an-din harakh saachaa dookh
kilvikh parharay.
sach naam paa-i-aa gur dikhaa-i-aa mail
naahee sach manay. ||2||

sangat meet milaap pooraa naavno.

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gaavai gaavanhaar sabad suhaavan.
saalaahi saachay man satgur punn daan
da-i-aa matay.
pir sang bhaavai sahj naavai baynee ta
sangam sat satay.
aaraaDh aykankaar saachaa nit day-ay
charhai savaa-i-aa.
gat sang meetaa santangat kar nadar
mayl milaa-i-aa. ||3||

ਕਹਣੁ ਕਹੈ ਸਭੁ ਕੋਇ ਕੇਵਡੁ ਆਖੀਐ ॥

kahan kahai sabh ko-ay kayvad
aakh^{ee}-ai.

ਹਉ ਮੂਰਖੁ ਨੀਚੁ ਅਜਾਣੁ ਸਮਝਾ ਸਾਖੀਐ ॥

ha-o moorakh neech ajaan samjhaa
saakh^{ee}-ai.

ਸਚੁ ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤ ਭਾਖੀ ਤਿਤੁ ਮਨੁ
ਮਾਨਿਆ ਮੇਰਾ ॥

sach gur kee saakh^{ee} amrit bhaakh^{ee} tit
man maani-aa mayraa.

ਕੂਚੁ ਕਰਹਿ ਆਵਹਿ ਬਿਖੁ ਲਾਏ ਸਬਦਿ ਸਚੈ
ਗੁਰੁ ਮੇਰਾ ॥

kooch karahi aavahi bikh laaday sabad
sachai gur mayraa.

ਆਖਣਿ ਤੋਟਿ ਨ ਭਗਤਿ ਭੰਡਾਰੀ ਭਰਿਪੁਰਿ
ਰਹਿਆ ਸੋਈ ॥

aakh^{an} tot na bhagat bhandaree
bharipur rahi-aa so-ee.

ਨਾਨਕ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਮਨੁ ਮਾਂਜੈ ਸਚੁ ਸੋਈ
॥੪॥੧॥

naanak saach kahai baynant^{ee} man
maaⁿjai sach so-ee. ||4||1||

Dhanasari Mehla-1 (Chhant)

In the previous *shabad*, Guru Ji explained how all these empty rituals, such as reading holy books, or bathing at different pilgrimage stations are of no use unless we have true love for God in our minds. Particularly regarding visiting and bathing at the pilgrimage places in stanza (4) of the above *shabad*, he stated that how so many pilgrimage places, one bathes, one gathers that much more egoistic intellect, (and God) the Master is not pleased even a bit (by any such ablutions). In this *shabad*, Guru Ji tells us, what kind of holy places he goes to wash off the undesirable instincts in his own mind, and what advice he has for us, on the basis of his experience.

He says: “(O’ my friends), I also go to bathe at holy places, (but for me), the true place of pilgrimage is (God’s) Name. (For me) reflection on the (Guru’s) word, and inner (divine) knowledge is the holy place. (Yes, for me the divine) knowledge bestowed by the Guru is the everlasting place of pilgrimage, where always the confluence of the ten (most auspicious) festivals is being celebrated (See Note Below). I always beg for the Name of God (and pray): “O’ God, the supporter of the earth, bestow upon me (that Name, because I know that this entire) world is diseased (with the malady of evils, and God’s) Name is the only medicine for it, and without the true (Name), it gets stained with the dirt (of evil thoughts. *Gurbani*), the Guru’s word is immaculate, which always provides light (and shows one the way to avoid the evil influences, and this is like taking) a daily bath at the holy place of truth.” (1)

Elaborating on the virtues of bathing at such a pool of truth, Guru Ji says: “(O’ my friends), when we bathe at the holy place of truth and start living a truthful life, then) no evil dirt sullies us, and there is nothing left to wash. (Or we can say that) after weaving a necklace of virtues (and putting it around our necks), there is nothing left to (ask or) cry for. (Yes, the one who by) reflecting (on the Guru’s word) stills (the mind) crosses over (the worldly ocean himself and helps) others to cross over also, and doesn’t return to (this world and) goes through existences again. In this way one becomes (pure like the) philosopher’s stone (and such an embodiment of) truth seems pleasing to the true (God). Within such a person, a state of true happiness and bliss

keeps prevailing everyday, and all the pains caused by any bad deeds are destroyed. (In this way, the one who) has obtained the eternal (God's) Name, whom the Guru has shown (the eternal God), that one's true (and pure) mind never gets stained with dirt (of evil thoughts)." (2)

Next Guru Ji tells us where and how we should take a bath, which is truly holy and emancipating and what are its merits. He says: "(O' my friends), union with (God our true) friend in (holy) congregation is the perfect ablution. By singing praises of the praiseworthy (God) through the Guru's word, (one's life) becomes beautiful. They who praise the eternal (God) by believing (and following) the true Guru, their intellect becomes charitable and compassionate. When in a state of equipoise one bathes (in the pool of holy congregation), the company of the Master seems pleasing, as if one has taken a pure and true bath at the confluence and junction of the three holiest (Indian) rivers (*Ganges, Yamuna, and Saraswati*). Therefore (O' my friends), meditate on the one true Creator of the universe, who always keeps giving more and more. In the holy congregation in the company of the saint Guru, one's spiritual state becomes supreme, and with His glance of grace (God) unites such a person (with Him)." (3)

Guru Ji concludes this *shabad* by impressing upon us the innumerable and indescribable virtues of God. He says: "(O' my friends), everyone describes God's virtues (and says He is great), but how great is He, no one can say that. (As for me), I am a lowly foolish person. I only understand through (some reliable) testimony. (I know that) testimony of the Guru is true; it utters nectar like (sweet, and immortal words. This testimony) has convinced my mind. (This testimony tells that ordinarily mortals) come into this world, laden with the poison of *Maya* (worldly riches and power), and depart (from the world no better than before, and so they keep going through rounds of birth and death. However there are some) who through the true word (of praise of the eternal God) meet my Guru; (the Guru saves them. O' my friends, unlimited are the virtues of God, by) uttering these, no shortage occurs (in His virtues). Storehouses of His devotion are brimful (and no shortage ever occurs in these by distributing the gifts of devotion). That God is fully pervading everywhere. Nanak says, the one who makes true supplication (to God from the core of one's heart), that one alone cleanses the mind and becomes an embodiment of the true (God)." (4-1)

The message of this *shabad* is that instead of visiting pilgrimage places and bathing the body without truly cleansing the mind of its evil thoughts, we should try to remain absorbed in the love of God and truthful in our acts, and through the Guru's advice meditate on God's Name with true love and devotion of our mind. Then we would obtain the merits of bathing at all the holy places of the world. In other words, the true pilgrimage station is within our own mind, where we can realize God by meditating on His Name under the guidance of the Guru.

Note: - According to Hindu belief, the ten most auspicious holy days or festivals are Massaya- The dark moon less night, Sangraand- The first day of solar month, Pooran Masshi- Night of full moon, Chaanana- a special light day, Sunday, Solar eclipse, Lunar eclipse, two eighth days of Moon waxing and waning rounds and two nights before the full moon, and no moon.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਜੀਵਾ ਤੇਰੈ ਨਾਇ ਮਨਿ ਆਨੰਦੁ ਹੈ ਜੀਉ ॥

ਸਾਚੇ ਸਾਚਾ ਨਾਉ ਗੁਣ ਗੋਵਿੰਦੁ ਹੈ ਜੀਉ ॥

ਗੁਰ ਗਿਆਨੁ ਅਪਾਰਾ ਸਿਰਜਣਹਾਰਾ ਜਿਨਿ
ਸਿਰਜੀ ਤਿਨਿ ਗੋਈ ॥

ਪਰਵਾਣਾ ਆਇਆ ਹੁਕਮਿ ਪਠਾਇਆ ਫੇਰਿ ਨ
ਸਕੈ ਕੋਈ ॥

ਆਪੇ ਕਰਿ ਵੇਖੈ ਸਿਰਿ ਸਿਰਿ ਲੇਖੈ ਆਪੇ ਸੁਰਤਿ
ਬੁਝਾਈ ॥

ਨਾਨਕ ਸਾਹਿਬੁ ਅਗਮ ਅਗੋਚਰੁ ਜੀਵਾ ਸਚੀ ਨਾਈ
॥੧॥

ਤੁਮ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ ਆਇਆ ਜਾਇਸੀ
ਜੀਉ ॥

ਹੁਕਮੀ ਹੋਇ ਨਿਬੇੜੁ ਭਰਮੁ ਚੁਕਾਇਸੀ ਜੀਉ ॥

ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਏ ਅਕਥੁ ਕਹਾਏ ਸਚ ਮਹਿ ਸਾਚੁ
ਸਮਾਣਾ ॥

ਆਪਿ ਉਪਾਏ ਆਪਿ ਸਮਾਏ ਹੁਕਮੀ ਹੁਕਮੁ
ਪਛਾਣਾ ॥

ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਤੂ ਮਨਿ ਅੰਤਿ
ਸਖਾਈ ॥

ਨਾਨਕ ਸਾਹਿਬੁ ਅਵਰੁ ਨ ਦੂਜਾ ਨਾਮਿ ਤੇਰੈ
ਵਡਿਆਈ ॥੨॥

ਤੂ ਸਚਾ ਸਿਰਜਣਹਾਰੁ ਅਲਖ ਸਿਰੰਦਿਆ ਜੀਉ ॥

ਏਕੁ ਸਾਹਿਬੁ ਦੁਇ ਰਾਹ ਵਾਦ ਵਧੰਦਿਆ ਜੀਉ ॥

ਦੁਇ ਰਾਹ ਚਲਾਏ ਹੁਕਮਿ ਸਬਾਏ ਜਨਮਿ ਮੁਆ
ਸੰਸਾਰਾ ॥

ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਕੋ ਬੋਲੀ ਬਿਖੁ ਲਾਦੀ ਸਿਰਿ
ਭਾਰਾ ॥

ਹੁਕਮੀ ਆਇਆ ਹੁਕਮੁ ਨ ਬੂਝੈ ਹੁਕਮਿ
ਸਵਾਰਣਹਾਰਾ ॥

ਨਾਨਕ ਸਾਹਿਬੁ ਸਬਦਿ ਸਿਵਾਧੈ ਸਾਚਾ
ਸਿਰਜਣਹਾਰਾ ॥੩॥

Dhanaasree mehlā 1.

jeevaa t̥ayrai naa-ay man aanand hai
jee-o.

saacho saachaa naa-o gun govind hai
jee-o.

gur gi-aan apaaraa sirjanhaaraa jin
sirjee t̥in go-ee.

parvaanaa aa-i-aa hukam pathaa-i-aa
fayr na sakai ko-ee.

aapay kar vaykhai sir sir laykhai aapay
surat̥ bujhaa-ee.

naanak saahib agam agochar jeevaa
sachee naa-ee. ||1||

tum sar avar na ko-ay aa-i-aa jaa-isee
jee-o.

hukmee ho-ay nibayr̥h bharam chukaa-
isee jee-o.

gur bharam chukaa-ay akath kahaa-ay
sach meh saach samaanaa.

aap upaa-ay aap samaa-ay hukmee
hukam pachhaanaa.

sachee vadi-aa-ee gur t̥ay paa-ee too
man ant̥ sakhaa-ee.

naanak saahib avar na doojaa naam
t̥ayrai vadi-aa-ee. ||2||

too sachaa sirjanhaar alak̥h sirandi-aa
jee-o.

ayk saahib du-ay raah vaad vaDhandi-
aa jee-o.

du-ay raah chala-ay hukam sabaa-ay
janam mu-aa sansaaraa.

naam binaa naahee ko baylee bikh
laadee sir bhaaraa.

hukmee aa-i-aa hukam na boojhai
hukam savaaranhaaraa.

naanak saahib sabad̥ sinjaapai saachaa
sirjanhaaraa. ||3||

ਭਗਤ ਸੋਹਿੰ ਦਰਵਾਰਿ ਸਬਦਿ ਸੁਹਾਇਆ ਜੀਉ ॥

ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣਿ ਰਸਨ ਰਸਾਇਆ ਜੀਉ ॥
ਰਸਨ ਰਸਾਏ ਨਾਮਿ ਤਿਸਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਵਿਕਾਣੇ ॥

ਪਾਰਸਿ ਪਰਸਿਐ ਪਾਰਸੁ ਹੋਏ ਜਾ ਤੇਰੈ ਮਨਿ ਭਾਣੇ ॥

ਅਮਰਾ ਪਦੁ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਵਿਰਲਾ ਗਿਆਨ ਵੀਚਾਰੀ ॥

ਨਾਨਕ ਭਗਤ ਸੋਹਿੰ ਦਰਿ ਸਾਚੈ ਸਾਚੇ ਕੇ ਵਾਪਾਰੀ ॥੪॥

ਭੂਖ ਪਿਆਸੋ ਆਬਿ ਕਿਉ ਦਰਿ ਜਾਇਸਾ ਜੀਉ ॥

bhagat soheh darvaar sabad suhaa-i-aa jee-o.

boleh amrit baan rasan rasaa-i-aa jee-o.
rasan rasaa-ay naam tisaa-ay gur kai sabad vikaanay.

paaras parsi-ai paaras ho-ay jaa tayrai man bhaanay.

amraa pad paa-i-aa aap gavaa-i-aa virlaa gi-aan veechaaree.

naanak bhagat sohan dar saachai saachay kay vaapaaree. ||4||

bhookh pi-aaso aath ki-o dar jaa-isaa jee-o.

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ਸਤਿਗੁਰ ਪੂਛਉ ਜਾਇ ਨਾਮੁ ਧਿਆਇਸਾ ਜੀਉ ॥

ਸਚੁ ਨਾਮੁ ਧਿਆਈ ਸਾਚੁ ਚਵਾਈ ਗੁਰਮੁਖਿ ਸਾਚੁ ਪਛਾਣਾ ॥

ਦੀਨਾ ਨਾਥੁ ਦਇਆਲੁ ਨਿਰੰਜਨੁ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣਾ ॥

ਕਰਣੀ ਕਾਰ ਧੁਰਹੁ ਫੁਰਮਾਈ ਆਪਿ ਮੁਆ ਮਨੁ ਮਾਰੀ ॥

ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਨਿਵਾਰੀ ॥੫॥੨॥

satgur poochha-o jaa-ay naam Dhi-aa isaa jee-o.

sach naam Dhia- a- ee saach chavaa - ee gurmukh saach pachhaanaa.

deenaa naath da-i-aal niranjan an-din naam vakhaanaa.

karnee kaar Dharahu furmaa-ee aap mu-aa man maaree.

naanak naam mahaa ras meethaa tarisnaa naam nivaaree. ||5||2||

Dhanasari Mehla-1

In the previous two *shabads*, Guru Ji described the futility of performing various faith rituals or going to different pilgrimage stations and advised us to meditate on God's Name and thereby purify our mind. In this *shabad*, he elaborates on the value of Name. He also comments on the nature of the world, how it is subject to the will of God, and shows us the way to beg God for the gift of the Name, which is our true support and sustenance.

He says: "O' God, I live (meditating) on Your Name, (because by doing so a state of) bliss wells up in my mind. (O' my friends), eternal is the true God's Name and treasure of praises is that Master of the earth. The divine knowledge provided by the Guru (tells us that) limitless is our Creator and He who has created (this universe has destroyed (it also). When a summon sent under (God's) command (for anybody's recall from this world, i.e. death) arrives, then nobody can turn it back (and escape

death). God Himself creates (the creatures) and looks after them. He Himself scribes the destiny on everyone's forehead, and He Himself makes one understand (the right conduct of life). O' Nanak, the Master is beyond the reach of (our) understanding faculties; I live by meditating on (His) eternal Name." (1)

Now Guru Ji sheds light on the omnipotence of God, how the Guru is able to remove our doubts, and how by following his instruction, we can obtain honor and glory. He says "O' God, there is no one equal to You. (Whosoever) has come into this world has to go from it (one day). By (Your) command one is emancipated, and one's wandering is removed. It is the Guru who removes one's doubt and makes one utter (praises of the) indescribable God. (In this way), one merges in the true (God) becoming the embodiment of truth. Such a person understands the command of God, (the supreme) commander. He realizes that God) Himself creates and (Himself) absorbs (the world back into Him). Through the Guru, the one who has obtained true glory (realizes and says: " O God), in the end You are the friend of one's mind." Nanak says: "O' my Master, (except You) there is no other, (by meditating on) Your Name one obtains glory." (2)

Next Guru Ji explains how God who has created the world has also created the two ways of life (one of spiritualism and the other of materialism), what is the true nature of humans and how one can realize the eternal God. Acknowledging God as the Creator, Guru Ji says: "(O' God), You are the eternal Creator, and incomprehensible Maker (of this world). It is the one Master who has put into motion the two ways (of life, the one of materialism and the other of spirituality), and the conflict (between the two) keeps multiplying. (Yes it is God who has) initiated both the ways, all creatures are under His command, and the world keeps on going through birth and death. Without the Name (of God) there is no other true companion (of a person in the end), but the world has loaded itself with the poison (of *Maya*, the worldly riches and power. It is a pity) that even though one has come (into this world) as per His will, but still one doesn't recognize the will (or command of God, and does not realize that only by obeying His) command, one can embellish oneself. O' Nanak, only by listening to the (divine) *shabad*, one realizes that our Master is the true Creator." (3)

Describing the blessings enjoyed by those who listen to the divine word and become true devotees of God, Guru Ji says: "(O' my friends), embellished by the (divine) word, the devotees look beautiful in (God's) court. With their tongue immersed in the (divine) relish, they utter nectar sweet words. Yes, immersed in its relish they become so thirsty for (God's) Name, (as if they) have sold themselves for the Guru's word. (O' God), when they became pleasing to Your mind by coming in touch with the philosopher stone (Guru, they themselves became like) philosopher stones."

Therefore Guru Ji says: "(O' my friends), they who have erased their self conceit (and listened to the Guru have) obtained the immortal status. However, it is only a rare person who reflects on this (divine) wisdom. O' Nanak, (only the true) devotees look beautiful at the court of the true (God. They are the) dealers of the eternal (God's Name)." (4)

Guru Ji concludes the *shabad* by putting himself in the shoes of the ordinary humans. He first wonders how in spite of all our worldly cravings we can still reach God, and after finding the answers, he shares these with us. He says: “(O’ my friends, when I examined myself, I found that I) am hungry and thirsty for worldly wealth. (In other words, I am a greedy person, so how could I reach the court (of God)? I resolved that I) should go and ask from the true Guru, (the way out. Then in accordance with his instruction, I resolved that) I should meditate on God's Name. By meditating on the true Name, by always uttering (the Name of) the eternal (God) and by Guru’s grace, I should recognize the true (God). Yes, I should utter the Name of the merciful and immaculate God day and night, who is the support of the support less. (However), only the one whom God has blessed (with this gift) from the very beginning by shedding ego has controlled the mind. O’ Nanak, (to such a person) the relish of (God’s) Name seems the sweetest, and through God's Name has got rid of his (or her thirst of worldly) desire.” (5-2)

The message of this *shabad* is that as per the will of God, humans come into this world, but soon after birth they forget and forsake their Creator, and as per His will they go into different ways of materialism or spiritualism. It is only when one meets the true Guru and follows his immaculate advice that one meditates on God’s Name, stills one’s ego and greed for material things and ultimately merges in Him.

ਧਨਾਸਰੀ ਛੰਤ ਮਹਲਾ ੧ ॥

Dhanaasree chhant mehlāa 1.

ਪਿਰ ਸੰਗਿ ਮੂਠਤੀਏ ਖਬਰਿ ਨ ਪਾਈਆ ਜੀਉ ॥

pir sang mooth-rhee-ay khabar na paa-ee-aa jee-o.

ਮਸਤਕਿ ਲਿਖਿਅਤਾ ਲੇਖੁ ਪੁਰਬਿ ਕਮਾਇਆ ਜੀਉ ॥

mastak likhi-arhaa laykh purab kamaa-i-aa jee-o.

ਲੇਖੁ ਨ ਮਿਟਈ ਪੁਰਬਿ ਕਮਾਇਆ ਕਿਆ ਜਾਣਾ ਕਿਆ ਹੋਸੀ ॥

laykh na mit-ee purab kamaa-i-aa ki-aa jaanaa ki-aa hosee.

ਗੁਣੀ ਅਚਾਰਿ ਨਹੀ ਰੰਗਿ ਰਾਤੀ ਅਵਗੁਣ ਬਹਿ ਬਹਿ ਰੋਸੀ ॥

gunee achar nahee rang raatee avgun bahi bahi rosee.

ਧਨੁ ਜੋਬਨੁ ਆਕ ਕੀ ਛਾਇਆ ਬਿਰਧਿ ਭਏ ਦਿਨ ਪੁੰਨਿਆ ॥

Dhan joban aak kee chhaa-i-aa biraDh bha-ay din punni-aa.

ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਦੋਹਾਗਣਿ ਛੂਟੀ ਝੂਠਿ ਵਿਛੁੰਨਿਆ ॥੧॥

naanak naam binaa dohaagan chhootee jhooth vichhunni-aa. ||1||

ਬੂਡੀ ਘਰੁ ਘਾਲਿਓ ਗੁਰ ਕੈ ਭਾਇ ਚਲੇ ॥

boodee ghar ghaali-o gur kai bhaa-ay chalo.

ਸਾਚਾ ਨਾਮੁ ਧਿਆਇ ਪਾਵਹਿ ਸੁਖਿ ਮਹਲੇ ॥

saachaa naam Dhi-aa-ay paavahi sukh mahlo.

ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਤਾ ਸੁਖੁ ਪਾਏ ਪੋਈਅੜੈ ਦਿਨ ਚਾਰੇ ॥

har naam Dhi-aa-ay taa sukh paa-ay pay-ee-arhai din chaaray.

ਨਿਜ ਘਰਿ ਜਾਇ ਬਹੈ ਸਚੁ ਪਾਏ ਅਨਦਿਨੁ ਨਾਲਿ
ਪਿਆਰੇ ॥

ਵਿਨੁ ਭਗਤੀ ਘਰਿ ਵਾਸੁ ਨ ਹੋਵੀ ਸੁਣਿਅਹੁ ਲੋਕ
ਸਬਾਏ ॥

ਨਾਨਕ ਸਰਸੀ ਤਾ ਪਿਰੁ ਪਾਏ ਰਾਤੀ ਸਾਚੈ ਨਾਏ
॥੨॥

ਪਿਰੁ ਧਨ ਭਾਵੈ ਤਾ ਪਿਰ ਭਾਵੈ ਨਾਰੀ ਜੀਉ ॥

ਰੰਗਿ ਪ੍ਰੀਤਮ ਰਾਤੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ ਜੀਉ
॥

ਗੁਰ ਸਬਦਿ ਵੀਚਾਰੀ ਨਾਹ ਪਿਆਰੀ ਨਿਵਿ ਨਿਵਿ
ਭਗਤਿ ਕਰੇਈ ॥

ਮਾਇਆ ਮੋਹੁ ਜਲਾਏ ਪ੍ਰੀਤਮੁ ਰਸ ਮਹਿ ਰੰਗੁ
ਕਰੇਈ ॥

ਪ੍ਰਭ ਸਾਚੇ ਸੇਤੀ ਰੰਗਿ ਰੰਗੇਤੀ ਲਾਲ ਭਈ ਮਨੁ
ਮਾਰੀ ॥

ਨਾਨਕ ਸਾਚਿ ਵਸੀ ਸੋਹਾਗਣਿ ਪਿਰ ਸਿਉ ਪ੍ਰੀਤਿ
ਪਿਆਰੀ ॥੩॥

ਪਿਰ ਘਰਿ ਸੋਹੈ ਨਾਰਿ ਜੇ ਪਿਰ ਭਾਵੇ ਜੀਉ ॥

ਝੁਠੇ ਵੈਣ ਚਵੇ ਕਾਮਿ ਨ ਆਵੇ ਜੀਉ ॥

ਝੂਠੁ ਅਲਾਵੈ ਕਾਮਿ ਨ ਆਵੈ ਨਾ ਪਿਰੁ ਦੇਖੈ
ਨੈਣੀ ॥

ਅਵਗੁਣਿਆਰੀ ਕੰਤਿ ਵਿਸਾਰੀ ਛੂਟੀ ਵਿਧਣ
ਰੈਣੀ ॥

ਗੁਰ ਸਬਦੁ ਨ ਮਾਨੈ ਫਾਹੀ ਫਾਈ ਸਾ ਧਨ ਮਹਲੁ
ਨ ਪਾਏ ॥

ਨਾਨਕ ਆਪੇ ਆਪੁ ਪਛਾਣੈ ਗੁਰਮੁਖਿ ਸਹਜਿ
ਸਮਾਏ ॥੪॥

ਧਨ ਸੋਹਾਗਣਿ ਨਾਰਿ ਜਿਨਿ ਪਿਰੁ ਜਾਣਿਆ
ਜੀਉ ॥

ਨਾਮ ਬਿਨਾ ਕੂੜਿਆਰਿ ਕੂੜੁ ਕਮਾਣਿਆ ਜੀਉ ॥

ਹਰਿ ਭਗਤਿ ਸੁਹਾਵੀ ਸਾਚੇ ਭਾਵੀ ਭਾਇ ਭਗਤਿ
ਪ੍ਰਭ ਰਾਤੀ ॥

ਪਿਰੁ ਰਲੀਆਲਾ ਜੋਬਨਿ ਬਾਲਾ ਤਿਸੁ ਰਾਵੇ ਰੰਗਿ
ਰਾਤੀ ॥

nij ghar jaa-ay bahai sach paa-ay an-din
naal pi-aaray.

vin bhagtee ghar vaas na hovee
sun-ahu lok sabaa-ay.

naanak sarsee taa pir paa-ay raattee
saachai naa-ay. ||2||

pir Dhan bhaavai taa pir bhaavai naaree
jee-o.

rang pareetam raattee gur kai sabad
veechaaree jee-o.

gur sabad veechaaree naah pi-aaree niv
niv bhagat karay-ee.

maa-i-aa moh jalaa-ay pareetam ras
meh rang karay-ee.

parabh saachay saytee rang rangaytee
laal bha-ee man maaree.

naanak saach vasee sohagan pir si-o
pareet pi-aaree. ||3||

pir ghar sohai naar jay pir bhaav-ay
jee-o.

jhoothay vain chavay kaam na aav-ay
jee-o.

jhooth alaavai kaam na aavai naa pir
daykhai nainee.

avguni-aaree kant visaaree chhootee
viDhan raine.

gur sabad na maanai faahee faathee
saa Dhan mahal na paa-ay.

naanak aapay aap pachhaanai gurmukh
sahj samaa-ay. ||4||

Dhan sohagan naar jin pir jaani-aa
jee-o.

naam binaa koorhi-aar koorh
kamaani-aa jee-o.

har bhagat suhaavee saachay bhaavee
bhaa-ay bhagat parabh raattee.

pir ralee-aalaa joban baalaa tis raavay
rang raattee.

ਗੁਰ ਸਬਦਿ ਵਿਗਾਸੀ ਸਹੁ ਰਾਵਾਸੀ ਫਲੁ ਪਾਇਆ
ਗੁਣਕਾਰੀ ॥

ਨਾਨਕ ਸਾਚੁ ਮਿਲੈ ਵਡਿਆਈ ਪਿਰ ਘਰਿ ਸੋਹੈ
ਨਾਰੀ ॥੫॥੩॥

gur sabad vigaasee saho raavaasee fal
paa-i-aa guṅkaaree.

naanak saach milai vadi-aa-ee pir ghar
sohai naaree. ||5||3||

Dhanasari Mehla-1

In this *shabad*, Guru Ji uses the metaphor of a bride for the soul and addressing this bride (soul), he tells us how in spite of being near God, she doesn't recognize Him and therefore suffers and grieves because of her own sinful worldly pursuits. Guru Ji then gives some practical suggestions to this bride (soul, and indirectly all of us,) how she can win back the love and affection of God by following the advice of the Guru and enjoy everlasting peace and bliss.

Addressing the soul (bride) Guru Ji says: “(O' the bride soul), misled (by false worldly allurements, God your) Spouse is with you, (but) you are not even aware of it. (But you are helpless,) on account of your pre-written destiny, based on your past deeds, such is your fate. (This prescribed) destiny cannot be erased and no bride knows what would happen (to her) in future. (The bride soul) who has neither merits, nor knows any good life conduct, nor is imbued with the love (of God) would sit and grieve over her faults again and again. (O' bride soul), wealth and youth are like the shadow of *Akk* (a very small plant in India) . When one becomes old, ultimately the days of one's life are exhausted (and then this youth and wealth desert one's company. In short, O') Nanak, without God's Name (one becomes like a) deserted bride, who is separated (from her spouse because of her) false ways.” (1)

Still using the metaphor of the soul (bride), Guru Ji now warns us about our life conduct and tells us some practical things, which could still save us. He says: “O' the drowned soul bride, (because of your worldly greed) you have destroyed your house. (I tell you that you better) live your life as per the Guru's advice, so that by meditating on the true Name, you may peacefully obtain (entry into God's) mansion. Only by meditating on God's Name (a bride soul) can obtain (lasting) peace, because she has to live only for a few days in (this world, which is like) her parent's house. By meditating on God's Name, a bride goes to live peacefully (in God's mansion, which is truly) her own home, where she) meets her true (Spouse) and spends day and night with her beloved (God). Therefore listen O' all people, without devotion (to God, the mind) cannot (steadily) reside in its own home (and keeps wandering around). O' Nanak, only when imbued with the love of true (God's) Name, the soul is immersed in divine bliss and one obtains her Spouse.” (2)

Guru Ji now tells us how a bride (soul) can become pleasing and loving to God, and then how she enjoys the love of her beloved Spouse. He says: “It is only when the groom (God) seems pleasing to the bride (soul), that bride (soul starts) seeming dear to the groom (God). Imbued with her beloved's love, she reflects on the Guru's hymns. (Then such a soul bride who) reflects on (*Gurbani*) the Guru's word becomes dear to her Spouse, and bending down again and again (to express her humility, she)

worships Him. Her beloved Spouse burns away her attachment (for worldly riches and power), and immersed in the relish (of God's Name, she enjoys the bliss of His) love. Thus imbued with the love of the true God and stilling her mind, she becomes beauteous (in her life conduct). O' Nanak, by abiding in truth and by imbuing herself with the love of her Spouse, the happy bride becomes dear (to Him)." (3)

However, Guru Ji wants to impress upon us the importance of true love for God and not a false love or just a false show off. He also draws our attention to enshrining the Guru's advice in our heart. He says: "(O' my friends), the soul bride looks beauteous in her Groom's house, only if she seems loving to her spouse (God). If she utters (only) false words (in His praise, these) serve no purpose. Her lies are neither of any use, nor she is able to see the Spouse with her eyes. The spouse (God) has deserted such an un-virtuous (bride), she becomes a divorcee and the night (span of her life) passes in agony. The bride (soul) who does not obey the Guru's word (of advice) is caught in the noose of death, and such a bride does not ever obtain to the (God's) palace. O' Nanak, (it is only when the soul) recognizes its own self (its true essence, only) then through the Guru's advice, it can imperceptibly merge in the true God." (4)

Guru Ji now congratulates the bride (soul) who has realized her groom God and describes how she enjoys the love of her playful and colorful Spouse. He says: "(O' my friends), blessed is the bride (soul) who has realized the Spouse. But that bride is false who is without (the love of His) Name and earns only falsehood. However, the bride (soul) who embellishes her life through loving devotion seems pleasing to the true (God), and she remains imbued with the loving adoration of her God. Then imbued in His love, she enjoys the company of her colorful, youthful and ever-fresh Spouse day and night. In short (the bride soul) who through the Guru's word has bloomed (with spiritual delight), imbued with His love, she enjoys His company and has obtained the fruit, which has many meritorious qualities. Nanak says, (such a bride soul) is blessed with true glory and that woman looks beauteous in the house of her Spouse." (5-3)

The message of this *shabad* is that our spouse (God) is always with us, but we don't realize Him. We can easily recognize Him and enjoy the bliss of His company if we listen to Guru's advice, live a truthful life, and truly love Him from the core of our heart.

ਪੰਨਾ ੬੯੦

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ਧਨਾਸਰੀ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧

Dhanaasree chhant mehlāa 4 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਨਾਮੁ ਧਿਆਈਐ
ਜੀਉ ॥

har jee-o kirpaa karay taa naam
Dhi-aa-ee-ai jee-o.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਇ ਸਹਜਿ ਗੁਣ ਗਾਈਐ
ਜੀਉ ॥

ਗੁਣ ਗਾਇ ਵਿਗਸੈ ਸਦਾ ਅਨਦਿਨੁ ਜਾ ਆਪਿ
ਸਾਚੇ ਭਾਵਏ ॥

ਅਹੰਕਾਰੁ ਹਉਮੈ ਤਜੈ ਮਾਇਆ ਸਹਜਿ ਨਾਮਿ
ਸਮਾਵਏ ॥

ਆਪਿ ਕਰਤਾ ਕਰੇ ਸੋਈ ਆਪਿ ਦੇਇ ਤ ਪਾਈਐ
॥

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਨਾਮੁ ਧਿਆਈਐ
ਜੀਉ ॥੧॥

ਅੰਦਰਿ ਸਾਚਾ ਨੇਹੁ ਪੂਰੇ ਸਤਿਗੁਰੈ ਜੀਉ ॥

ਹਉ ਤਿਸੁ ਸੇਵੀ ਦਿਨੁ ਰਾਤਿ ਮੈ ਕਦੇ ਨ ਵੀਸਰੈ
ਜੀਉ ॥

ਕਦੇ ਨ ਵਿਸਾਰੀ ਅਨਦਿਨੁ ਸਮਾਰੀ ਜਾ ਨਾਮੁ
ਲਈ ਤਾ ਜੀਵਾ ॥

ਸ੍ਰਵਣੀ ਸੁਣੀ ਤ ਇਹੁ ਮਨੁ ਤ੍ਰਿਪਤੈ ਗੁਰਮੁਖਿ
ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ ॥

ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲੇ ਅਨਦਿਨੁ ਬਿਬੇਕ
ਬੁਧਿ ਬਿਚਰੈ ॥

ਅੰਦਰਿ ਸਾਚਾ ਨੇਹੁ ਪੂਰੇ ਸਤਿਗੁਰੈ ॥੨॥

ਸਤਸੰਗਤਿ ਮਿਲੈ ਵਡਭਾਗਿ ਤਾ ਹਰਿ ਰਸੁ ਆਵਏ
ਜੀਉ ॥

ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਇ ਤ ਸਹਜਿ ਸਮਾਵਏ
ਜੀਉ ॥

ਸਹਜਿ ਸਮਾਵੈ ਤਾ ਹਰਿ ਮਨਿ ਭਾਵੈ ਸਦਾ ਅਤੀਤੁ
ਬੈਰਾਗੀ ॥

ਹਲਤਿ ਪਲਤਿ ਸੋਭਾ ਜਗ ਅੰਤਰਿ ਰਾਮ ਨਾਮਿ
ਲਿਵ ਲਾਗੀ ॥

ਹਰਖ ਸੋਗ ਦੁਹਾ ਤੇ ਮੁਕਤਾ ਜੋ ਪ੍ਰਭੁ ਕਰੇ ਸੁ
ਭਾਵਏ ॥

ਸਤਸੰਗਤਿ ਮਿਲੈ ਵਡਭਾਗਿ ਤਾ ਹਰਿ ਰਸੁ ਆਵਏ
ਜੀਉ ॥੩॥

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਇ ਮਨਮੁਖ ਜਮਿ ਜੋਹਿਆ
ਜੀਉ ॥

satgur milai subh^haa-ay sahj gun gaa-ee-ai
jee-o.

gun gaa-ay vigsai sad^haa an-din jaa aap
saachay b^haaav-ay.

ahaⁿkaar ha-umai t^hajai maa-i-aa sahj
naam samaav-ay.

aap kart^haa karay so-ee aap d^hay-ay t^ha
paa-ee-ai.

har jee-o kirpaa karay t^haa naam
Dhi-aa-ee-ai jee-o. ||1||

and^har saachaa nayhu pooray satigurai
jee-o.

ha-o t^his sayvee din raat^h mai kad^hay na
veesrai jee-o.

kad^hay na visaaree an-din sam^haaree jaa
naam la-ee t^haa jeevaa.

sarvan^hee sun^hee t^ha ih man t^harip^htai
gurmuk^h amrit^h peevea.

nad^har karay t^haa satgur maylay an-din
bibayk buD^h bichrai.

and^har saachaa nayhu pooray satigurai.
||2||

sat^hsangat^h milai vad^hb^hhaag t^haa har ras
aav-ay jee-o.

an-din rahai liv laa-ay t^ha sahj samaav-ay
jee-o.

sahj samaavai t^haa har man b^hhaavai sad^haa
at^hee^h bairaagee.

halat^h palat^h sob^hhaa jag ant^har raam naam
liv laagee.

harak^h sog du^hhaa t^hay muk^ht^haa jo parabh^h
karay so b^hhaav-ay.

sat^hsangat^h milai vad^hb^hhaag t^haa har ras
aav-ay jee-o. ||3||

doojai b^hhaa-ay duk^h ho-ay manmuk^h jam
johi-aa jee-o.

ਹਾਇ ਹਾਇ ਕਰੇ ਦਿਨੁ ਰਾਤਿ ਮਾਇਆ ਦੁਖਿ
ਮੋਹਿਆ ਜੀਉ ॥

ਮਾਇਆ ਦੁਖਿ ਮੋਹਿਆ ਹਉਮੈ ਰੋਹਿਆ ਮੇਰੀ
ਮੇਰੀ ਕਰਤ ਵਿਹਾਵਏ ॥

ਜੋ ਪ੍ਰਭੁ ਦੇਇ ਤਿਸੁ ਚੇਤੈ ਨਾਹੀ ਅੰਤਿ ਗਇਆ
ਪਛੁਤਾਵਏ ॥

ਬਿਨੁ ਨਾਵੈ ਕੋ ਸਾਥਿ ਨ ਚਾਲੈ ਪ੍ਰਤ੍ ਕਲਤ੍
ਮਾਇਆ ਧੋਹਿਆ ॥

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਇ ਮਨਮੁਖਿ ਜਮਿ ਜੋਹਿਆ
ਜੀਉ ॥੪॥

haa-ay haa-ay karay dīn raat̃ maa-i-aa
dukh mohi-aa jee-o.

maa-i-aa dukh mohi-aa ha-umai rohi-aa
mayree mayree karat̃ vihaava-ay.

jo parabh day-ay tīs chayt̃ai naahee ant̃
ga-i-aa pachhutaava-ay.

bin naavai ko saath na chaalai putar
kaltar maa-i-aa Dhohi-aa.

doojai bhaa-ay dukh ho-ay manmukh jam
johi-aa jee-o. ||4||

ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਇ ਮਹਲੁ ਹਰਿ
ਪਾਇਆ ਜੀਉ ॥

ਸਦਾ ਰਹੈ ਕਰ ਜੋਤਿ ਪ੍ਰਭੁ ਮਨਿ ਭਾਇਆ
ਜੀਉ ॥

ਪ੍ਰਭੁ ਮਨਿ ਭਾਵੈ ਤਾ ਹੁਕਮਿ ਸਮਾਵੈ ਹੁਕਮੁ ਮੰਨਿ
ਸੁਖੁ ਪਾਇਆ ॥

ਅਨਦਿਨੁ ਜਪਤ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਨਾਮੁ
ਧਿਆਇਆ ॥

ਨਾਮੋ ਨਾਮੁ ਮਿਲੀ ਵਡਿਆਈ ਨਾਨਕ ਨਾਮੁ ਮਨਿ
ਭਾਵਏ ॥

ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਇ ਮਹਲੁ ਹਰਿ ਪਾਵਏ
ਜੀਉ ॥੫॥੧॥

kar kirpaa layho milaa-ay mahal har
paa-i-aa jee-o.

sadaa rahai kar jorh parabh man
bhaa-i-aa jee-o.

parabh man bhaavai taa hukam samaavai
hukam man sukh paa-i-aa.

an-dīn japat̃ rahai dīn raatee sehjay naam
Dhi-aa-i-aa.

naamo naam milee vadi-aa-ee naanak
naam man bhaav-ay.

kar kirpaa layho milaa-ay mahal har
paav-ay jee-o. ||5||1||

Dhanasari Chhant Mehla-4 Ghar-1

In the previous so many *shabads*, Guru Ji has been stressing upon the need for us to seek the guidance of the Guru and under his guidance meditate on God's Name. In this *shabad*, he wants us to realize that in fact this gift of holy company and the gift of meditation on God's Name is obtained only when God Himself shows His own mercy on us. In other words, if we are doing any of these things, such as going to the holy congregation or trying to live in accordance with the guidance of the Guru or meditating on God's Name, then instead of feeling conceited about it we should be thankful to God that He has shown His grace and mercy on us and is bestowing this invaluable gift of Name on us.

Therefore Guru Ji says: “(O’ my friends), only when the reverend God shows mercy can we meditate on (His) Name, and when in a natural way we meet the true Guru that we can sing (God’s) praises in a state of poise. When it so pleases the true (God), then one remains in bloom day and night by singing His praises. Then one forsakes arrogance, self-conceit, (and worldly attachment or) *Maya*, and through (meditation on) the Name, merges in a state of peace and poise. (But again) it is the Creator (God)

who does everything Himself, and only when He Himself gives (this gift) that we get it, and only when the reverend God shows mercy that we can meditate on (His) Name.” (1)

Next Guru Ji shares with us his own state of mind. He tells us how the true Guru has enshrined God's Name in him and what he is doing now day and night. He says: “(O’ my friends), the perfect true Guru has enshrined within me a true love for God; now I remember Him day and night and He never goes out of my mind. Yes, I never forsake Him, and day and night I remember Him (in my heart). Because I survive only when I meditate on (His) Name. When I hear (God's Name), this mind is satiated (from worldly riches), and through the Guru's (word) I drink the nectar (of God's Name). But) only when He shows His grace does He unite one with the true Guru, and then a sense of discrimination prevails (in one's mind). The perfect true Guru has enshrined a true love for God within me.” (2)

Elaborating on the necessity and blessings of the holy congregation, Guru Ji says: “(O’ my friends), only when by great good fortune one is blessed with holy congregation does one obtain the relish of God's (Name). If day and night one remains attuned (to God), then one merges in the state of poise. When one merges in the state of poise, one seems pleasing to God's mind, and then forever becomes detached from *Maya* (the worldly riches and power). Then one's glory spreads, both in this and the next world, while the mind remains attuned to God's Name. One becomes free (from the effect) of both pleasure and pain; whatever God does seems pleasing. (O’ my friends), only when by great good fortune, one is blessed with holy congregation, that one obtains the relish of God's (Name).” (3)

Now Guru Ji describes the state of mind of those, who remain in love with duality or worldly things instead of loving God, such as their wealth, possessions, or relatives. He says: “(O’ my friends, when instead of God), one remains in love with duality (or worldly riches and relatives), one suffers in pain, and the demon of death has kept such a self- conceited person under his eye (or close scrutiny). Then caught in the pain of worldly affairs, one suffers from anger due to one's ego, and spends one's life crying: “this is mine, that is mine.” Then one doesn't remember that it is God who gives everything, and in the end when departing (from the world), one repents. Except God's Name, no one goes (with the mortal) and one is deceived by worldly attachment for one's sons, wife, (and wealth. Yes, O’ my friends, when instead of God), one remains in love with duality, one suffers in pain, and the demon of death has kept such self- conceited person under his eye (or close scrutiny).” (4)

Guru Ji concludes this *shabad*, with a humble address to God. He says: “(O’ reverend God), showing mercy, whom You unite (with Yourself), has obtained to the mansion of God. Such a person always remains (present before You) with folded hands, and God seems pleasing to that person's mind. When God becomes pleasing to the mind, one merges in the will (of God), and by obeying (God's) command has enjoyed peace. Then day and night, one keeps remembering God and keeps meditating on the Name in a state of peace and poise. Then O’ Nanak, it is only God's Name which seems

pleasing to one's mind, and by meditating on (God's) Name, one has been blessed with the glory of Name. O' reverend (God), showing mercy whom You unite (with Yourself) obtains God's mansion." (5-1)

The message of this *shabad* is that if we want to find eternal peace and union with God, then forsaking our self-conceit, joining the holy congregation under the guidance of the saint (Guru Granth Sahib Ji), we should meditate on God's Name in a state of poise, so that if it so pleases Him, God may unite us with Him.

ਪੰਨਾ ੬੯੧

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ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਛੰਤ

Dhanaasree mehlāa 5 chhant

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲ ਜਿਸੁ ਸੰਗਿ ਹਰਿ ਗਾਵੀਐ
ਜੀਉ ॥

satgur deen da-i-aal jis sang har
gaavee-ai jee-o.

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਸਾਧਸੰਗਿ ਰਾਵੀਐ ਜੀਉ ॥

amrit har kaa naam saaDhsang
raavee-ai jee-o.

ਭਜੁ ਸੰਗਿ ਸਾਧੂ ਇਕੁ ਅਰਾਧੂ ਜਨਮ ਮਰਨ ਦੁਖ
ਨਾਸਏ ॥

bhaj sang saaDhoo ik araaDhoo
janam maran dukh naas-ay.

ਧੁਰਿ ਕਰਮੁ ਲਿਖਿਆ ਸਾਚੁ ਸਿਖਿਆ ਕਟੀ ਜਮ ਕੀ
ਫਾਸਏ ॥

Dhur karam likhi-aa saach sikhi-aa
katee jam kee faas-ay.

ਭੈ ਭਰਮ ਨਾਠੇ ਛੁਟੀ ਗਾਠੇ ਜਮ ਪੰਥਿ ਮੂਲਿ ਨ
ਆਵੀਐ ॥

bhai bharam naathay chhutee
gaathay jam panth mool na aavee-ai.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਸਦਾ ਹਰਿ ਗੁਣ
ਗਾਵੀਐ ॥੧॥

binvant naanak Dhaar kirpaa sadaa
har gun gaavee-ai. ||1||

ਨਿਧਰਿਆ ਧਰ ਏਕੁ ਨਾਮੁ ਨਿਰੰਜਨੋ ਜੀਉ ॥

niDhri-aa Dhar ayk naam niranjano
jee-o.

ਤੂ ਦਾਤਾ ਦਾਤਾਰੁ ਸਰਬ ਦੁਖ ਭੰਜਨੋ ਜੀਉ ॥

too daataa daataar sarab dukh
bhanjano jee-o.

ਦੁਖ ਹਰਤ ਕਰਤਾ ਸੁਖਹ ਸੁਆਮੀ ਸਰਣਿ ਸਾਧੂ
ਆਇਆ ॥

dukh harat kartaa sukhah su-aamee
saran saaDhoo aa-i-aa.

ਸੰਸਾਰੁ ਸਾਗਰੁ ਮਹਾ ਬਿਖੜਾ ਪਲ ਏਕ ਮਾਹਿ
ਤਰਾਇਆ ॥

sansaar saagar mahaa bikh-rhaa pal
ayk maahi taraa-i-aa.

ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਥਾਈ ਗੁਰ ਗਿਆਨੁ ਨੇੜੀ
ਅੰਜਨੋ ॥

poor rahi-aa sarab thaa-ee gur gi-aan
naytree anjano.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਸਿਮਰੀ ਸਰਬ ਦੁਖ ਭੈ ਭੰਜਨੋ
॥੨॥

binvant naanak sadaa simree sarab
dukh bhai bhanjano. ||2||

ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਇ ਕਿਰਪਾ ਧਾਰੀਆ ਜੀਉ ॥

ਮੋਹਿ ਨਿਰਗੁਣੁ ਨੀਚੁ ਅਨਾਥੁ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰੀਆ ਜੀਉ ॥

ਦਇਆਲ ਸਦਾ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਨੀਚ ਬਾਪਣਹਾਰਿਆ ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਵਸਿ ਤੇਰੈ ਸਗਲ ਤੇਰੀ ਸਾਰਿਆ ॥

ਆਪਿ ਕਰਤਾ ਆਪਿ ਭੁਗਤਾ ਆਪਿ ਸਗਲ ਬੀਚਾਰੀਆ ॥

ਬਿਨਵੰਤ ਨਾਨਕ ਗੁਣ ਗਾਇ ਜੀਵਾ ਹਰਿ ਜਪੁ ਜਪਉ ਬਨਵਾਰੀਆ ॥੩॥

ਤੇਰਾ ਦਰਸੁ ਅਪਾਰੁ ਨਾਮੁ ਅਮੋਲਈ ਜੀਉ ॥

ਨਿਤਿ ਜਪਹਿ ਤੇਰੇ ਦਾਸ ਪੁਰਖ ਅਤੋਲਈ ਜੀਉ ॥

ਸੰਤ ਰਸਨ ਵੂਠਾ ਆਪਿ ਤੂਠਾ ਹਰਿ ਰਸਹਿ ਸੇਈ ਮਾਤਿਆ ॥

ਗੁਰ ਚਰਨ ਲਾਗੇ ਮਹਾ ਭਾਗੇ ਸਦਾ ਅਨਦਿਨੁ ਜਾਗਿਆ ॥

ਸਦ ਸਦਾ ਸਿੰਮ੍ਰਤਬੁ ਸੁਆਮੀ ਸਾਸਿ ਸਾਸਿ ਗੁਣ ਬੋਲਈ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਧੂਰਿ ਸਾਧੂ ਨਾਮੁ ਪ੍ਰਭੁ ਅਮੋਲਈ ॥੪॥੧॥

aap lee-ay larh laa-ay kirpaa
Dhaaree-aa jee-o.

mohi nirgun neech anaath parabh
agam aapaaree-aa jee-o.

da-i-aal sadaa kirpaal su-aamee
neech thaapanhaari-aa.

jee-a jant sabh vas tayrai sagal
tayree saari-aa.

aap kartaa aap bhugtaa aap sagal
beechaaree-aa.

binvant naanak gun gaa-ay jeevaa
har jap japa-o banvaaree-aa. ||3||

tayraa daras apaar naam amola-ee
jee-o.

nit jaapeh tayray daas purakh
atola-ee jee-o.

sant rasan voothaa aap toothaa har
raseh say-ee maati-aa.

gur charan laagay mahaa bhaagay
sadaa an-din jaagi-aa.

sad sadaa simrtab-y su-aamee saas
saas gun bol-ee.

binvant naanak Dhoor saaDhoo naam
parabdhoo amola-ee. ||4||1||

Dhanasari Mehla-5 Chhant

In so many previous *shabads*, Guru Ji advised us to meditate on God's Name and sing His praises under the guidance of the true Guru. In this *shabad*, he explains the merits of singing God's praises and meditating on His Name under the guidance of the true Guru and also suggests the kinds of gifts or blessings for which we should pray to God.

He says: “(O’ my friends), that true Guru is merciful to the meek in whose company we sing (praises of) God. God's Name is (rejuvenating) like nectar, which we should meditate upon in the company of saints. (O’ my friend), in the company of saints, meditate on the one (God). By doing this) the pain of birth and death flees away. However, only the one in whose destiny it is so pre-ordained acts on this advice of meditating on the eternal (God), and that person’s noose of (birth and) death is cut off. (By meditating on God’s Name), all our fears and doubts disappear, the knot (of worldly bonds) is loosed, and then we don’t tread on the path that subjects us (to the tortures of) the demon of death. Therefore, Nanak prays: “O’ God, show Your mercy (and bless us) that we may always sing Your praises.” (1)

Continuing his prayer, Guru Ji says: “O’ God, Your Name is unstained by the darkness (of *Maya*, the worldly riches and power), and is the one and only support of the unsupported. You are the Giver of gifts (to all) and destroyer of all pains. O’ God, the destroyer of pains, the Creator and Master of comforts, (whosoever) has come under the refuge of the saint (Guru) in just one moment You have ferried (that person) across the terrible worldly ocean. (In whom is enshrined the divine knowledge of the Guru, that person feels as if) the therapeutic powder of Guru’s knowledge has been put in his or her eyes, (and as a result, that person is able to see that God) pervading everywhere. Therefore, Nanak prays: “(O’ God, bless me that I) may always meditate on (You) the destroyer of (all) fears.” (2)

As if God has accepted his prayer and blessed Guru Ji with His union, therefore expressing his gratitude to God, he says: “(O’ God) by showing mercy on Your own, You have united me with You. I am a meritless, low (caste) orphan, but You are infinite and incomprehensible God. O’ the merciful and always gracious Master, the installer of the lowly to the (most prestigious) positions, all beings and creatures are under Your control and the entire (creation) is under Your care. You Yourself are the doer, Yourself the enjoyer and think about (the welfare of) all creatures. Nanak submits: “O God, (bless me that as long as) I live, (I may keep) singing (Your praises) and meditating on (Your Name).” (3)

Guru Ji concludes the *shabad* by once again expressing his gratitude to God and describing some of the merits of His devotees. He says: “(O’ God), infinite is Your vision and invaluable is Your Name. O’ the peerless Master, everyday (Your) servants meditate on You. They on whom You Yourself have bestowed Your grace (You have come to) reside on their tongue and they remain intoxicated with Your love. They who have come and got attached to the shelter of the Guru’s feet (and have humbly engaged in his service), day and night they always remain awake (to the worldly temptations). Ever and forever, they sing praises of the praiseworthy Master with each and every breath. Nanak submits, that the dust (the humble service) of the saint (Guru’s) feet is priceless, and priceless is God’s Name.” (4-1)

The message of this *shabad* is that we should humbly seek and act on the advice of the true saint (Guru Granth Sahib Ji), sing praises of God, and meditate on His Name with utmost love and devotion. So that God may show His mercy and make us His own. Then all the sins of our past would be washed off and all our pains of birth and death would come to an end.

ਰਾਗੁ ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ

raag Dhanaasree banee bhagat
kabeer jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur p^rsaad.

ਸਨਕ ਸਨੰਦ ਮਹੇਸ ਸਮਾਨਾਂ ॥ ਸੇਖਨਾਗਿ ਤੇਰੇ
ਮਰਮੁ ਨ ਜਾਨਾਂ ॥੧॥

sanak sanand mahays samaanaa^N.
say^{kh}naag t^rayro maram na jaanaa^N. ||1||

ਸੰਤਸੰਗਤਿ ਰਾਮੁ ਰਿਦੈ ਬਸਾਈ ॥੧॥ ਰਹਾਉ ॥	santsangāt raam ridai basaa-ee. 1 rahaa-o.
ਹਨੂਮਾਨ ਸਰਿ ਗਰੁੜ ਸਮਾਨਾਂ ॥ ਸੁਰਪਤਿ ਨਰਪਤਿ ਨਹੀ ਗੁਨ ਜਾਨਾਂ ॥੨॥	hanoomaan sar garurh samaanaa ^N . surpat narpat nahee gun jaanaa ^N . 2
ਚਾਰਿ ਬੇਦ ਅਰੁ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾਂ ॥ ਕਮਲਾਪਤਿ ਕਵਲਾ ਨਹੀ ਜਾਨਾਂ ॥੩॥	chaar bayd ar simrit puraanaa ^N . kamlaapat kavlaa nahee jaanaa ^N . 3
ਕਹਿ ਕਬੀਰ ਸੋ ਭਰਮੈ ਨਾਹੀ ॥ ਪਗ ਲਗਿ ਰਾਮ ਰਹੈ ਸਰਨਾਹੀ ॥੪॥੧॥	kahi kabeer so bharmai naahee. pag lag raam rahai sarnaa ^N hee. 4 1

Raag Dhanasari Baani Bhagat Kabir Ji Kee

In this *shabad*, devotee Kabir Ji tells us how nobody has been able to find God's limit or His mystery, and then he advises us what should we do to reach or become one with Him.

First talking about the sons *Sanak and Sanand* of god *Brahma*, and god *Shiva* (also called *Mahesh*), and *Shesh Naag* (the mythological king of snakes), who has a thousand tongues, and every day with each tongue utters new names of god *Vishnu*, Kabir Ji says: “(O’ God), even entities like *Sanak, Sanand, Mahesh*, and *Sesh Naag* have not understood Your mystery.” (1)

Therefore, Kabir Ji advises us and says: “(O’ my friend, in case you want to reach God, then) joining the company of saint (Guru) enshrine (God) in your heart (by remembering Him from the core of your heart).” (1-pause)

Elaborating on the mysterious nature of God, Kabir Ji says: “(O’ my friends), even a person like *Hanuman* (who was the greatest devotee and closest friend of god *Rama*) and *Garurr* (the supposed king of the birds), and *Indira* (the king of gods), and other great human kings have not realized the end of limit of (God’s) merits.” (2)

But that is not all, Kabir Ji adds: “(All the) four *Vedas, Simritis*, and *Puranas* (the books on Hindu philosophy), and (*Vishnu*) the Master of the goddess of wealth have not realized God.” (3)

Kabir Ji concludes the *shabad* by telling us how one can save oneself from doubt when even the gods and goddesses cannot find the true nature of God and solve His mystery. He says: “(O’ my friends, the person) who remains attached to God’s feet (His Name) never wanders in doubt.” (4-1)

The message of this *shabad* is that instead of trying to solve the mystery of God and His nature, we should concern ourselves with meditating on His Name. We should keep remembering Him with love and affection and singing His praises in the company of the saintly persons.

ਪੰਨਾ ੬੯੨

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ਦਿਨ ਤੇ ਪਹਰ ਪਹਰ ਤੇ ਘਰੀਆਂ ਆਵ ਘਟੈ ਤਨੁ
ਛੀਜੈ ॥

ਕਾਲੁ ਅਹੋਰੀ ਫਿਰੈ ਬਧਿਕ ਜਿਉ ਕਹਹੁ ਕਵਨ
ਬਿਧਿ ਕੀਜੈ ॥੧॥

ਸੋ ਦਿਨੁ ਆਵਨ ਲਾਗਾ ॥

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਕਹਹੁ ਕੋਊ ਹੈ ਕਾ
ਕਾ ॥੧॥ ਰਹਾਉ ॥

ਜਬ ਲਗੁ ਜੋਤਿ ਕਾਇਆ ਮਹਿ ਬਰਤੈ ਆਪਾ ਪਸੂ
ਨ ਬੂਝੈ ॥

ਲਾਲਚ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੂ ਨ
ਸੂਝੈ ॥੨॥

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਪ੍ਰਾਨੀ ਛੋਡਹੁ ਮਨ ਕੇ
ਭਰਮਾ ॥

ਕੇਵਲ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਨੀ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾਂ
॥੩॥੨॥

din tay pahar pahar tay gharee-aa^N
aav ghatai tan chheejai.

kaal ahayree firai baDhik Ji-o kahhu
kavan biDh keejai. ||1||

so din aavan laagaa.

maat pitaa bhaa-ee sut baniṭaa kahhu
ko-oo hai kaa kaa. ||1|| rahaa-o.

jab lag jot kaa-i-aa meh bartai aapaa
pasoo na boojhai.

laalach karai jeevan pad kaaran
lochan kachhoo na soojhai. ||2||

kahaṭ kabeer sunhu ray paraanee
chhodahu man kay bharmaa.

kayval naam japahu ray paraanee
parahu ayk kee sarnaa^N. ||3||2||

In this *shabad*, Kabir Ji wants to remind us that our life is getting shorter and shorter moment by moment and death is hanging over our head, therefore without any more delay we should avail this opportunity to meditate on God's Name.

He wonders: "From days to quarters, and from quarters to hours, our life is becoming shorter, and our body is becoming weaker. The demon of death is hovering over us like a hunter, so what way could be adopted to escape from it?" (1)

Then Kabir Ji reminds us and says: "(O' brothers), that day (of death) is imminent, when (we would wonder), who among the brothers, mother, father, son or daughter is going to be of any help (to anybody else)?" (1-pause)

But he observes: "As long as there is soul in this body, the animal (like human being) doesn't understand its true self. (Every one) craves for (a longer and longer) lifetime, but doesn't understand anything that one sees with one's eyes: (that right in front of him or her others are departing from this world and one day, that he or she would also depart)." (2)

In conclusion, Kabir Ji urges us and says: "Hear O' mortals, Kabir says, forsake (all) the doubts of the mind. Seek the shelter of the one God and meditate on His Name alone." (3-2)

The message of this *shabad* is that we should remember that any time, death might overtake us; therefore without wasting any moment and falling into any kinds of doubts about worshipping the lesser gods or goddesses, we should seek the shelter of God alone and meditate on His Name.

ਜੋ ਜਨੁ ਭਾਉ ਭਗਤਿ ਕਛੁ ਜਾਨੈ ਤਾ ਕਉ
ਅਚਰਜੁ ਕਾਹੇ ॥

ਜਿਉ ਜਲੁ ਜਲ ਮਹਿ ਪੈਸਿ ਨ ਨਿਕਸੈ ਤਿਉ
ਢੁਰਿ ਮਿਲਿਓ ਜੁਲਾਹੇ ॥੧॥

jo jan bhaa-o bhagaṭ kachh jaanai ṭaa ka-o
achraj kaaho.

Ji-o jal jal meh pais na niksai ṭi-o dhur
mili-o julaaho. ||1||

ਹਰਿ ਕੇ ਲੋਗਾ ਮੈ ਤਉ ਮਤਿ ਕਾ ਭੋਰਾ ॥
ਜਉ ਤਨੁ ਕਾਸੀ ਤਜਹਿ ਕਬੀਰਾ ਰਮਈਐ
ਕਹਾ ਨਿਹੋਰਾ ॥੧॥ ਰਹਾਉ ॥

har kay logaa mai ṭa-o maṭ kaa bhoraa.
ja-o ṭan kaasee ṭajeh kabeeraa rama-ee-ai
kahaa nihoraa. ||1|| rahaa-o.

ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਲੋਈ ਭਰਮਿ ਨ
ਭੂਲਹੁ ਕੋਈ ॥

ਕਿਆ ਕਾਸੀ ਕਿਆ ਉਖਰੁ ਮਗਹਰੁ ਰਾਮੁ
ਰਿਦੈ ਜਉ ਹੋਈ ॥੨॥੩॥

kahaṭ kabeer sunhu ray lo-ee bharam na
bhoolahu ko-ee.

ki-aa kaasee ki-aa ookhar maghar raam
ridai ja-o ho-ee. ||2||3||

In this *shabad*, Kabir Ji wants to remove the superstitions that if one dies at a place called *Banaras* or *Kashi*, (India) that one goes to heaven and on the other hand, the one who dies in a place called *Maghar* that one falls into the species of a donkey. In this stanza Kabir Ji rejects all such doubts and superstitions.

He says: “(O' my friends), the devotee who knows even a little bit about doing loving adoration (of God), for him (or her to obtain union with God) is nothing extraordinary. Just as water (of a small creek) merges in another water, it cannot be separated (from it again), similarly after softening (his egoistic mind) this weaver has merged (in God).” (1)

Kabir Ji now questions the validity of the belief that irrespective of any other consideration, just by dying in *Kashi*, one would go to heaven. But he raises this question in a very humble manner, and says: “O' the devotees of God, (assume that) I have very little intellect. (But I wonder) that if Kabir (dies and) sheds his body in *Kashi*, then where is God's favor (in it to grant him access to heaven, because as per your belief, just by dying in *Kashi*, one would automatically go to heaven. (If that is so, then what is the need of meditating on God, or doing good deeds)?” (1-pause)

Therefore Kabir Ji concludes the *shabad* by advising us to forsake all such false beliefs, and says: “Hear O' people, Kabir says, let no one be strayed by any doubt. If God is enshrined in the heart, then whether (you die in) *Kashi* or the barren land of *Maghar*, (you would go to heaven)”(2-3)

The message of this *shabad* is that if we want to go to heaven and unite with God, then instead of living in any such illusions of dying at a particular place, we should meditate on God with true love and devotion.

ਇੰਦ੍ਰ ਲੋਕ ਸਿਵ ਲੋਕਹਿ ਜੈਬੋ ॥
ਓਛੇ ਤਪ ਕਰਿ ਬਾਹੁਰਿ ਐਬੋ ॥੧॥

indar lok siv lokeh jaibo.
ochhay tap kar baahur aibo. ||1||

ਕਿਆ ਮਾਂਗਉ ਕਿਛੁ ਥਿਰੁ ਨਾਹੀ ॥
ਰਾਮ ਨਾਮ ਰਖੁ ਮਨ ਮਾਹੀ ॥੧॥ ਰਹਾਉ ॥

ki-aa maaⁿga-o kichh thir naahee.
raam naam rakh man maahee. ||1||
rahaa-o.

ਸੋਭਾ ਰਾਜ ਬਿਭੈ ਬਡਿਆਈ ॥
ਅੰਤਿ ਨ ਕਾਹੂ ਸੰਗ ਸਹਾਈ ॥੨॥
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਲਛਮੀ ਮਾਇਆ ॥
ਇਨ ਤੇ ਕਹੁ ਕਵਨੈ ਸੁਖੁ ਪਾਇਆ ॥੩॥

sobhaa raaj bibhai badi-aa-ee.
ant na kaahoo sang sahaa-ee. ||2||
putar kaltar lachhmee maa-i-aa.
in tay kaho kavnai sukh paa-i-aa. ||3||

ਕਹਤ ਕਬੀਰ ਅਵਰ ਨਹੀ ਕਾਮਾ ॥
ਹਮਰੈ ਮਨ ਧਨ ਰਾਮ ਕੋ ਨਾਮਾ ॥੪॥੪॥

kahat kabeer avar nahee kaamaa.
hamrai man Dhan raam ko naamaa.
||4||4||

In this *shabad*, Kabir Ji comments on the futility of performing rituals to please lesser gods and goddesses in the hope of getting worldly riches, comforts for ourselves and relatives, or obtaining heaven after death. He also tells us about the best form of worship, and the true reward we should look for.

Kabir Ji says: “(O’ my friends), even if by doing some poor quality acts of penance and austerities, one is able to go to (heavenly places, such as the) realm of *Indra* or *Shiva*, still (after sometime, that one would) come out (of those places, because as per the Hindu scriptures, one has to pay for one’s sins) after enjoying the reward for the virtuous deeds.” (1)

Therefore, Kabir Ji says: “(I wonder) what may I ask (from God, because) except for God’s Name, nothing else is everlasting. (Therefore, I pray to God to) implant God’s Name in my mind.” (1-pause)

Now commenting on the futility of worldly riches, powers, and relatives, Kabir Ji says: “(O’ my friends, the worldly) glory, kingdom, sinful pleasure, and false greatness, none of them prove helpful to anyone in the end.” (2)

Pointing to our hopes and expectations from our sons, wife, or other relatives, he says: “(O’ my friends, we often talk about our) sons, wife, wealth and possessions, (but) tell me, who has ever obtained (true) comfort from them?” (3)

Therefore Kabir Ji concludes the *shabad* by saying: “(O’ my friends), Kabir says, (in the end, except God’s Name, nothing) is of any use to my mind; only God’s Name (is of everlasting) wealth.” (4-4)

The message of this *shabad* is that even if some rituals, worldly relations, or worldly riches may bring us some temporary comfort, these would soon end. So if we want to find something, which may bring us everlasting happiness and proves truly useful even after death, then we should meditate on God's Name.

ਰਾਮ ਸਿਮਰਿ ਰਾਮ ਸਿਮਰਿ ਰਾਮ ਸਿਮਰਿ ਭਾਈ ॥

raam simar raam simar raam simar
bhaa-ee.

ਰਾਮ ਨਾਮ ਸਿਮਰਨ ਬਿਨੁ ਬੂਝਤੇ ਅਧਿਕਾਈ ॥੧॥
ਰਹਾਉ ॥

raam naam simran bin boodṭay
aDhikaa-ee. ||1|| rahaa-o.

ਬਨਿਤਾ ਸੁਤ ਦੇਹ ਗ੍ਰੇਹ ਸੰਪਤਿ ਸੁਖਦਾਈ ॥

banitaa suṭ ḍayh garayh sampat
sukh-ḍaa-ee.

ਇਨ੍ ਮੈ ਕਛੁ ਨਾਹਿ ਤੇਰੇ ਕਾਲ ਅਵਧ ਆਈ ॥੧॥

in^h mai kachh naahi ṭayro kaal avaDh
aa-ee. ||1||

ਅਜਾਮਲ ਗਜ ਗਨਿਕਾ ਪਤਿਤ ਕਰਮ ਕੀਨੇ ॥

aJaamal gaj ganikaa paṭiṭ karam
keenay.

ਤੇਉ ਉਤਰਿ ਪਾਰਿ ਪਰੇ ਰਾਮ ਨਾਮ ਲੀਨੇ ॥੨॥

ṭay-oo uṭar paar paray raam naam
leenay. ||2||

ਸੂਕਰ ਕੂਕਰ ਜੋਨਿ ਭ੍ਰਮੇ ਤਉ ਲਾਜ ਨ ਆਈ ॥

sookar kookar jon bharamay ṭa-oo
laaj na aa-ee.

ਰਾਮ ਨਾਮ ਛਾਡਿ ਅੰਮ੍ਰਿਤ ਕਾਹੇ ਬਿਖੁ ਖਾਈ ॥੩॥

raam naam chhaad amrit kaahay bikh
khaa-ee. ||3||

ਤਜਿ ਭਰਮ ਕਰਮ ਬਿਧਿ ਨਿਖੇਧ ਰਾਮ ਨਾਮੁ ਲੇਹੀ ॥

ṭaj bharam karam biDh nikhayDh
raam naam layhee.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਕਬੀਰ ਰਾਮੁ ਕਰਿ ਸਨੇਹੀ ॥੪॥੫॥

gur parsaad jan kabeer raam kar
sanayhee. ||4||5||

In the previous *shabad*, Kabir Ji told us about the futility of performing rituals depending upon our relatives or riches for our comforts and help in our time of need. Instead he advised us to meditate on God’s Name for everlasting peace and happiness. In this *shabad*, he refers to many stories from Hindu mythology to illustrate his point and to once again stress upon the unique benefits of meditating on God’s Name. He first cites the example of a *Brahmin* named *Ajamall*, who fell in love with a prostitute and started living a life of sin, but then on the advice of a saint, named one of his sons as (God) *Narayan*, and by association started attuning his mind to God Himself until the end and was emancipated. Next, Kabir Ji cites the legendary story of a god, who because of a curse had become an elephant, and as such fell into a pond where an alligator caught it. At that moment of peril, when he fervently prayed to God to save

him, his prayer was answered. Finally, Kabir Ji quotes the example of a court dancer, who was living a life of sin and prostitution. Once a saint happened to pass that way, she served him, and in return the saint gave her a parrot, with the instruction to teach it to say God's Name. In the process, she herself sincerely started repeating God's Name and was saved.

Therefore, Kabir Ji says: "O' my brother, meditate on God again and again. (Because) without meditation on God's Name, many people get drowned (in the worldly ocean of sins and rounds of births and deaths)." (1-pause)

Next warning us about the inability of our relatives or riches to help us in the end, he says: "(O' my friend), when the time of death comes (you would realize, that out of) your wife, daughter, son, body, house, and other (seemingly) comfort providing possessions, none is (truly) yours, (because nothing would accompany you after death)." (1)

However contrasting the above with the effectiveness of God's Name, Kabir Ji says: "(O' my friends, even though for long periods, persons like the *Brahmin*) *Ajamall*, (the elephant) *Gaj*, (and the prostitute) *Ganika* did sinful deeds, but they crossed over (the worldly ocean) by meditating on God's Name." (2)

Now reminding us about our past births in low species, because of our sinful deeds, *Kabir Ji* asks: "(O' my friend), did you not feel a sense of shame, wandering around (in such low species, such as) pigs and dogs? Why still forsaking God's Name, (you have amassed worldly wealth by dishonest means, and thus) eaten the poison (of sins)?" (3)

Finally, in order to save people from the complications of ritualistic dos and don'ts prescribed by the Hindu holy books, *Kabir Ji* recommends a simple and sure way of obtaining salvation. He says: "(O' my friend), forsake all the doubts about which deeds are recommended, and which are prohibited (as per *Vedas* and *Shastras*); only meditate on God's Name. Devotee *Kabir* says, through your Guru's grace, make God as your friend (and you would be saved)." (4-5)

The message of this *shabad* is that all the ritualistic deeds, our friends, relatives, or wealth cannot save us in the end. The only thing that can help and save even the worst sinners is meditation on God's Name.

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ

**Dhanaasree banee bhagat
naamdayv jee kee**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਗਹਰੀ ਕਰਿ ਕੈ ਨੀਵ ਖੁਦਾਈ ਉਪਰਿ ਮੰਡਪ ਛਾਏ ॥

gahree kar kai neev khudaa-ee oopar
mandap chhaa-ay.

ਮਾਰਕੰਡੇ ਤੇ ਕੋ ਅਧਿਕਾਈ ਜਿਨਿ ਤ੍ਰਿਣ ਧਰਿ ਮੁੰਡ
ਬਲਾਏ ॥੧॥

maarkanday tay ko aDhikaa-ee jin
tarin Dhar moond balaa-ay. ||1||

ਹਮਰੋ ਕਰਤਾ ਰਾਮੁ ਸਨੇਹੀ ॥
ਕਾਹੇ ਰੇ ਨਰ ਗਰਬੁ ਕਰਤ ਹਰੁ ਬਿਨਸਿ ਜਾਇ ਝੂਠੀ
ਦੇਹੀ ॥੧॥ ਰਹਾਉ ॥

hamro kartāa raam sanayhee.
kaahay ray nar garab karat̃ hahu
binas jaa-ay jhoothēe dayhee. ||1||
rahaa-o.

ਪੰਨਾ ੬੯੩

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ਮੇਰੀ ਮੇਰੀ ਕੈਰਉ ਕਰਤੇ ਦੁਰਜੋਧਨ ਸੇ ਭਾਈ ॥
ਬਾਰਹ ਜੋਜਨ ਛਤੁ ਚਲੈ ਥਾ ਦੇਹੀ ਗਿਰਝਨ ਖਾਈ
॥੨॥

mayree mayree kaira-o kartay
durjoDhan say bhaa-ee.
baarah jojan chhatar chalai thaa
dayhee girjhan khaa-ee. ||2||

ਸਰਬ ਸੁਇਨ ਕੀ ਲੰਕਾ ਹੋਤੀ ਰਾਵਨ ਸੇ ਅਧਿਕਾਈ ॥
ਕਹਾ ਭਇਓ ਦਰਿ ਬਾਂਧੇ ਹਾਥੀ ਖਿਨ ਮਹਿ ਭਈ
ਪਰਾਈ ॥੩॥

sarab so-in kee lankaa hotēe raavan
say aDhikaa-ee.
kahaa bha-i-o dar baa^NDhay haathee
khin meh bha-ee paraa-ee. ||3||

ਦੁਰਬਾਸਾ ਸਿਉ ਕਰਤ ਨਗਉਰੀ ਜਾਦਵ ਏ ਫਲ
ਪਾਏ ॥
ਕ੍ਰਿਪਾ ਕਰੀ ਜਨ ਅਪੁਨੇ ਊਪਰ ਨਾਮਦੇਉ ਹਰਿ ਗੁਨ
ਗਾਏ ॥੪॥੧॥

durbaasaa si-o karat̃ thag-uree
jaadav ay fal paa-ay.
kirpaa karee jan apunay oopar
naamday-o har gun gaa-ay. ||4||1||

Dhanasari Bani Bhagat Namdev Ji Kee

In this *shabad*, devotee *Namdev* is quoting many stories from Hindu legends to illustrate how all those powerful persons who were inflated with ego were humiliated and how miserable was their end. Consequently, we may take a lesson from their lives, and instead of being arrogant about our wealth or possessions; we may humbly meditate upon God.

First citing the example of sage *Markanda*, who is believed to have lived for thousands of years in a thatched hut, Namdev Ji says: “Some dig deep foundations and build big mansions for them (as if they are going to live there for a very long time, but ask them who had a longer life span than sage) *Markanda*? (If he could spend all his life) under a roof of straw, (where is the need for them to dig such deep and long lasting foundations)?” (1)

Therefore *Namdev* Ji reminds us and says: “(O’ my friends, remember that only) our creator God is our (true) friend. O’ man, why do you feel proud (of your body). This false body would soon perish.” (1- pause)

Now citing the example of *Daryodhan*, the villain of Hindu legend *Mahabharata* and his ninety-nine brothers called *Kauravs*, Namdev Ji says: “(O’ my friends), the

Kauravs, who had brothers like powerful *Daryodhan*, were obsessed with their sense of ownership of everything, and proud of their vast empire, whose canopy or jurisdiction extended over twelve *Yojans* (approx. hundred miles. However, when they were all killed in the battle, there was nobody to pick up even their corpses, so) their bodies were eaten by vultures.” (2)

Next *Namdev* Ji gives the example of king *Raavan* from Hindu legend *Ramayana*, who was so rich that his entire capital city Sri Lanka is believed to be built in gold, and his stables always remained filled with numerous elephants and horses, (which were considered the most esteemed rides in those days, equivalent to modern day prestigious cars like Mercedes, Rolls Royce, and Lamborghini). So quoting that example *Namdev* Ji says: “Has there been any (king more powerful or richer) than *Raavan*, who used to rule over Lanka (Ceylon), which was all built in gold? But in the end (nobody knows) where all his elephants went, and in an instant all his wealth became property of others. (3)

Namdev Ji concludes the *shabad* by citing the story of the end of the entire clan of *Yadav* (the lineage of god *Krishna*), who in their arrogance, made fun of a very short-tempered sage called *Durvasha* and were cursed by him. He says: “By making fun of *Durvasha*, the *Yadavs* obtained this fruit (that their entire lineage went extinct. But God has) shown mercy on His devotee *Namdev* (so abandoning his ego; he is) singing God’s praises.” (4-1)

The message of this *shabad* is that we should never feel proud of our worldly wealth or power. Instead, we should humbly keep meditating on God's Name and singing His praises with true love and devotion.

ਦਸ ਬੈਰਾਗਨਿ ਮੋਹਿ ਬਸਿ ਕੀਨੀ ਪੰਚਹੁ ਕਾ ਮਿਟ
ਨਾਵਉ ॥
ਸਤਰਿ ਦੋਇ ਭਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਬਿਖੁ ਕਉ ਮਾਰਿ
ਕਢਾਵਉ ॥੧॥

das bairagaan mohi bas keen^hee
panchahu kaa mit naava-o.
saṭar do-ay bharay amrit sar bikh ka-o
maar kadhaava-o. ||1||

ਪਾਛੈ ਬਹੁਰਿ ਨ ਆਵਨੁ ਪਾਵਉ ॥
ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਘਟ ਤੇ ਉਚਰਉ ਆਤਮ ਕਉ
ਸਮਝਾਵਉ ॥੧॥ ਰਹਾਉ ॥

paachhai bahur na aavan paava-o.
amrit banee ghat tay uchara-o aatam
ka-o samjhaava-o. ||1|| rahaa-o.

ਬਜਰ ਕੁਠਾਰੁ ਮੋਹਿ ਹੈ ਛੀਨਾਂ ਕਰਿ ਮਿੰਨਤਿ ਲਗਿ
ਪਾਵਉ ॥
ਸੰਤਨ ਕੇ ਹਮ ਉਲਟੇ ਸੇਵਕ ਭਗਤਨ ਤੇ
ਡਰਪਾਵਉ ॥੨॥

bajar kuthaar mohi hai chheenaa^N kar
minat lag paava-o.
santan kay ham ultay sayvak bhagtan
tay darpaava-o. ||2||

ਇਹ ਸੰਸਾਰ ਤੇ ਤਬ ਹੀ ਛੂਟਉ ਜਉ ਮਾਇਆ
ਨਹ ਲਪਟਾਵਉ ॥
ਮਾਇਆ ਨਾਮੁ ਗਰਭ ਜੋਨਿ ਕਾ ਤਿਹ ਤਜਿ
ਦਰਸਨੁ ਪਾਵਉ ॥੩॥

ih sansaar tay tab hee chhoota-o ja-o
maa-i-aa nah laptaava-o.
maa-i-aa naam garabh jon kaa tij taj
darsan paava-o. ||3||

ਇਤੁ ਕਰਿ ਭਗਤਿ ਕਰਹਿ ਜੋ ਜਨ ਤਿਨ ਭਉ
ਸਗਲ ਚੁਕਾਈਐ ॥

ਕਹਤ ਨਾਮਦੇਉ ਬਾਹਰਿ ਕਿਆ ਭਰਮਹੁ ਇਹ
ਸੰਜਮ ਹਰਿ ਪਾਈਐ ॥੪॥੨॥

it kar bhagaṭ karahi jo jan tin bha-o
sagal chukhaa-ee-ai.

kahat naamday-o baahar ki-aa
bharmahu ih sanjam har paa-ee-ai.
||4||2||

It appears in this *shabad* that *Namdev Ji* is answering a question from someone who asked him the way to obtain God. Instead of giving any long sermon, *Namdev Ji* shares with him what he himself is doing about it.

He says: “(O’ my friend), I have controlled my ten sense organs and have so (completely overcome) my five passions (of lust, anger, greed, ego, and attachment as if) I have erased their very name. I have kicked out the poison (of worldly attachments (and now I feel, as if all my) seventy-two veins are filled with rejuvenating nectar (of God’s Name).” (1)

Sharing his state of mind and hopes for the future, *Namdev Ji* says: “(O’ brother), I instruct my soul that I don’t want to come back (to the world), therefore I (always) utter the divine nectar words (of God’s Name) from my heart.” (1-pause)

Talking about the fear of death, *Namdev Ji* says: “By falling at the feet and making a humble entreaty (before my Guru, I have so completely got rid my fear of death, as if) I have snatched the hard-hitting axe (from the demon of death). Now turning back (from the world), I have become servant of the saints, and I fear (and respect) the devotees.” (2)

Stating the essence of his belief, *Namdev* says: “(O’ my friend, I believe that) I can get emancipated from (bonds of) this world, only if I am not entangled in *Maya* (the worldly allurements and attachments. In fact I believe that) the worldly attachments are the root cause of one’s falling into the rounds of births and deaths. Therefore it is only by forsaking (the worldly attachment, that) I can see the sight (of God).”(3)

In conclusion, *Namdev Ji* says: “(O’ my friends), the devotees who worship God in this way, all their fears are dispelled. *Namdev* says: “Why do you wander outside in doubt, it is through such austerities that (God) is obtained.” (4-2)

The message of this *shabad* is that if we want to get liberated from rounds of births and deaths and be united with God, then we should control our sense organs and drive out the five evil impulses of (lust, anger, greed, attachment and ego). Further we should pay respect to God’s devotees and saints and forsake involvement in worldly riches, only then we can obtain the sight of God.

ਮਾਰਵਾੜਿ ਜੈਸੇ ਨੀਰੁ ਬਾਲਹਾ ਬੋਲਿ ਬਾਲਹਾ
ਕਰਹਲਾ ॥

ਜਿਉ ਕੁਰੰਕ ਨਿਸਿ ਨਾਦੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ
ਮਨਿ ਰਾਮਈਆ ॥੧॥

maarvaarh jaisay neer baalhaa bayl
baalhaa karhalaa.

Ji-o kurank nis naad baalhaa t*i*-o mayrai
man raam-ee-aa.||1||

ਤੇਰਾ ਨਾਮੁ ਰੂੜੋ ਰੂਪੁ ਰੂੜੋ ਅਤਿ ਰੰਗੁ ਰੂੜੋ
ਮੇਰੇ ਰਾਮਈਆ ॥੧॥ ਰਹਾਉ ॥

ਜਿਉ ਧਰਣੀ ਕਉ ਇੰਦੁ ਬਾਲਹਾ ਕੁਸਮ ਬਾਸੁ
ਜੈਸੇ ਭਵਰਲਾ ॥

ਜਿਉ ਕੋਕਿਲ ਕਉ ਅੰਬੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ
ਮਨਿ ਰਾਮਈਆ ॥੨॥

ਚਕਵੀ ਕਉ ਜੈਸੇ ਸੂਰੁ ਬਾਲਹਾ ਮਾਨ ਸਰੋਵਰ
ਹੰਸੁਲਾ ॥

ਜਿਉ ਤਰੁਣੀ ਕਉ ਕੰਤੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ
ਮਨਿ ਰਾਮਈਆ ॥੩॥

ਬਾਰਿਕ ਕਉ ਜੈਸੇ ਖੀਰੁ ਬਾਲਹਾ ਚਾਤ੍ਰਿਕ ਮੁਖ
ਜੈਸੇ ਜਲਧਰਾ ॥

ਮਛਲੀ ਕਉ ਜੈਸੇ ਨੀਰੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ
ਮਨਿ ਰਾਮਈਆ ॥੪॥

ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਚਾਹਹਿ ਬਿਰਲੇ
ਕਾਹੂ ਭੀਨੁਲਾ ॥

ਸਗਲ ਭਵਣ ਤੋਰੇ ਨਾਮੁ ਬਾਲਹਾ ਤਿਉ ਨਾਮੇ
ਮਨਿ ਬੀਨੁਲਾ ॥੫॥੩॥

tayraa naam roorho roop roorho at rang
roorho mayro raam-ee-aa. ||1|| rahaa-o.

Ji-o Dharnee ka-o indar baalhaa kusam
baas jaisay bhavralaa.

Ji-o kokil ka-o amb baalhaa ti-o mayrai
man raam-ee-aa. ||2||

chakvee ka-o jaisay soor baalhaa maan
sarovar hansulaa.

Ji-o tarunee ka-o kant baalhaa ti-o mayrai
man raam-ee-aa. ||3||

baarik ka-o jaisay kheer baalhaa chaatrik
mukh jaisay jalDharaa.

machhulee ka-o jaisay neer baalhaa ti-o
mayrai man raam-ee-aa. ||4||

saaDhik siDh sagal mun chaahch birlay
kaahoo deethulaa.

sagal bhavan tayro naam baalhaa ti-o
naamay man beethulaa. ||5||3||

In the previous *shabad* (4-1), devotee *Namdev* Ji advised us that we should never feel proud of our worldly wealth, or power. Instead, we should humbly keep meditating on God's Name and singing His praises with true love and devotion. In this *shabad*, he cites some beautiful ordinary examples to illustrate to what extent God and His Name should seem dear and loving to us, and how God's Name is loved in all the worlds.

He says: "(O' my friends), just as in a desert like *Marwarr* (a great desert in Rajasthan, India) water seems so dear, a green creeper looks so tempting to a camel, or just as the music of the hunter's flute in the night is so enticing to a deer, similarly God is dear to my mind." (1)

Therefore addressing God directly, *Namdev* Ji says: "O' my all pervading God, beauteous is Your Name, beautiful is Your figure, and extremely beautiful is Your color." (1- pause)

Giving more examples of his love, *Namdev* Ji says: "Just as rain is dear to the land, fragrance of a flower to a black bee, or just as a mango is dear to (a black bird) *Koel*, similarly You are dear to my mind, O' my all pervading God." (2)

Namdev Ji adds: "(O' my friends), just as the Sun is dear to (a bird called) *Chakwi*, the beautiful lake *Mansarovar* is dear to a swan, or as her groom is dear to a young bride, similarly You are dear to me, O' my all pervading God." (3)

But that is not all. *Namdev* Ji gives yet more examples to express his love for God. He says: “Just as milk is endearing to an infant, a special drop of water carried by clouds, to the tongue of the (bird) *Chatrik*, or just as water is loving to a fish, similarly the all pervading God is (dear to) my mind.” (4)

In conclusion, *Namdev* Ji says: “(O’ my friends), all the adepts, men of miracles, and all sages want to see the sight of God, however only a very rare person has seen Him. O’ God, just as Your Name is loving to all the worlds, similarly You are loving to the mind of (Your devotee) *Namdev*.” (5-3)

The message of this *shabad* is that if we want to see the sight of God, then we should love Him just as a fish loves water, an infant loves milk, or a black bee loves the fragrance of a flower; we should love God so much, as if we cannot live even for a moment without remembering Him and meditating on His Name.

ਪਹਿਲ ਪੁਰੀਏ ਪੁੰਡਰਕ ਵਨਾ ॥
ਤਾ ਚੇ ਹੰਸਾ ਸਗਲੇ ਜਨਾ ॥
ਕ੍ਰਿਸ਼ਨਾ ਤੇ ਜਾਨਉ ਹਰਿ ਹਰਿ ਨਾਚੰਤੀ ਨਾਚਨਾ
॥੧॥

pahil puree-ay pundrak vanaa.
ṭaa chay hansaa saglay janaa^N.
krisnaa ṭay jaan-oo har har naachantēe
naachnaa. ||1||

ਪਹਿਲ ਪੁਰਸਾਬਿਰਾ ॥
ਅਥੋਨ ਪੁਰਸਾਦਮਰਾ ॥
ਅਸਗਾ ਅਸ ਉਸਗਾ ॥
ਹਰਿ ਕਾ ਬਾਗਰਾ ਨਾਚੈ ਪਿੰਧੀ ਮਹਿ ਸਾਗਰਾ
॥੧॥ ਰਹਾਉ ॥

pahil pursaabiraa.
athon pursaadmaraa.
asgaa as usgaa.
har kaa baagraa naachai pinDhee meh
saagraa. ||1|| rahaa-o.

ਨਾਚੰਤੀ ਗੋਪੀ ਜੰਨਾ ॥
ਨਈਆ ਤੇ ਬੈਰੇ ਕੰਨਾ ॥
ਤਰਕੁ ਨ ਚਾ ॥
ਭ੍ਰਮੀਆ ਚਾ ॥
ਕੈਸਵਾ ਬਚਉਨੀ ਅਈਏ ਮਈਏ ਏਕ ਆਨ
ਜੀਉ ॥੨॥

naachantēe gopee jannaa.
na-ee-aa ṭay bairay kanna.
ṭarak na chaa.
bharmee-aa chaa.
kaysvaa bach-unee a-ee-ay ma-ee-ay
ayk aan jee-o. ||2||

ਪੰਨਾ ੬੯੪

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ਪਿੰਧੀ ਉਭਕਲੇ ਸੰਸਾਰਾ ॥
ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਏ ਤੁਮ ਚੇ ਦੁਆਰਾ ॥
ਤੂ ਕੁਨੁ ਰੇ ॥
ਮੈ ਜੀ ॥ ਨਾਮਾ ॥ ਹੋ ਜੀ ॥
ਆਲਾ ਤੇ ਨਿਵਾਰਣਾ ਜਮ ਕਾਰਣਾ ॥੩॥੪॥

pinDhee ubhkalay sansaaraa.
bharam bharam aa-ay tum chay
du-aaraa.
ṭoo kun ray.
mai jee. naamaa. ho jee.
aalaṭay nivaarṇaa jam kaarṇaa.
||3||4||

In this *shabad* *Namdev* Ji refers to different Hindu theories regarding how the earth came into existence, how the rest of the creation evolved from it, including the human beings, and what sort of process is going on now. In the end, he talks about his brief exchange with God, while reflecting on such things.

He says:“(O’ my friends), at first this world was like a garden of beautiful white lotuses. In which all mortals were (pure and truthful like) swans, and this creation of God is dancing to the tune of its Creator.” (1)

Clarifying the above concept, *Namdev* Ji says: “At first God became manifest. (Then He created the creation or) *Maya*. Then there was union between God and *Maya* (and this world came into existence. Therefore what belongs to this (*Maya*), that (actually) belongs to Him. So this world is like a garden of God and this world is (so madly running after *Maya* or worldly riches and power, as if) it is dancing like water pots in a Persian wheel.” (1-pause)

Once again, *Namdev* Ji addresses us and says: “(O’ my friend), people are dancing like *Gopies* (or milk-maids. But even among these, it is God Himself (who is dancing, because) who else it could be? Don’t argue about it, and cast away your doubt. Because God says that He and *Maya* are one and the same thing.” (2)

Namdev Ji now relates his conversation with God. Addressing God, he says: “(O’ God), just as the pots of Persian wheel keep going down and coming up, (similarly the worldly creatures keep going around different species). But, O’ God, after wandering through (many births), I have come to Your door.”

Then God asks: “Who are you?”

Namdev Ji replies: “I, sir, am *Naama*.”

God asks: “So what do you want?”

Namdev replies: “Sir, I am afraid of demon of death, liberate me from this fear of death (the process of coming and going from this world again and again).” (3-4)

The message of this *shabad* is that it is God who created everything, including the nature and the universe. But forsaking God, we are running after worldly riches and power, as water dances in the pots of a Persian wheel. It is only by seeking God’s refuge and meditating on His Name that we can save ourselves from this madness.

ਪਤਿਤ ਪਾਵਨ ਮਾਧਉ ਬਿਰਦੁ ਤੇਰਾ ॥
ਧੰਨਿ ਤੇ ਵੈ ਮੁਨਿ ਜਨ ਜਿਨ ਧਿਆਇਓ ਰਹਿ
ਪ੍ਰਭੁ ਮੇਰਾ ॥੧॥

patit paavan maaDha-o birad tayraa.
Dhan tay vai mun jan jin Dhi-aa-i-o har
parabh mayraa. ||1||

ਮੇਰੈ ਮਾਥੈ ਲਾਗੀ ਲੇ ਧੂਰਿ ਗੋਬਿੰਦ ਚਰਨਨ
ਕੀ ॥

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਤਿਨਹੂ ਤੇ ਦੂਰਿ ॥੧॥
ਰਹਾਉ ॥

ਦੀਨ ਕਾ ਦਇਆਲੁ ਮਾਧੋ ਗਰਬ ਪਰਹਾਰੀ ॥

ਚਰਨ ਸਰਨ ਨਾਮਾ ਬਲਿ ਤਿਹਾਰੀ ॥੨॥੫॥

mayrai maathai laagee lay Dhoor gobind
charnan kee.

sur nar mun jan tīnhoo t̄ay d̄oor. ||1||
rahaa-o.

d̄een kaa d̄a-i-aal maaDhou garab
parhaaree.

charan saran naamaa bal t̄ihaaree. ||2||5

In this short stanza, *Namdev* Ji tells us about the greatness of God, who saves even the worst sinners. He also tells us what we need to do to deserve God's favor.

He says: “O’ God, it is Your tradition to purify even the worst sinners. (Therefore I say), blessed are those sages and saints who have meditated on my God.” (1)

Stating how much he values God’s Name, which he calls as dust of God’s feet, *Namdev* Ji says: “On my forehead is applied the dust of the feet of God, which is very difficult to obtain even by the angels, adepts, and sages.” (1-pause)

Namdev Ji concludes this stanza with an appeal to God saying: “O’ God, You are compassionate to the poor and destroyer of pride (of the proud), I, *Nama*, seek the shelter of Your feet, and I am a sacrifice to You.” (2-5)

The message of this *shabad* is that even if we are the worst sinners, we should still humbly seek the support and grace of God, so that as per His tradition, showing mercy He may save us also.

ਧਨਾਸਰੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਮ ਸਰਿ ਦੀਨੁ ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ ਅਬ
ਪਤੀਆਰੁ ਕਿਆ ਕੀਜੈ ॥

ਬਚਨੀ ਤੋਰ ਮੋਰ ਮਨੁ ਮਾਨੈ ਜਨ ਕਉ ਪੂਰਨੁ
ਦੀਜੈ ॥੧॥

ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਰਮਈਆ ਕਾਰਨੇ ॥
ਕਾਰਨ ਕਵਨ ਅਬੋਲ ॥ ਰਹਾਉ ॥

ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ ਇਹੁ ਜਨਮੁ
ਤੁਮ੍ਹਾਰੇ ਲੇਖੇ ॥

ਕਹਿ ਰਵਿਦਾਸ ਆਸ ਲਗਿ ਜੀਵਉ ਚਿਰ
ਭਇਓ ਦਰਸਨੁ ਦੇਖੇ ॥੨॥੧॥

Dhanaasree bhagat ravidāas jee kee

ik-oⁿkaar satgur p^rasaad.

ham sar d̄een d̄a-i-aal na t̄um sar ab
patee-aar ki-aa keejai.

bachnee t̄or mor man maanai jan ka-o
pooran d̄eejai. ||1||

ha-o bal bal jaa-o rama-ee-aa kaarnay.
kaaran kavan abol. rahaa-o.

bahut̄ janam bichhuray thay maaDha-o ih
janam t̄um^haaray layk^hay.

kahi ravidāas aas lag jeeva-o chir bha-i-o
d̄arsan d̄ayk^hay. ||2||1||

Dhanasari Bhagat Ravi Das Ji Kee

According to some authors, devotee *Ravi Das Ji* uttered this *shabad* when he was being tested for his miraculous powers. In this incident, he and his *Brahmin* rivals were challenged to make the statues of stone swim across a river from one bank to the other. It is said that in spite of their best efforts and reading of all kinds of *Mantras*, the *Brahmins* could not move those stones. But when in a state of complete devotion, love, and dedication, *Ravidas Ji* uttered this *shabad*, the statues swam across that river and he won.

Addressing God with deep love, adoration, and humility, *Ravi Das* says: “(O’ God), there is no one as helpless as I, and no one as merciful as You are. So why should we do any more testing? O’ God, now bless this devotee with this perfection, that my mind may get convinced with Your words (of praise).” (1)

Perhaps not seeing any response from God, *Ravi Das Ji* again addresses God, and lovingly asks: “O’ my all pervading God, I am again and again a sacrifice to You, (but please tell me) why don’t You talk (or respond) to me?” (1-pause)

But still seeing no response, with utmost love and adoration, *Ravi Das Ji* makes one more final appeal and says: “O’ God, since many births, I have remained separated from You, but now this birth is dedicated to You. *Ravi Das* says, it has been a long time since I saw Your sight, now I am living in the hope of seeing You.” (2-1)

(It is said that after hearing *Ravi Das Ji*’s prayer, God responded and the statues started swimming across the river).

The message of this *shabad* is that we should have full faith in the mercy and the kindness of God, because if we love Him from the core of our heart and have full faith in His power, then even impossible and miraculous things can happen.

ਚਿਤ ਸਿਮਰਨੁ ਕਰਉ ਨੈਨ ਅਵਿਲੋਕਨੋ ਸ੍ਵਨ ਬਾਨੀ
ਸੁਜਸੁ ਪੂਰਿ ਰਾਖਉ ॥
ਮਨੁ ਸੁ ਮਧੁਕਰੁ ਕਰਉ ਚਰਨ ਹਿਰਦੇ ਧਰਉ ਰਸਨ
ਅੰਮ੍ਰਿਤ ਰਾਮ ਨਾਮ ਭਾਖਉ ॥੧॥

chit simran kara-o nain avilokano
sarvan baanee sujas poor raakha-o.
man so maDhukar kara-o charan
hirday Dhara-o rasan amrit raam
naam bhaakha-o. ||1||

ਮੇਰੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਜਿਨਿ ਘਟੈ ॥
ਮੈ ਤਉ ਮੋਲਿ ਮਹਗੀ ਲਈ ਜੀਅ ਸਟੈ ॥੧॥
ਰਹਾਉ ॥

mayree pareet gobind si-o jin ghatai.
mai ta-o mol mahgee la-ee jee-a
satai. ||1|| rahaa-o.

ਸਾਧਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਊਪਜੈ ਭਾਵ ਬਿਨੁ
ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ ॥

saaDhsangat binaa bhaa-o nahee
oopjai bhaav bin bhagat nahee ho-ay
tayree.

ਕਹੈ ਰਵਿਦਾਸੁ ਇਕ ਬੇਨਤੀ ਹਰਿ ਸਿਉ ਪੈਜ ਰਾਖਉ
ਰਾਜਾ ਰਾਮ ਮੇਰੀ ॥੨॥੨॥

kahai ravidas ik bayntee har si-o paj
raakho raajaa raam mayree. ||2||2||

In this *shabad*, devotee *Ravi Das Ji* shows us what kind of feelings of deep love we should have for God. He tells us why this kind of love is absolutely essential to obtain the gift of God's Name, where such love can be developed, and how we should pray to God for this gift.

He says: “(O’ my friends, I wish that) in my mind I should meditate (on God); with my eyes, I should see His sight, and keep my ears filled with immaculate word (*Gurbani*) and praise of God. (May I) make my mind (love God like) a black bee, enshrine God’s feet (His Name) in my heart, and recite the nectar-like (God’s) Name with my tongue.” (1)

Describing how dear is God’s love to him, *Ravi Das Ji* says: “(I do all the above things), lest my love for God may lessen, because I have obtained this love at a very dear price, in exchange for my life breath itself.” (1- pause)

Ravi Das Ji concludes this *shabad* by telling us where one can develop such a true love, which is essential for seeing the sight of God. He says: “(O’ my friends), without the saintly congregation, the love for God does not well up (in one’s heart), and without love (O’ God), Your worship can not be performed. Therefore *Ravi Das* makes a prayer before God, the king and says: “O’ my God and King, save my honor (and bless me with the gift of Your loving devotion).” (2-3)

The message of this *shabad* is that if we want to obtain the love and affection of God, we should seek the company of saints and sing praise of God with full love and devotion of our mind, body, and tongue.

ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ ਮਜਨੁ ਮੁਰਾਰੇ ॥
ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਝੂਠੇ ਸਗਲ ਪਾਸਾਰੇ ॥੧॥
ਚਹਾਉ ॥

naam t̥ayro aart̥ee majan muraaray.
har kay naam bin j̥hoothay sagal
paasaaray. ||1|| rahaa-o

ਨਾਮੁ ਤੇਰੋ ਆਸਨੋ ਨਾਮੁ ਤੇਰੋ ਉਰਸਾ ਨਾਮੁ ਤੇਰਾ
ਕੇਸਰੋ ਲੇ ਛਿਟਕਾਰੇ ॥
ਨਾਮੁ ਤੇਰਾ ਅੰਭੁਲਾ ਨਾਮੁ ਤੇਰੋ ਚੰਦਨੋ ਘਸਿ ਜਪੇ
ਨਾਮੁ ਲੇ ਤੁਝਹਿ ਕਉ ਚਾਰੇ ॥੧॥

naam t̥ayro aasno naam t̥ayro ursaa
naam t̥ayraa kaysro lay chhitkaaray.
naam t̥ayraa ambhulaa naam t̥ayro
chandno ghas japay naam lay t̥ujheh
ka-o chaaray. ||1||

ਨਾਮੁ ਤੇਰਾ ਦੀਵਾ ਨਾਮੁ ਤੇਰੋ ਬਾਤੀ ਨਾਮੁ ਤੇਰੋ ਤੇਲੁ
ਲੇ ਮਾਹਿ ਪਸਾਰੇ ॥
ਨਾਮੁ ਤੇਰੇ ਕੀ ਜੋਤਿ ਲਗਾਈ ਭਇਓ ਉਜਿਆਰੋ
ਭਵਨ ਸਗਲਾਰੇ ॥੨॥

naam t̥ayraa deevaa naam t̥ayro baat̥ee
naam t̥ayro tayl lay maahi pasaaray.
naam t̥ayray kee jot̥ lagaa-ee bha-i-o
uji-aaro bhavan saglaaray. ||2||

ਨਾਮੁ ਤੇਰੋ ਤਾਗਾ ਨਾਮੁ ਫੂਲ ਮਾਲਾ ਭਾਰ ਅਠਾਰਹ
ਸਗਲ ਜੁਠਾਰੇ ॥
ਤੇਰੋ ਕੀਆ ਤੁਝਹਿ ਕਿਆ ਅਰਪਉ ਨਾਮੁ ਤੇਰਾ
ਤੁਹੀ ਚਵਰ ਢੋਲਾਰੇ ॥੩॥

naam t̥ayro taagaa naam fool maalaa
bhaar athaarah sagal joothaaray.
t̥ayro kee-aa t̥ujheh ki-aa arpa-o naam
t̥ayraa tuhee chavar dholaaray. ||3||

ਦਸ ਅਠਾ ਅਠਸਠੇ ਚਾਰੇ ਖਾਣੀ ਇਹੈ ਵਰਤਣਿ ਹੈ
ਸਗਲ ਸੰਸਾਰੇ ॥

ਕਹੈ ਰਵਿਦਾਸੁ ਨਾਮੁ ਤੇਰੇ ਆਰਤੀ ਸਤਿ ਨਾਮੁ ਹੈ
ਹਰਿ ਭੋਗ ਤੁਹਾਰੇ ॥੪॥੩॥

das aṭḥaa aṭhsathay chaaray khaanee
ihai vartan hai sagal sansaaray.

kahai ravidāas naam ṭayro aartee sat
naam hai har bhog tuhaaray. ||4||3||

As per the old Hindu customs, in many temples ritual worship of the statues of gods and goddesses is performed with the help of lights. This ritual worship is called *Aarti* in which the high priest lights some candles or small clay lamps in a silver platter, and moves it around that deity, while chanting some mantras. In this *shabad Ravi Das Ji* describes what kind of *Aarti* (or worship) of God he is performing instead of the ritualistic worship of idols with lighted lamps, fragrances, or moving around of lamps in a silver platter as per Hindu customs.

He says: “O’ God, for me uttering Your Name is the *Aarti* (or worship with the lightened lamps), and a bath at the holy places. (I believe that) without (God's) Name, all other things are false ostentations.” (1-pause)

Describing the intensity of his love for God’s Name, *Ravi Das Ji* says: “(O’ God), for me Your Name is my special sitting cushion. Your Name is that stone for rubbing saffron, which I sprinkle on You. Your Name is the water, Name the sandal, and repetition of Your Name is making the paste, which I apply on You.” (1)

Referring to the lamps, the oil, and wicks for these lamps used in traditional worship or *Aarti*, *Ravi Das Ji* says: “O’ God, for me Your Name is the lamp, wick, and oil which I have taken and put in the lamps. I have lighted the lamps with Your Name, by virtue of which the entire world has been illuminated.” (2)

Ravi Das Ji now refers to another aspect of that worship or *Aarti*, in which the priests and other devotees offer garlands of flowers to their deity. He says: “O’ God, Your Name is the thread, and Your Name is the garland of flowers, because offering even all the eighteen loads (of vegetation) is a false pretense, as compared to the offering of Your Name. (O’ God), when every thing is created by You, then what can I offer You out of Your own creation? Therefore I waive the fly brush of Your Name over You.” (3)

Ravi Das Ji concludes the *shabad* by commenting on the false ostentations of worship of God and describes, what is the true worship in his view. He says: “O’ God, the entire world is engaged in false ostentations of the eighteen *Puranas*, sixty-eight pilgrimage places, and all the four sources of creation. *Ravi Das* says that (meditation on Your) Name is Your true *Aarti* (or worship), and to meditate on Your true Name is the genuine food offering.” (4-3)

The message of this *shabad* is that if we want to please God, there is no need for us to make a show of our worship by lighting lamps, burning candles, or making offerings of food or flowers, etc. The true worship of God lies in meditating on His Name with true love and devotion.

ਪੰਨਾ ੬੯੫

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ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ਤ੍ਰਿਲੋਚਨ

Dhanaasree banee bhagtaa^N kee tarilochan

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਨਾਰਾਇਣ ਨਿੰਦਸਿ ਕਾਇ ਭੂਲੀ ਗਵਾਰੀ ॥

naaraa-in^u ningdas kaa-ay bhoolee gavaaree.

ਦੁਕ੍ਰਿਤੁ ਸੁਕ੍ਰਿਤੁ ਬਾਰੋ ਕਰਮੁ ਰੀ ॥੧॥ ਰਹਾਉ ॥

dukariṭṭ sukariṭṭ thaaro karam ree. ||1|| rahaa-o.

ਸੰਕਰਾ ਮਸਤਕਿ ਬਸਤਾ ਸੁਰਸਰੀ ਇਸਨਾਨ ਰੇ ॥

sankraa mastak bastaa sursaree isnaan ray.

ਕੁਲ ਜਨ ਮਧੇ ਮਿਲਿੰ ਸਾਰਗ ਪਾਨ ਰੇ ॥

kul jan maDhay mili-yo saarag paan ray.

ਕਰਮ ਕਰਿ ਕਲੰਕੁ ਮਫੀਟਸਿ ਰੀ ॥੧॥

karam kar kalank mafeetas ree. ||1||

ਬਿਸ੍ਵ ਕਾ ਦੀਪਕੁ ਸ੍ਵਾਮੀ ਤਾ ਚੇ ਰੇ ਸੁਆਰਥੀ
ਪੰਖੀ ਰਾਇ ਗਰੁਤ ਤਾ ਚੇ ਬਾਧਵਾ ॥bisav kaa deepak savaamee tāa chay ray su-aarthee pankhee raa-ay garurh tāa chay baaDhvaa.

ਕਰਮ ਕਰਿ ਅਰੁਣ ਪਿੰਗੁਲਾ ਰੀ ॥੨॥

karam kar arun^u pingulaa ree. ||2||ਅਨਿਕ ਪਾਤਿਕ ਹਰਤਾ ਤ੍ਰਿਭਵਣ ਨਾਥੁ ਰੀ
ਤੀਰਥਿ ਤੀਰਥਿ ਭ੍ਰਮਤਾ ਲਹੈ ਨ ਪਾਰੁ ਰੀ ॥anik paatik harṭaa taribhavan naath ree ṭirath ṭirath bharmatāa lahai na paar ree.

ਕਰਮ ਕਰਿ ਕਪਾਲੁ ਮਫੀਟਸਿ ਰੀ ॥੩॥

karam kar kapaal mafeetas ree. ||3||

ਅੰਮ੍ਰਿਤ ਸਸੀਅ ਧੋਨ ਲਛਿਮੀ ਕਲਪਤਰ
ਸਿਖਰਿ ਸੁਨਾਗਰ ਨਦੀ ਚੇ ਨਾਥੰ ॥
ਕਰਮ ਕਰਿ ਖਾਰੁ ਮਫੀਟਸਿ ਰੀ ॥੪॥amrit^ṭ sasee-a Dhayn lachhimee kalpaṭar sikhar sunaagar nadee chay naatha^N.
karam kar khaar mafeetas ree. ||4||ਦਾਧੀਲੇ ਲੰਕਾ ਗਤੁ ਉਪਾਤੀਲੇ ਰਾਵਣ ਬਣੁ ਸਲਿ
ਬਿਸਲਿ ਆਣਿ ਤੋਖੀਲੇ ਹਰੀ ॥daaDheelay lankaa garh upaarheelay raavan^u baṇ sal bisal aan^u tokheelay haree.

ਕਰਮ ਕਰਿ ਕਛੁਟੀ ਮਫੀਟਸਿ ਰੀ ॥੫॥

karam kar kachh-utee mafeetas ree. ||5||ਪੂਰਬਲੋ ਕ੍ਰਿਤ ਕਰਮੁ ਨ ਮਿਟੈ ਰੀ ਘਰ ਗੋਹਣਿ ਤਾ
ਚੇ ਮੋਹਿ ਜਾਪੀਅਲੇ ਰਾਮ ਚੇ ਨਾਮੰ ॥poorbalo kirat^ṭ karam na mitai ree ghar gayhan^u tāa chay mohi jaapee-alay raam chay naama^N.

ਬਦਤਿ ਤ੍ਰਿਲੋਚਨ ਰਾਮ ਜੀ ॥੬॥੧॥

badat^ṭ tarilochan raam jee. ||6||1||

Dhanasari Baani Bhagtaan Kee; Trilochan

In this *shabad*, devotee *Trilochan Ji* is addressing his wife, who perhaps was complaining about some economically difficult and adverse days the family was facing, and she was blaming God for giving them such a bad time. *Trilochan Ji* tries to clarify the mind of his wife and tells her not to blame God for her fate, because whatever we get in this life is the result of our past deeds. He cites many examples from Hindu mythology to prove that no matter how great a person might be, one has to suffer the consequences of one's deeds. In the end he tells us the way to get ourselves absolved of all our past actions.

So addressing his wife (and indirectly us), *Trilochan Ji* says: "O' my foolish, strayed wife, why are you cursing God, all these pains and pleasures are the result of our past deeds." (1- pause)

To illustrate his point, *Trilochan Ji* gives the example of moon, which has kind of ugly spots on its face. According to a Hindu legend, this is the result of (god) moon's involvement in helping god *Indra* in raping the wife of sage *Gautam*. He says: "(O' my wife, even though god moon is believed to reside) in the forehead of god *Shiva*, and daily bathes in the most sacred river *Ganges*, and in its lineage god *Vishnu* reincarnated himself as god *Krishna*, yet still the stain of its past evil deed didn't get removed." (1)

Next *Trilochan Ji* cites the example of god *Aruna*, who as per Hindu mythology broke the feet of a bird and revolved it on a spindle. Referring to him *Trilochan Ji* says: "*Aruna*, the chauffeur of god *Sun*, (the light providing) lamp of the universe, and who is related to *Garad* the king of birds, until now remains crippled because of his past deeds." (2)

Next *Trilochan Ji* refers to the legend, according to which the great god *Shiva* mistakenly chopped off the head of another great god *Brahma* and had to roam around from one holy place to another, but still could not erase the consequence of his misdeed. *Trilochan Ji* says: "(Listen O' my wife), *Shiva* who destroys countless sins committed by others, who is the master of three worlds, and has been wandering around from shrines to shrines, which have no limit, but he couldn't get rid of the skull fixed on his hand due to his evil deed." (3)

Trilochan Ji next gives the example of the ocean, which contains so many jewels, fishes, and other beautiful plants and creatures in it. According to a Hindu legend, nectar was churned out of the ocean by many gods and goddesses, and even the greatest physician *Dhanantri* and the all wish fulfilling cow was obtained from the ocean, but its water has remained so brackish that it cannot be used for drinking. So referring to the ocean, *Trilochan Ji* says: "(O' my wife, look at the ocean), which is the master of all rivers (in which so many rivers ultimately merge. According to a legend, this ocean was once churned by the gods, and) from it came out the *Nectar*, the Moon, *Kaamdhain* (the wish fulfilling cow), *Laxami* (the goddess of wealth), *Kal*

pattar (the miraculous tree), *Sikhar* (the seven-headed galloping horse), and the great physician *Dhanantri*, yet on account of its own deeds, the ocean itself remains brackish.”(4)

Finally *Trilochan Ji* cites the example of legendary monkey god *Hanuman*, who in his past deeds had taken away the clothes of some saint and left him only with a small underwear. So he was cursed to wear only a lion cloth in his next life. He could not absolve himself from this sin, even though he became a true devotee of god *Rama*, for whom he burnt the kingdom of *Raavan*, and brought the life-saving herb from a mountain to cure *Rama's* brother *Laxman*.

Referring to that story, *Trilochan Ji* says: “(Even though *Hanuman*) burnt down the fort of Lanka and uprooted the garden of *Ravan*, brought the wound-healing herb for (*Rama's* brother *Laxman*, who had been very seriously hurt in the battle) and pleased god (*Rama*), yet due to his past deeds the curse of wearing a lion cloth didn't get removed.” (5)

In conclusion, *Trilochan Ji* says: “O' my wife, the jewel of my home, the consequence of our past deeds cannot be erased, therefore I meditate on God's Name, and *Tirlochan* says, you should also meditate on God. (Because that is the only way to be absolved of our past sins).” (6-1)

The message of this *shabad* is that our pains and pleasures are a result of our own past deeds, and we should not blame God for any difficulty or adversity in our life. The only way to obliterate the consequences of our past sins is to meditate on the Name of God, who can forgive our past sins and bless us with eternal happiness.

ਸ੍ਰੀ ਸੈਣੁ ॥

saree sain.

ਧੂਪ ਦੀਪ ਘ੍ਰਿਤ ਸਾਜਿ ਆਰਤੀ ॥
ਵਾਰਨੇ ਜਾਉ ਕਮਲਾ ਪਤੀ ॥੧॥

Dhoop deep gharit̃ saaj aart̃ee.
vaarnay jaa-o kamlaa pat̃ee. ||1||

ਮੰਗਲਾ ਹਰਿ ਮੰਗਲਾ ॥ ਨਿਤ ਮੰਗਲੁ ਰਾਜਾ
ਰਾਮ ਰਾਇ ਕੋ ॥੧॥ ਰਹਾਉ ॥

manglaa har manglaa. nit̃ mangal raajaa
raam raa-ay ko. ||1|| rahaa-o.

ਉਤਮੁ ਦੀਅਰਾ ਨਿਰਮਲ ਬਾਤੀ ॥
ਤੁਹੀ ਨਿਰੰਜਨੁ ਕਮਲਾ ਪਾਤੀ ॥੨॥

ootam dee-araa nirmal baat̃ee.
tuhee^N niranjan kamlaa pat̃ee. ||2||

ਰਾਮਾ ਭਗਤਿ ਰਾਮਾਨੰਦੁ ਜਾਨੈ ॥
ਪੂਰਨ ਪਰਮਾਨੰਦੁ ਬਖਾਨੈ ॥੩॥

raamaa bhagat̃ raamaanand̃ jaanai.
pooran parmaanand̃ bakhaanai. ||3||

ਮਦਨ ਮੂਰਤਿ ਭੈ ਤਾਰਿ ਗੋਬਿੰਦੇ ॥
ਸੈਨੁ ਭਣੈ ਭਜੁ ਪਰਮਾਨੰਦੇ ॥੪॥੨॥

madan moorat̃ bhai taar gobinday.
sain bhanai bhaj parmaananday. ||4||2||

Sri Sain

In the previous *shabad* (4-3), devotee Ravi Das Ji advised us that if we want to please God there is no need for us to make a show of our worship by lighting lamps, burning candles, or making offerings of food and flowers, etc. The true worship of God lies in meditating on His Name with sincere love and devotion. In this *shabad*, devotee *Sain Ji* also expresses similar belief.

He says: “(O’ God), the spouse of (the goddess of wealth), may I be a sacrifice to You. (For me to be a sacrifice to You is my worship or Your) *Aarti*, with incense, lighted lamps, and clarified butter, etc.” (1)

Describing the kinds of joys he is experiencing in his heart, he says: “O’ God the King, (I feel that) within me joyous songs in Your praise are being sung every day.” (1-pause)

Now directly addressing his beloved God, *Sain Ji* says: “O’ God, for me You are the most sublime lamp, the immaculate wick, and the detached Spouse of *Lakshmi*, the goddess of wealth.” (2)

Regarding true worship of God, *Sain Ji* observes: “(I believe that) the one who utters praises of the all-pervading perfect God, truly knows how to worship God and enjoy the bliss (of such a devotion).” (3)

Devotee *Sain Ji* concludes the *shabad* by making a humble prayer to God. He says: “O’ handsome God of the universe, Your Name ferries one across the dreadful worldly ocean. Therefore *Sain* says, Your worship is bliss giving.” (4-1)

The message of this *shabad* is that if we want to be ferried across this dreadful worldly ocean, we don’t need to do all kinds of ritual worships such as rotating lighted lamps, offering flowers, or burning incense, etc. All we need to do is to meditate on God’s Name with true love and devotion.

ਪੀਪਾ ॥

peepaa.

ਕਾਯਉ ਦੇਵਾ ਕਾਇਅਉ ਦੇਵਲ ਕਾਇਅਉ ਜੰਗਮ
ਜਾਤੀ ॥
ਕਾਇਅਉ ਧੂਪ ਦੀਪ ਨਈਬੇਦਾ ਕਾਇਅਉ ਪੂਜਉ
ਪਾਤੀ ॥੧॥

kaa-ya-o dayvaa kaa-i-a-o dayval
kaa-i-a-o jangam jaatēe.
kaa-i-a-o Dhoop deep na-eebaydaa
kaa-i-a-o pooja-o paatēe. ||1||

ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥

kaa-i-aa baho khand khojtay nav
niDh paa-ee.

ਨਾ ਕਛੁ ਆਇਬੋ ਨਾ ਕਛੁ ਜਾਇਬੋ ਰਾਮ ਕੀ ਦੁਹਾਈ
॥੧॥ ਰਹਾਉ ॥

naa kachh aa-ibo naa kachh jaa-ibo
raam kee duhaa-ee. ||1|| rahaa-o.

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥

jo barahmanday so-ee pinday jo
khøjai so paavai.

ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ
॥੨॥੩॥

peepaa paranvhai param tat hai satgur
ho-ay lakhaavai. ||2||3||

Peepa

The devotee *Peepa* Ji used to be a king and worshipper of statues. One time a saint, who was a disciple of *Rama Nand*, enlightened *Peepa* Ji that God doesn't reside in temples or holy places, He resides right in our body and pervades there. Therefore, instead of trying to find Him in temples and worshipping the stone statues, one should try to find Him within oneself, through His loving devotion. In this *shabad*, *Peepa* Ji conveys this message.

He says: “(O’ my friends), our body itself is the temple, and in the body itself the illuminating God resides; therefore for me searching the body is to become a *Jangam* yogi (the worshipper of god Shiva, who keeps roaming around holy places in search of God), and the body itself is my pilgrimage place. Similarly for me, to search (God within) the body is my burning of incense, lighting of lamps, offering delicious food on special leaf plates and my worship.” (1)

Now *Peepa* Ji shares with us the result of his search within the body. He says: “(O’ my friends), while searching many regions within my own body, I have obtained all the nine treasures. (I have realized) that neither anything comes, nor goes (because our soul is the spark of eternal God. Therefore) I am loudly advocating the worship of that all pervading God (instead of the statues or human beings, who some people worship as God).” (1-pause)

In conclusion, *Peepa* Ji says: “(O’ my friends, the God who pervades in all the universe resides in our body also, because) whatever exists in the universe, that exists in the body also), whosoever searches (with true loving devotion and commitment), finds Him. *Peepa* submits that God is the quintessence of all (truth), who surrenders to the true Guru, that person (the Guru, helps to) comprehend (God within).” (2-3)

The message of this *shabad* is that to find God, we don't need to go outside anywhere. All we need to do is to follow the advice of the true Guru, and try to search Him within our own body through loving devotion.

ਧੰਨਾ ॥

Dhannaa.

ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥

gopaal tayraa aartaa.

ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ
॥੧॥ ਰਹਾਉ ॥

jo jan tumree bhagat karantay tin kay
kaaj savaarta. ||1|| rahaa-o.

ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ ॥
 ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ ॥
 ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ ॥ ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀ ਕਾ
 ॥੧॥

ਗਉ ਭੈਸ ਮਗਉ ਲਾਵੇਰੀ ॥
 ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰੀ ॥
 ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ ॥
 ਜਨੁ ਧੰਨਾ ਲੇਵੈ ਮੰਗੀ ॥੨॥੪॥

daal see Dhaa maaga-o ghee-o.
 hamraa khusee karai nit jee-o.
 pan^hee-aa chhaadan neekaa. anaaj
 maga-o sat see kaa. ||1||

ga-oo bhais maga-o laavayree.
 ik taajan turee changayree.
ghar kee geehan changee.
 jan Dhannaa layvai mangee. ||2||4||

Dhanna

In this *shabad*, devotee *Dhanna Ji* shows us that if we become the true worshippers of God and address Him with due humility and love, then we can ask for anything that we genuinely need including the basic necessities of life, and also ask for His protection and help in arranging our affairs.

So addressing God, he says: “O’ God, I am a humble beggar of Yours, (and I know that) You accomplish the tasks of those who worship You.” (1-pause)

Now *Dhanna Ji* humbly presents his basic needs, without which it is not humanly possible to do any kind of worship or devotion. He says: “O’ God, I beg from You, some lentil, flour, and clarified butter, which may daily keep my soul happy. I ask for (a pair of) shoes, good wear, and for (good quality) corn grown by tilling the land seven times.” (1)

Concluding his request, *Dhanna Ji* says: “(O’ God), I ask for a milk-yielding cow and a buffalo, and a good Arabian (female) horse. Finally, Dhanna will like to ask for and have a good housewife (who is obedient and loving).” (2-1)

The message of this *shabad* is that whatever we need including the daily necessities of life, we should ask only from God and nobody else. God would provide us with everything and accomplish all our tasks, provided we become His most humble and true devotees.

ਪੰਨਾ ੬੯੬

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ਜੈਤਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ਚਉਪਦੇ
 ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੈ ਹੀਅਰੈ ਰਤਨੁ ਨਾਮੁ ਹਰਿ ਬਸਿਆ ਗੁਰਿ
 ਹਾਥੁ ਧਰਿਓ ਮੇਰੈ ਮਾਥਾ ॥
 ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਦੁਖ ਉਤਰੇ ਗੁਰਿ
 ਨਾਮੁ ਦੀਓ ਰਿਨੁ ਲਾਥਾ ॥੧॥

jaiṭṭsaree mehlāa 4 ghar 1 cha-upday
 ik-oⁿkaar satgur parsaaḍ.

mayrai hee-arai raṭan naam har basi-aa
 gur haath Dhari-o mayrai maathaa.
 janam janam kay kilbikh dukh uṭray gur
 naam dee-o rin laathaa. ||1||

ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮੁ ਸਭਿ ਅਰਥਾ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਬਿਨੁ ਨਾਵੈ
ਜੀਵਨੁ ਬਿਰਥਾ ॥ ਰਹਾਉ ॥

mayray man bhaj raam naam sabh arthaa.
gur poorai har naam drirh-aa-i-aa bin
naavai jeevan birthaa. rahaa-o.

ਬਿਨੁ ਗੁਰ ਮੂੜ ਭਏ ਹੈ ਮਨਮੁਖ ਤੇ ਮੋਹ
ਮਾਇਆ ਨਿਤ ਫਾਥਾ ॥
ਤਿਨ ਸਾਧੂ ਚਰਣ ਨ ਸੇਵੇ ਕਬਹੂ ਤਿਨ ਸਭੁ
ਜਨਮੁ ਅਕਾਥਾ ॥੨॥

bin gur moorh bha-ay hai manmukh tay
moh maa-i-aa nit faathaa.
tin saaDhoo charan na sayvay kabhoo tin
sabh janam akaathaa. ||2||

ਜਿਨ ਸਾਧੂ ਚਰਣ ਸਾਧ ਪਗ ਸੇਵੇ ਤਿਨ
ਸਫਲਿਓ ਜਨਮੁ ਸਨਾਥਾ ॥
ਮੋ ਕਉ ਕੀਜੈ ਦਾਸੁ ਦਾਸ ਦਾਸਨ ਕੋ ਹਰਿ
ਦਇਆ ਧਾਰਿ ਜਗੰਨਾਥਾ ॥੩॥

jīn saaDhoo charan saaDh pag sayvay tin
safli-o janam sanaathaa.
mo ka-o keejai daas daas daasan ko har
da-i-aa Dhaar jagannaathaa. ||3||

ਹਮ ਅੰਧੁਲੇ ਗਿਆਨਹੀਨ ਅਗਿਆਨੀ ਕਿਉ
ਚਾਲਹ ਮਾਰਗਿ ਪੰਥਾ ॥
ਹਮ ਅੰਧੁਲੇ ਕਉ ਗੁਰ ਅੰਚਲੁ ਦੀਜੈ ਜਨ
ਨਾਨਕ ਚਲਹ ਮਿਲੰਥਾ ॥੪॥੧॥

ham anDhulay gi-aanheen agi-aanee ki-o
chaalah maarag panthaa.
ham anDhulay ka-o gur anchal deejai jan
naanak chalah milanthaa. ||4||1||

Jaitsary Mehla-4 Ghar-1 Chaupada

In this *shabad*, Guru Ji is telling us what kind of blessings he obtained when his Guru showed mercy and blessed him. He also tells us what kind of prayer we should make before the Guru and what is the importance of God's Name.

He says: “(O’ my friends), when the Guru (blessed me and) placed his hand of grace on my forehead, the jewel of God's Name was enshrined in my mind. When the Guru gave me the (gift of God’s) Name, my sins and sorrows accumulated birth after birth were washed off, and the loan (of breaths given to me by God) was paid off.” (1)

Therefore advising his mind (and us), he says: “O’ my mind, for all purposes, meditate on God's Name. The perfect Guru has firmly taught me to meditate on the (God’s) Name, and without God's Name the life is a waste.” (pause)

Now commenting on the conduct of self-conceited persons, Guru Ji says: “(O’ my friends), without the guidance of the Guru, the self-conceited persons have become foolish and are daily caught in the web of *Maya* (pursuit of worldly riches and power). They have never served at the feet of saint (Guru, and listened to *Gurbani*, the Guru’s word, therefore) all their (human) birth is purposeless.” (2)

On the other hand, talking about the Guru’s followers, he says: “They who have touched and served at the feet of the saint (Guru, and have humbly listened and acted upon the Guru’s words or *Gurbani*), their entire life has become fruitful. (Therefore), O’ God of the universe, show Your mercy and make me the slave of such slaves of God.” (3)

Guru Ji concludes the *shabad* by showing us how to pray to God, so that we too may obtain the guidance of the Guru. He says: “O’ God, we are ignorant blind persons without any wisdom, so how could we follow the (right) path? O’ Guru, devotee Nanak prays, extend to us the hand (of your guidance), so that we may walk in unison with you.” (4-1)

The message of this *shabad* is that instead of turning away our face from the Guru and remaining involved in worldly affairs, we should pray to God to grant us the guidance and humble service of our true Guru. So that following his instructions we may be blessed with the gift of God's Name and ultimately achieve the purpose of life of reuniting with God from whom we have been separated for so many ages.

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

jait̥saree mehlāa 4.

ਹੀਰਾ ਲਾਲੁ ਅਮੋਲਕੁ ਹੈ ਭਾਰੀ ਬਿਨੁ ਗਾਹਕੁ
ਮੀਕਾ ਕਾਖਾ ॥

heeraa laal amolak hai bhaaree bin
gaahak meekaa kaakhāa.

ਰਤਨ ਗਾਹਕੁ ਗੁਰੁ ਸਾਧੂ ਦੇਖਿਓ ਤਬ ਰਤਨੁ
ਬਿਕਾਨੋ ਲਾਖਾ ॥੧॥

raṭan gaahak gur saaDhoo daykhi-o ṭab
raṭan bikaano laakhāa. ||1||

ਮੇਰੈ ਮਨਿ ਗੁਪਤ ਹੀਰੁ ਹਰਿ ਰਾਖਾ ॥
ਦੀਨ ਦਇਆਲਿ ਮਿਲਾਇਓ ਗੁਰੁ ਸਾਧੂ ਗੁਰਿ
ਮਿਲਿਐ ਹੀਰੁ ਪਰਾਖਾ ॥ ਰਹਾਉ ॥

mayrai man gupat̥ heer har raakhāa.
deen da-i-aal milaa-i-o gur saaDhoo gur
mili-ai heer paraakhāa. rahaa-o.

ਮਨਮੁਖ ਕੋਠੀ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਤਿਨ ਘਰਿ
ਰਤਨੁ ਨ ਲਾਖਾ ॥
ਤੇ ਉਝੜਿ ਭਰਮਿ ਮੁਏ ਗਾਵਾਰੀ ਮਾਇਆ ਭੁਅੰਗ
ਬਿਖੁ ਚਾਖਾ ॥੨॥

manmukh koṭhee agi-aan anDhayraa ṭin
ghar raṭan na laakhāa.
tay oojharh bharam mu-ay gaavaaree
maa-i-aa bhu-ang bikh chaakhāa. ||2||

ਹਰਿ ਹਰਿ ਸਾਧ ਮੇਲਹੁ ਜਨ ਨੀਕੇ ਹਰਿ ਸਾਧੂ
ਸਰਣਿ ਹਮ ਰਾਖਾ ॥
ਹਰਿ ਅੰਗੀਕਾਰੁ ਕਰਹੁ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਪਰੇ
ਭਾਗਿ ਤੁਮ ਪਾਖਾ ॥੩॥

har har saaDh maylhu jan neekay har
saaDhoo saran ham raakhāa.
har angeekaar karahu parabh su-aamee
ham paray bhaag ṭum paakhāa. ||3||

ਜਿਹਵਾ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਹੁ ਤੁਮ ਵਡ
ਅਗਮ ਵਡ ਪੁਰਖਾ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਪਾਖਾਣੁ ਭੁਬਤ
ਹਰਿ ਰਾਖਾ ॥੪॥੨॥

jihvaa ki-aa gun aakh vakhaaneh ṭum
vad agam vad purkhāa.
jan naanak har kirpaa Dhaaree
paakhāan dubat̥ har raakhāa. ||4||2||

Jaitsary Mehla-4

In previous so many *shabads*, and actually in the entire Guru Granth Sahib, Guru Ji has been stressing upon the virtues, and value of God's Name. But often we don't realize its great value. In this *shabad*, he illustrates the worth of God's Name by

comparing it to a most precious jewel or a diamond, whose value can only be judged by a true jeweler or assayer of diamonds and not by ignorant customers who wouldn't consider it worth more than a few pennies.

He says: "(O' my friends, God's Name) is very precious like a ruby or a diamond, but without a genuine customer (a true devotee, who knows the value of Name), it is worthless like a blade of grass. When the saint Guru (the true customer of this commodity) saw it, (it was being appreciated so much, as if it) was selling for millions." (1)

Now as if telling us how he came across this jewel of God's Name, Guru Ji says: "(O' my friends), God had kept this Jewel (of His Name) in a secret place (in my mind. Then on His own), the merciful Master of the meek, united me with the saint Guru, and upon meeting the Guru I realized that diamond (and its value)." (1-pause)

However, pointing to the attitude and fate of the self-conceited persons regarding this invaluable and precious jewel, Guru Ji says: "(O' my friends), in the room of self-conceited (minds) is the darkness of ignorance. (Therefore in their minds), this jewel (of God's Name) is not realized, and those uncouth foolish persons die wandering in the wilderness (of worldly illusions, as if they have) tasted the poison of serpent like *Maya* (the worldly riches and power)." (2)

Therefore addressing God, Guru Ji says: "O' God, unite me with Your sublime saints and keep me under the protection of those saints. O' God, protect me like a bodyguard, I have come running to Your shelter." (3)

Guru Ji concludes this *shabad* by expressing his gratitude to God. He says: "O' God, You are the great incomprehensible person. I have but only one tongue, so which of Your merits may I describe? I only know this thing, that on devotee Nanak, God has showered His grace and saved a person like me, who was drowning like a stone." (4-2)

The message of this *shabad* is that the most valuable jewel of God's Name, which can give us all kinds of pleasures, lies hidden in our own heart. In order to find it we need to pray to God to grant us the shelter and guidance of the true Guru so that we could also find this jewel and enjoy its bliss.

ਪੰਨਾ ੬੯੭

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ਜੈਤਸਰੀ ਮਃ ੪ ॥

jait̤saree mehlāa 4.

ਹਮ ਬਾਰਿਕ ਕਛੂਅ ਨ ਜਾਨਹ ਗਤਿ ਮਿਤਿ ਤੇਰੇ
ਮੂਰਖ ਮੁਗਧ ਏਆਨਾ ॥
ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਦੀਜੈ ਮਤਿ ਊਤਮ ਕਰਿ
ਲੀਜੈ ਮੁਗਧੁ ਸਿਆਨਾ ॥੧॥

ham baarik kachhoo-a na jaanah gat̤ mit̤
tayray moorakh mugaDh i-aanaa.
har kirpaa Dhaar deejai mat̤ ootam kar
leejai mugaDh si-aanaa. ||1||

ਮੇਰਾ ਮਨੁ ਆਲਸੀਆ ਉਘਲਾਨਾ ॥

ਹਰਿ ਹਰਿ ਆਨਿ ਮਿਲਾਇਓ ਗੁਰੁ ਸਾਧੂ ਮਿਲਿ
ਸਾਧੂ ਕਪਟ ਖੁਲਾਨਾ ॥ ਰਹਾਉ ॥

mayraa man aalsee-aa ughlaanaa.

har har aan milaa-i-o gur saaDhoo mil
saaDhoo kapat khulaanaa. rahaa-o.

ਗੁਰ ਖਿਨੁ ਖਿਨੁ ਪ੍ਰੀਤਿ ਲਗਾਵਹੁ ਮੇਰੈ ਹੀਰੈ
ਮੇਰੇ ਪ੍ਰੀਤਮ ਨਾਮੁ ਪਰਾਨਾ ॥

ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਈਐ ਮੇਰੇ ਠਾਕੁਰ ਜਿਉ
ਅਮਲੀ ਅਮਲਿ ਲੁਭਾਨਾ ॥੨॥

gur khin khin pareet lagaavahu mayrai
hee-arai mayray pareetam naam
paraanaa.

bin naavai mar jaa-ee-ai mayray thaakur
Ji-o amlee amal lubhaanaa. ||2||

ਜਿਨ ਮਨਿ ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਕੇਰੀ ਤਿਨ ਧੁਰਿ
ਭਾਗ ਪੁਰਾਨਾ ॥

ਤਿਨ ਹਮ ਚਰਣ ਸਰੇਵਹ ਖਿਨੁ ਖਿਨੁ ਜਿਨ ਹਰਿ
ਮੀਨ ਲਗਾਨਾ ॥੩॥

jin man pareet lagee har kayree tin Dhur
bhaag puraanaa.

tin ham charan sarayveh khin khin jin har
meeth lagaanaa. ||3||

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਜਨੁ
ਬਿਛੁਰਿਆ ਚਿਰੀ ਮਿਲਾਨਾ ॥

ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੁ ਜਿਨਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ
ਜਨੁ ਨਾਨਕੁ ਤਿਸੁ ਕੁਰਬਾਨਾ ॥੪॥੩॥

har har kirpaa Dhaaree mayrai thaakur
jan bichhuri-aa chiree milaanaa.

Dhan Dhan satgur jin naam drirh-aa-i-aa
jan naanak tis kurbaanaa. ||4||3||

Jaitsary Mehla-4

Some of us might have observed that although many times our inner conscious is saying to us to rise up and meditate on God's Name, but still again and again we keep on postponing it for some other day. We show laziness like those children who know that the chores need to be done, but they keep on playing and hoping that somehow they will escape punishment. In this *shabad*, putting himself in our position, Guru Ji shows us the way to approach our father God to treat us like his ignorant foolish children, put us on the right path, and motivate us to shed our laziness and our sleep (of involvements in the worldly affairs) so that we may meditate on God's Name.

So addressing God, Guru Ji says: "O' God, we are like Your foolish ignorant children, we don't know about You or Your limit. Please show mercy, make our wisdom sublime, and make the stupid people (like us) wise." (1)

Describing what happened after the above prayer, Guru Ji says: "(O' my friends), my mind was lazy and drowsy (in the slumber of worldly affairs, but) God brought and made me meet the saint (Guru), and upon meeting (and listening to) the saint Guru, the doors (of my mind) were opened (and I realized, how foolishly, I was spending my life)." (pause)

Now describing the prayer he made to his Guru, he says: "(O' my friends, I said), "O' Guru, inculcate in me such a love (for God, that) I may remember Him at every moment, and the Name of my beloved God may become (essential like my) life

breath. (O' my Guru, I wish that I may have such a love and longing for God, that just as an addicted person becomes restless without his or her intoxicant, similarly I may feel like dying without God's Name." (2)

Guru Ji now tells us how fortunate are they who are blessed with such a love of for God. He says: "(O' my friends), they who are imbued with the love of God, it must be due to their great pre-ordained destiny and to whom God seems sweet (and loving). I will like to serve at their feet (and perform their most humble service) at every moment." (3)

Guru Ji concludes the *shabad* by describing the end result of his entreaty, and expressing his gratitude to God and the Guru, he says: "(O' my friends), God showed His mercy and united (me) the long separated devotee (with Him). Blessed is that true Guru who inspired me with meditating on God's Name, and Nanak is a sacrifice to him." (4-3)

The message of this *shabad* is that we should realize that like foolish, lazy children we keep postponing the most fruitful deed of meditating on God's Name. We should pray to God to unite us with the Guru, who may so imbue us with love for God, that we feel restless without meditating on Him even for a moment.

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

jaiṭsaree mehlāa 4.

ਸਤਿਗੁਰੁ ਸਾਜਨੁ ਪੁਰਖੁ ਵਡ ਪਾਇਆ ਹਰਿ ਰਸਕਿ
ਰਸਕਿ ਫਲ ਲਾਗਿਬਾ ॥
ਮਾਇਆ ਭੁਇਅੰਗੁ ਗ੍ਰਸਿਓ ਹੈ ਪ੍ਰਾਣੀ ਗੁਰ ਬਚਨੀ ਬਿਸੁ
ਹਰਿ ਕਾਵਿਬਾ ॥੧॥

saṭgur saajan purakh vād paa-i-aa
har rasak rasak fal laagibaa.
maa-i-aa bhu-i-ang garsi-o hai
paraanee gur bachnee bis har
kaadhibaa. ||1||

ਮੇਰਾ ਮਨੁ ਰਾਮ ਨਾਮ ਰਸਿ ਲਾਗਿਬਾ ॥
ਹਰਿ ਕੀਏ ਪਤਿਤ ਪਵਿਤ੍ਰ ਮਿਲਿ ਸਾਧ ਗੁਰ ਹਰਿ ਨਾਮੈ
ਹਰਿ ਰਸੁ ਚਾਖਿਬਾ ॥ ਰਹਾਉ ॥

mayraa man raam naam ras laagibaa.
har kee-ay patit pavitar mil saaDh gur
har naamai har ras chaakhibaa.
rahaa-o.

ਧਨੁ ਧਨੁ ਵਡਭਾਗੁ ਮਿਲਿਓ ਗੁਰੁ ਸਾਧੂ ਮਿਲਿ ਸਾਧੂ
ਲਿਵ ਉਨਮਨਿ ਲਾਗਿਬਾ ॥

Dhan Dhan vadbhaag mili-o gur
saaDhoo mil saaDhoo liv unman
laagibaa.

ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਸਾਂਤਿ ਪਾਈ ਹਰਿ ਨਿਰਮਲ
ਨਿਰਮਲ ਗੁਨ ਗਾਇਬਾ ॥੨॥

tarisnaa agan bujhee saa^Nt paa-ee
har nirmal nirmal gun gaa-ibaa. ||2||

ਤਿਨ ਕੇ ਭਾਗੁ ਖੀਨ ਧੁਰਿ ਪਾਏ ਜਿਨ ਸਤਿਗੁਰ ਦਰਸੁ
ਨ ਪਾਇਬਾ ॥
ਤੇ ਦੂਜੈ ਭਾਇ ਪਵਹਿ ਗੁਭ ਜੋਨੀ ਸਭੁ ਬਿਰਥਾ ਜਨਮੁ
ਤਿਨ ਜਾਇਬਾ ॥੩॥

tin kay bhaag kheen Dhur paa-ay jin
saṭgur dāras na paa-ibaa.
ṭay doojai bhaa-ay paveh garabh
jonee sabh birthaa janam tin
jaa-ibaa. ||3||

ਹਰਿ ਦੇਹੁ ਬਿਮਲ ਮਤਿ ਗੁਰ ਸਾਧ ਪਗ ਸੇਵਹ ਹਮ
ਹਰਿ ਮੀਠ ਲਗਾਇਬਾ ॥

ਜਨੁ ਨਾਨਕੁ ਰੇਣੁ ਸਾਧ ਪਗ ਮਾਗੈ ਹਰਿ ਹੋਇ
ਦਇਆਲੁ ਦਿਵਾਇਬਾ ॥੪॥੪॥

har dayh bimal mat gur saaDh pag
sayvah ham har meeth lagaa-ibaa.

jan naanak rayn saaDh pag maagai
har ho-ay da-i-aal divaa-ibaa. ||4||4||

Jaisary Mehla-4

Guru Ji concluded the previous *shabad* by saying to us: “(O’ my friends), God showed His mercy and united (me) the long separated devotee (with Him). Blessed is that true Guru, who inspired me with meditating on God's Name, and Nanak is a sacrifice to him.” In this *shabad*, he elaborates on the blessings; one obtains upon being united with God.

First describing in general the blessings one enjoys when blessed with the guidance of the true Guru, he says: “(O’ my friends), the person who has obtained (the guidance of) the great true Guru starts enjoying the praise of God with great relish. (Ordinarily), a human being remains in the grip of the serpent-like (*Maya*, the) worldly entanglements, but when one follows the Guru’s words (of advice), God expels the poison (of the effects of worldly attachments) out.” (1)

Sharing the present state of his own mind and describing the kinds of blessings he has obtained from God and the Guru, he says: “(O’ my friends, now) my mind is attuned to the relish of God's Name. By uniting me with the saint (Guru), God has purified me the sinner, and by meditating on God’s Name, I have tasted the relish of God.” (1-pause)

Explaining how fortunate are they who have met the Guru, and upon meeting the Guru their mind has been attuned to the love of God, Guru Ji says: “(O’ my friends), blessed is the person who by good destiny has met the saint Guru and upon meeting that saint, (that person’s) mind is attuned to the highest (spiritual) state. Then one repeatedly sings the immaculate praises of God, (and by doing so) one’s fire (of worldly desires) is extinguished, and one obtains peace.” (2)

Contrasting the above blissful state with the state and fate of those, who have not been blessed with the meeting or guidance of the true Guru, he says: “(O’ my friends), from the very beginning, weak is the destiny of those who do not obtain the sight (or guidance) of the true Guru. Because of their love for the duality (or things other than God), they keep falling into the womb, and in this way their entire (human) birth goes waste.” (3)

Therefore Guru Ji concludes this *shabad* by showing us the kind of prayer we should make to God. He says: “O’ God, bless us with such pure intellect that we may serve at the feet of the saint Guru (and the words of his Gurbani may so inspire us) that God's (Name) may sound sweet to us. In short, devotee Nanak begs for the dust of saint’s feet (the most humble service of the Guru, and says), “O’ God, show Your mercy, and arrange for us to obtain (this gift).” (4-4)

The message of the *shabad* is that if we want to obtain the true bliss of God's love and be free from the troubles and pains of worldly entanglements, then we should humbly pray to God to show His kindness upon us and unite us with the true Guru, who may imbue us with the love of God's Name.

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

jaiṭsaree mehlā 4.

ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਬਸਿਓ ਤਿਨ
ਮਾਤ ਕੀਜੈ ਹਰਿ ਬਾਂਝਾ ॥
ਤਿਨ ਸੁੰਵੀ ਦੇਹ ਫਿਰਹਿ ਬਿਨੁ ਨਾਵੈ ਓਇ
ਖਪਿ ਖਪਿ ਮੁਏ ਕਰਾਂਝਾ ॥੧॥

jin har hirdai naam na basi-o tin maat
keejai har baa^Njhaa.
tin sunjee dayh fireh bin naavai o-ay
khap khap mu-ay karaa^Njhaa. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਮਾਝਾ ॥
ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਗੁਰਿ
ਗਿਆਨੁ ਦੀਓ ਮਨੁ ਸਮਝਾ ॥ ਰਹਾਉ ॥

mayray man jap raam naam har
maajhaa.
har har kirpaal kirpaa parab^h Dhaaree
gur gi-aan dee-o man samjhaa. rahaa-o.

ਹਰਿ ਕੀਰਤਿ ਕਲਜੁਗਿ ਪਦੁ ਊਤਮੁ ਹਰਿ
ਪਾਈਐ ਸਤਿਗੁਰ ਮਾਝਾ ॥
ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਜਿਨਿ
ਗੁਪਤੁ ਨਾਮੁ ਪਰਗਾਝਾ ॥੨॥

har keerat kaljug pad ootam har
paa-ee-ai satgur maajhaa.
ha-o balihaaree satgur apunay jin gupat
naam pargaajhaa. ||2||

ਦਰਸਨੁ ਸਾਧ ਮਿਲਿਓ ਵਡਭਾਗੀ ਸਭਿ
ਕਿਲਬਿਖ ਗਏ ਗਵਾਝਾ ॥
ਸਤਿਗੁਰੁ ਸਾਹੁ ਪਾਇਆ ਵਡ ਦਾਣਾ ਹਰਿ
ਕੀਏ ਬਹੁ ਗੁਣ ਸਾਝਾ ॥੩॥

ḍarsan saaD^h mili-o vad^hbhaagee sab^h
kilbikh ga-ay gavaajhaa.
satgur saahu paa-i-aa vad ḍaanaa har
kee-ay baho gun saajhaa. ||3||

ਪੰਨਾ ੬੯੮

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ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਜੀਵਨਿ ਹਰਿ
ਉਰਿ ਧਾਰਿਓ ਮਨ ਮਾਝਾ ॥
ਧਰਮ ਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ ਜਨ ਨਾਨਕ
ਲੇਖਾ ਸਮਝਾ ॥੪॥੫॥

jin ka-o kirpaa karee jagjeevan har ur
Dhaari-o man maajhaa.
Dharam raa-ay dar kaagad faaray jan
naanak laykhaa samjhaa. ||4||5||

Jaitsary Mehla -4

In the previous *shabad* Guru Ji advised us that if we want to obtain the true bliss of God's love and be free from the troubles and pains of worldly entanglements, then we should humbly pray to God to show His kindness upon us and unite us with the true Guru who may imbue us with the love of God's Name. In this *shabad*, he again tells us how essential God's Name is, and how unfortunate are they in whose heart God's Name has not come to abide.

Guru Ji says: “O’ God, in whose mind is not enshrined the (God’s) Name, make their mothers sterile. Without the Name, their body wanders around lonely and they die wailing and grieving.” (1)

Therefore advising his own mind and indirectly all of us, he says: “O’ my mind, meditate on the Name of that God, who resides within you. (O’ my friends, when) the merciful God showed mercy and the Guru gave me the (divine) knowledge, my mind understood (the importance of God’s Name).” (1-pause)

Commenting on the value of singing God's praise, Guru Ji says: “(O my friends), in *Kal Yug* (the present age of strife), singing praises of God is the most sublime (deed), and it is through the true Guru that we find God. Therefore I am a sacrifice to my true Guru who has revealed this secret of Name to me.” (2)

Guru Ji now tells us what happened when he obtained the vision (or guidance) of the saint (Guru). He says: “It was by great pre-ordained destiny that I obtained the vision of the saint (Guru) and all my sins and misdeeds were erased. I obtained (the guidance of) that most sagacious and wise Guru, who made me share many of the qualities of God (and I imbibed within me many merits and virtues of the eternal God).” (3)

In conclusion, Guru Ji says: “(O’ my friends), they on whom (God) the life of the universe has shown His mercy, they have enshrined Him in their minds. Servant Nanak says the judge of righteousness has torn away their record, and their account has been settled. (Therefore, they won’t suffer any more pains of births and deaths).” (4-5)

The message of this *shabad* is that if we want to avoid any future pains of births and deaths, we should approach God to bless us with the guidance of the true Guru. Under his guidance we should meditate on God's Name, so that all our past sins and evil deeds are erased and we are united with God.

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

ਸਤਸੰਗਤਿ ਸਾਧ ਪਾਈ ਵਡਭਾਗੀ ਮਨੁ ਚਲਤੋ
ਭਇਓ ਅਰੂੜਾ ॥
ਅਨਹਤ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਹਰਿ ਅੰਮ੍ਰਿਤ
ਧਾਰ ਰਸਿ ਲੀੜਾ ॥੧॥

ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਰੂੜਾ ॥

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਸਤਿਗੁਰਿ ਹਰਿ
ਮਿਲਿਓ ਲਾਇ ਝਪੀੜਾ ॥ ਰਹਾਉ ॥

jaisaree mehlāa 4.

saṭsangaṭ saaDh paa-ee vadbhaagee
man chaltou bha-i-o aroorhaa.
anhat Dhun vaajeh nit vaajay har
amrit Dhaar ras leerhaa. ||1||

mayray man jap raam naam har
roorhaa.
mayrai man tan pareet lagaa-ee
satgur har mili-o laa-ay jhapeerhaa.
rahaa-o.

ਸਾਕਤ ਬੰਧ ਭਏ ਹੈ ਮਾਇਆ ਬਿਖੁ ਸੰਚਹਿ ਲਾਇ
ਜਕੀਤਾ ॥

ਹਰਿ ਕੈ ਅਰਥਿ ਖਰਚਿ ਨਹ ਸਾਕਹਿ ਜਮਕਾਲੁ
ਸਹਹਿ ਸਿਰਿ ਪੀਤਾ ॥੨॥

ਜਿਨ ਹਰਿ ਅਰਥਿ ਸਰੀਰੁ ਲਗਾਇਆ ਗੁਰ ਸਾਧੂ
ਬਹੁ ਸਰਧਾ ਲਾਇ ਮੁਖਿ ਧੂਤਾ ॥

ਹਲਤਿ ਪਲਤਿ ਹਰਿ ਸੋਭਾ ਪਾਵਹਿ ਹਰਿ ਰੰਗੁ
ਲਗਾ ਮਨਿ ਗੂਤਾ ॥੩॥

ਹਰਿ ਹਰਿ ਮੇਲਿ ਮੇਲਿ ਜਨ ਸਾਧੂ ਹਮ ਸਾਧ ਜਨਾ
ਕਾ ਕੀਤਾ ॥

ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਪਗ ਸਾਧ ਗੁਰ ਮਿਲਿ
ਸਾਧੂ ਪਾਖਾਣੁ ਹਰਿਓ ਮਨੁ ਮੂਤਾ ॥੪॥੬॥

saakatṛ banDh bha-ay hai maa-i-aa
bikh sa^Ncheh laa-ay jakeerhaa.

har kai arath kharach nah saakeh
jamkaal saheh sir peerhaa. ||2||

jin har arath sareer lagaa-i-aa gur
saaDhoo baho sarDhaa laa-ay mukh
Dhoorhaa.

halatṛ palatṛ har sobhaa paavahi har
rang lagaa man goorhaa. ||3||

har har mayl mayl jan saaDhoo ham
saaDh janaa kaa keerhaa.

jan naanak pareetṛ lagee pag saaDh
gur mil saaDhoo paakhaan hari-o man
moorhaa. ||4||6||

Jaitsary Mehla-4

In paragraph (3) of the previous *shabad*, Guru Ji stated: “It was by great pre-ordained destiny that I obtained the vision of the saint (Guru) and all my sins and misdeeds were erased. I obtained (the guidance of) that most sagacious and wise Guru, who made me share many of the qualities of God (and I imbibed within me many merits of God).” In this *shabad*, Guru Ji elaborates on the bliss experienced by him when he obtained the company of the holy saints. He also comments on the fate of those who, instead of attuning their mind to God, are badly gripped in the clutches of *Maya* (or worldly entanglements) and do not try to invest any of their riches in the cause of God or for the good of other people.

Guru Ji says: “(O’ my friends), by great good fortune, the person who has obtained the holy company of the saint (Guru, that person’s) mercurial mind has become steady. The person who has relished the rejuvenating stream of (God’s Name), within that person rings the music of non stop divine melody every day.” (1)

Therefore advising his own mind, Guru Ji says: “O’ my mind, meditate on the beautiful Name of immaculate God. My true Guru has imbued my mind and body with such love for God that He has embraced me to His bosom.” (pause)

Commenting on the conduct and fate of *Saakats* (the worshippers of power or worldly wealth), Guru Ji says: “(O’ my friends), the *Saakats* have become bonded slaves of *Maya* (worldly riches and power), and with all their might, they amass the poison of worldly wealth. They cannot spend any money in the cause of God (or for any charitable purpose. For this reason), in the end they suffer the pain of punishment by the demon of death.” (2)

Contrasting the above fate with those who dedicate their life to the cause of God or welfare of the people, Guru Ji says: “(O’ my friends, on the other hand), they who have dedicated their body to the cause of God and with great dedication (have faithfully followed the advice of the Guru, as if they) have applied the dust of saint’s feet to their foreheads, they obtain glory both in this and the next world, because their minds have been imbued with intense love for God.” (3)

Guru Ji concludes the *shabad* by making a prayer to God (and indirectly advising us what kind of prayer, we should also make). He says: “O’ God, unite me with the devotees and saints of God. (I would like to become such a humble servant of saintly people, as if) I am a worm of the devotees and saints of Yours. Slave Nanak says, he who has been imbued with the love for (humble service at the) saints’ feet, upon meeting the saint (Guru) his stone-like foolish mind has become (soft and compassionate like wax and has been delighted, as if it has) come to bloom.” (4-6)

The message of this *shabad* is that if we attune our mind to the true Guru and as per his advice dedicate our life to the welfare of the people, we obtain stability of mind, are united with God, enjoy the unstuck melody of His blissful divine music, and our minds become kind and compassionate.

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੨

jait̤saree mehlāa 4 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਹਰਿ ਹਰਿ ਸਿਮਰਹੁ ਅਗਮ ਅਪਾਰਾ ॥
ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਮਿਟੈ ਹਮਾਰਾ ॥
ਹਰਿ ਹਰਿ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਵਹੁ ਗੁਰਿ
ਮਿਲਿਐ ਸੁਖੁ ਹੋਈ ਰਾਮ ॥੧॥

har har simrahu agam apaaraa.
jis simrat̤ dukh mitai hamaaraa.
har har satgur purakh milaavhu gur
mili-ai sukh ho-ee raam. ||1||

ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਮੀਤ ਹਮਾਰੇ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਖਹੁ ਉਰ ਧਾਰੇ ॥
ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵਹੁ ਗੁਰ
ਮਿਲਿਐ ਪਰਗਟੁ ਹੋਈ ਰਾਮ ॥੨॥

har gun gaavhu meet̤ hamaaray.
har har naam rakhahu ur Dhaaray.
har har amrit̤ bachan sunavhu gur mili-
ai pargat ho-ee raam. ||2||

ਮਧੁਸੂਦਨ ਹਰਿ ਮਾਧੋ ਪ੍ਰਾਨਾ ॥
ਮੇਰੈ ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤ ਮੀਠ ਲਗਾਨਾ ॥
ਹਰਿ ਹਰਿ ਦਇਆ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਪੁਰਖੁ
ਨਿਰੰਜਨੁ ਸੋਈ ਰਾਮ ॥੩॥

maDhusoodan har maaDho paraanaa.
mayrai man tan amrit̤ meeth lagaanaa.
har har da-i-aa karahu gur maylhu
purakh niranjan so-ee raam. ||3||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ॥
ਹਰਿ ਕੈ ਰੰਗਿ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ॥
ਹਰਿ ਹਰਿ ਮਹਾ ਪੁਰਖੁ ਗੁਰੁ ਮੇਲਹੁ ਗੁਰ ਨਾਨਕ
ਨਾਮਿ ਸੁਖੁ ਹੋਈ ਰਾਮ ॥੪॥੧॥੭॥

har har naam sadaa sukh-daata.
har kai rang mayraa man raataa.
har har mahaa purakh gur maylhu gur
naanak naam sukh ho-ee raam.
||4||1||7||

Jaitsary Mehla-4 Ghar-2

In the previous *shabad*, Guru Ji advised us that if we attune our mind to the true Guru and as per his advice dedicate our life to the welfare of the people, we obtain stability of mind, are united with God, enjoy the unstuck melody of His blissful divine music, and our minds become kind and compassionate. In this *shabad*, he tells us what we need to do to meet God to obtain the Guru and how the Guru unites us with God.

He says: “(O’ my friends), again and again meditate on the inaccessible and infinite God, by doing which all our pain is ended. (Pray to Him: “O’ God), unite me with the true Guru, (because) on meeting the Guru we obtain peace.” (1)

Continuing his advice, Guru Ji says: “O’ my friends, sing praises of God and keep God’s Name enshrined in your heart. Recite the nectar sweet words of God (the *Gurbani* to your heart. In this way) on meeting the Guru (and singing *Gurbani*), God becomes manifest (and is revealed within our own heart).” (2)

Now Guru Ji addresses God and makes this supplication to Him: “O’ my dear God, the slayer of demons, and Master of goddess of wealth, Your nectar (Name) seems pleasing to my mind and body, O’ God, show mercy and unite me with the Guru, who alone is free from the influence of *Maya* (the worldly riches, and power).” (3)

Guru Ji concludes the *shabad* by once again describing the virtues of God’s Name and praying for the guidance of the Guru. He says: “(O’ my friends), God’s Name is always giver of peace and comfort; my mind is imbued with the love of God. (Therefore, I say again and again): “O’ God, unite me with that supreme being, the Guru. Nanak says: “O’ Guru, by meditating on the Name (given by you), peace is obtained.” (4-1-7)

The message of this *shabad* is that if we want to enjoy divine peace, we should pray to God to unite us with the true Guru who may instruct us how to meditate on God’s Name and thus unite with God. (But God has already shown His mercy and provided us with the eternal Guru in the form of Guru Granth Sahib Ji. All we need to do is to lovingly read, understand, and faithfully act on the guidance provided therein).

ਜੈਤਸਰੀ ਮਃ ੪ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਾਹਾ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਦਾ ਲੈ ਲਾਹਾ ॥
ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਵਹੁ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥੧॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦਇਆਲੁ ਧਿਆਹਾ ॥
ਹਰਿ ਕੈ ਰੰਗਿ ਸਦਾ ਗੁਣ ਗਾਹਾ ॥
ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਘੁਮਰਿ ਪਾਵਹੁ ਮਿਲਿ ਸਤਸੰਗਿ
ਉਮਾਹਾ ਰਾਮ ॥੨॥

jaiṭṭsaree mehlāa 4.

har har har har naam japaahaa.
gurmukh^h naam sadāa lai laahaa.
har har har har bhagat^h darīhaavahu
har har naam omaahaa raam. ||1||

har har naam da-i-aal Dhi-aahaa.
har kai rang sadāa gun gaahaa.
har har har jas ghoomar paavhu mil
saṭsang omaahaa raam. ||2||

ਆਉ ਸਖੀ ਹਰਿ ਮੇਲਿ ਮਿਲਾਹਾ ॥
ਸੁਣਿ ਹਰਿ ਕਥਾ ਨਾਮੁ ਲੈ ਲਾਹਾ ॥

aa-o sakhee har mayl milaahaa.
sun har kathaa naam lai laahaa.

ਪੰਨਾ ੬੯੯

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ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰਿ ਗੁਰ ਮੇਲਹੁ ਗੁਰਿ ਮਿਲਿਐ
ਹਰਿ ਉਮਾਹਾ ਰਾਮ ॥੩॥

har har kirpaa Dhaar gur maylhu gur
mili-ai har omaahaa raam. ||3||

ਕਰਿ ਕੀਰਤਿ ਜਸੁ ਅਗਮ ਅਥਾਹਾ ॥
ਖਿਨੁ ਖਿਨੁ ਰਾਮ ਨਾਮੁ ਗਾਵਾਹਾ ॥
ਮੋ ਕਉ ਧਾਰਿ ਕ੍ਰਿਪਾ ਮਿਲੀਐ ਗੁਰ ਦਾਤੇ ਹਰਿ ਨਾਨਕ
ਭਗਤਿ ਉਮਾਹਾ ਰਾਮ ॥੪॥੨॥੮॥

kar keerat jas agam athaahaa.
khin khin raam naam gaavaahaa.
mo ka-o Dhaar kirpaa milee-ai gur
daatay har naanak bhagat omaahaa
raam. ||4||2||8||

Jaitsary Mehla-4

In the previous *shabad*, Guru Ji told us that if we want to enjoy divine peace, we should pray to God to unite us with the true Guru who may instruct us how to meditate on God's Name, and thus unite us with God. In this *shabad*, he explains how we should meditate on God's Name again and again at every moment, what should be the state of our mind, and how happy and full of joy we should be while meditating on God's Name.

He says: “(O’ my friends), meditate on God's Name again and again. Through the Guru's advice, always keep earning the profit of God's Name. Firmly implant worship of God (in your mind) and repeat God’s Name with passion.” (1)

Once again urging us to sing praises of God in the congregation of saintly persons, Guru Ji says: “(O’ my friends), always meditate on the Name of that merciful God, and imbued with His love always keep singing praises of God. Let singing praises of God be your dance of joy, and meeting the saintly congregation, enjoy the (divine) bliss.” (2)

Guru Ji again invites his spiritual friends and says: “Come O’ mates, let us join the holy meeting at the feet of God. Let us reap the profit of God's Name by listening to the gospel of God. (Let us pray to God and say to Him): “O’ God, show mercy and unite us with the Guru, because on meeting the Guru, (divine) happiness wells up in the mind.” (3)

Guru Ji concludes this *shabad* by once again saying: “(O’ my friends), always praise and sing the praise of that unfathomable and infinite God. At each and every moment, meditate on God's Name. Nanak says: “O’ Guru, the Giver of Name, showing Your mercy, come and meet me, (so that) a zeal for God’s devotion may arise in me.” (4-2-8)

The message of this *shabad* is that we should be so much imbued with the love and zeal for God's devotion that we should always pray to Him to unite us with the Guru, who may inspire us to passionately meditate on God's Name, and ultimately merge in the bliss of eternal union with God.

ਜੈਤਸਰੀ ਮਃ ੪ ॥

jait̥saree mehlāa 4.

ਰਸਿ ਰਸਿ ਰਾਮੁ ਰਸਾਲੁ ਸਲਾਹਾ ॥
ਮਨੁ ਰਾਮ ਨਾਮਿ ਭੀਨਾ ਲੈ ਲਾਹਾ ॥
ਖਿਨੁ ਖਿਨੁ ਭਗਤਿ ਕਰਹ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤਿ
ਭਗਤਿ ਉਮਾਹਾ ਰਾਮ ॥੧॥

ras ras raam rasaal salaahaa.
man raam naam bheenaa lai laahaa.
khin khin bhagaṭ karah dīn raatēe
gurmaṭ bhagaṭ omaahaa raam. ||1||

ਹਰਿ ਹਰਿ ਗੁਣ ਗੋਵਿੰਦ ਜਪਾਹਾ ॥
ਮਨੁ ਤਨੁ ਜੀਤਿ ਸਬਦੁ ਲੈ ਲਾਹਾ ॥
ਗੁਰਮਤਿ ਪੰਚ ਦੂਤ ਵਸਿ ਆਵਹਿ ਮਨਿ ਤਨਿ
ਹਰਿ ਉਮਾਹਾ ਰਾਮ ॥੨॥

har har guṇ govind japaahaa.
man ṭan jeeṭ sabaḍ lai laahaa.
gurmaṭ panch dūoṭ vas aavahi man ṭan
har omaahaa raam. ||2||

ਨਾਮੁ ਰਤਨੁ ਹਰਿ ਨਾਮੁ ਜਪਾਹਾ ॥
ਹਰਿ ਗੁਣ ਗਾਇ ਸਦਾ ਲੈ ਲਾਹਾ ॥
ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਮਾਧੋ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥੩॥

naam raṭan har naam japaahaa.
har guṇ gaa-ay sadā lai laahaa.
deen da-i-aal kirpaa kar maaDho har
har naam omaahaa raam. ||3||

ਜਪਿ ਜਗਦੀਸੁ ਜਪਉ ਮਨ ਮਾਹਾ ॥
ਹਰਿ ਹਰਿ ਜਗੰਨਾਥ ਜਗਿ ਲਾਹਾ ॥
ਧਨੁ ਧਨੁ ਵਡੇ ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰੇ ਜਪਿ ਨਾਨਕ
ਭਗਤਿ ਉਮਾਹਾ ਰਾਮ ॥੪॥੩॥੯॥

jap jagdees japa-o man maahaa.
har har jagannaath jag laahaa.
Dhan Dhan vaday thaakur parabh
mayray jap naanak bhagaṭ omaahaa
raam. ||4||3||9||

Jaitsary Mehla-4

In the previous *shabad*, Guru Ji advised us that we should be so much imbued with the love and zeal for God's devotion that we always pray to Him to unite us with the Guru, who may inspire us to passionately meditate on God's Name and ultimately merge us in the bliss of eternal union with God. In this *shabad*, he shares with us what he himself is doing about it, and what kind of benefits he is reaping thereof.

He says: "(O' my friends), with great love and relish I praise the beauteous God, who is like the house of all relishes and tastes. My mind is reaping the profit of being soaked in the Name of God. At each and every moment of day and night, I worship God because by virtue of Guru's instruction the zeal for God's worship wells up in me." (1)

Describing once again how he is worshipping God day and night and what kinds of blessings he is experiencing, Guru Ji says: "(O' my friends), again and again I sing praises of God and meditate on (His Name); by doing so I obtain the profit of

(*Gurbani*, the) Guru's word. By winning over my body and mind (and thus controlling the desires of my mind. I have concluded that by following) the Guru's advice, all the five passions (of lust, anger, greed, attachment, and ego) come under one's control, and within our mind and body wells up a keen love (for God)." (2)

Now Guru Ji shows us another interesting thing. Even though he is already enjoying the relish of meditating on God's Name, yet still he is praying to God to bless him with even more love and passion for singing His praise. He says: "(O' my friends), I am meditating on the jewel (like precious) God's Name. By singing praises of God, I am earning the everlasting profit (of God's Name. But still I pray to God and say to Him): "O' merciful God of the meek, the Master of goddess of wealth, show this kindness on us that our mind may always have a craving to meditate on God's Name." (3)

In conclusion, Guru Ji says: "(O' my friends, I wish that) I may keep contemplating on God of the universe with a sincere longing in my mind, because meditating on God of the universe is (the greatest) profit of coming into this world. Therefore, Nanak (prays to God and says): "O' my blessed, supreme Master and God, (bless me) that by meditating on You, there always keep arising a keen desire to worship You." (4-3-9)

The message of this *shabad* is that if we want to obtain the true and everlasting profit of our human birth, and if we want to control our five passions and evil tendencies, then we should keep meditating on God's Name and singing His praises. Even while doing so, we should keep praying to God to grant us this gift, that we may keep singing and meditating on His Name with true love and passion till our last breath.

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

jait̥saree mehlāa 4.

ਆਪੇ ਜੋਗੀ ਜੁਗਤਿ ਜੁਗਾਹਾ ॥
ਆਪੇ ਨਿਰਭਉ ਤਾੜੀ ਲਾਹਾ ॥
ਆਪੇ ਹੀ ਆਪਿ ਆਪਿ ਵਰਤੈ ਆਪੇ ਨਾਮਿ
ਉਮਾਹਾ ਰਾਮ ॥੧॥

aapay jogee jugat̥ jugaahaa.
aapay nirbh̥a-o taar̥hee laahaa.
aapay hee aap aap var̥tai aapay naam
omaahaa raam. ||1||

ਆਪੇ ਦੀਪ ਲੋਅ ਦੀਪਾਹਾ ॥
ਆਪੇ ਸਤਿਗੁਰੁ ਸਮੁੰਦੁ ਮਥਾਹਾ ॥
ਆਪੇ ਮਥਿ ਮਥਿ ਤਤੁ ਕਢਾਏ ਜਪਿ ਨਾਮੁ ਰਤਨੁ
ਉਮਾਹਾ ਰਾਮ ॥੨॥

aapay d̥eep lo-a d̥eepaahaa.
aapay sat̥gur samund̥ mathaahaa.
aapay math math tat̥ kad̥haa-ay jap
naam rat̥an omaahaa raam. ||2||

ਸਖੀ ਮਿਲਹੁ ਮਿਲਿ ਗੁਣ ਗਾਵਾਹਾ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਲਾਹਾ ॥
ਹਰਿ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜੀ ਮਨਿ ਭਾਈ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥੩॥

sakh̥hee milhu mil gun̄ gaavaahaa.
gurmukh̄ naam japahu har laahaa.
har har bh̄gat̥ dar̄irh-ee man bh̄aa-ee
har har naam omaahaa raam. ||3||

ਆਪੇ ਵਡ ਦਾਣਾ ਵਡ ਸਾਹਾ ॥

ਗੁਰਮੁਖਿ ਪੂੰਜੀ ਨਾਮੁ ਵਿਸਾਹਾ ॥

ਹਰਿ ਹਰਿ ਦਾਤਿ ਕਰਹੁ ਪ੍ਰਭ ਭਾਵੈ ਗੁਣ ਨਾਨਕ

ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥੪॥੪॥੧੦॥

aapay vad daanaa vad saahaa.

gurmukh poonjee naam visaahaa.

har har daat karahu parabh bhaavai

gun naanak naam omaahaa raam.

||4||4||10||

Jaitsary Mehla-4

In the previous *shabad*, Guru Ji shared with us how at each and every moment he meditates on God's Name and what kind of blessings he has received. In this *shabad*, he tells us that even when we think that we are worshipping God or meditating on His Name it is actually God who is doing His own worship. We are, only a tool in God's hand.

Guru Ji says: “(O’ my friends), God Himself is the Yogi and throughout all ages He is the way (of Yoga or His union). He Himself fearlessly sits in a (meditative) trance, Himself pervades everywhere, and Himself inspires us with meditation on His Name.” (1)

Guru Ji now wants us to realize that not only in the human beings or other living creatures, God is also pervading in all lands and waters. He says: “(O’ my friends), God Himself is all the islands, and all the worlds, and Himself is the light (in these worlds). He Himself is the ocean, and Himself the one to churn (and reflect on it). On His own, He arranges to bring out the essence out of it, by getting it churned (and deliberated upon). By Himself meditating on the jewel (like) Name, He inspires (the creatures with the worship of) God.” (2)

After telling us about God's excellent virtues and unique qualities, Guru Ji invites us to join him in singing God's praises. He says: “Come O’ my mates, let us join together and sing (God's) praises. Through Guru's grace, let us meditate on God's Name, (this is the everlasting) profit (of human life). The person who has firmly implanted the devotion of God in the mind, (to whom this devotion) seems pleasing in that person's mind keeps lasting the zeal for God's Name.” (3)

Guru Ji concludes the *shabad* by comparing God to that wholesaler who deals in the jewels of Name, and the devotee to a salesman who eagerly buys that jewel, and suggests what should we pray to God for. He says: “(O’ my friends), the true God Himself is the most sagacious and the wisest wholesaler. Through Guru's grace, buy the commodity of God's Name. Nanak (suggests that we should pray to Him and say): “O’ God, if it so pleases You, bless us with the gift, that there remains always a zeal in us for meditating on God's Name and singing Your praises.” (4-4-10)

The message of this *shabad* is that even if we are meditating on God's Name, we should not feel any ego. Instead we should realize that actually it is God sitting in us, who is doing this. We should pray to God that there always remains a keen desire in us for meditating on God's Name with great love and devotion.

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

ਮਿਲਿ ਸਤਸੰਗਤਿ ਸੰਗਿ ਗੁਰਾਹਾ ॥
 ਪੂੰਜੀ ਨਾਮੁ ਗੁਰਮੁਖਿ ਵੇਸਾਹਾ ॥
 ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰਿ ਮਧੁਸੂਦਨ ਮਿਲਿ
 ਸਤਸੰਗਿ ਉਮਾਹਾ ਰਾਮ ॥੧॥

ਹਰਿ ਗੁਣ ਬਾਣੀ ਸੁਵਣਿ ਸੁਣਾਹਾ ॥
 ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੂ ਮਿਲਾਹਾ ॥
 ਗੁਣ ਗਾਵਹ ਗੁਣ ਬੋਲਹ ਬਾਣੀ ਹਰਿ ਗੁਣ ਜਪਿ
 ਉਮਾਹਾ ਰਾਮ ॥੨॥

ਸਭਿ ਤੀਰਥ ਵਰਤ ਜਗ ਪੁੰਨ ਤੋਲਾਹਾ ॥
 ਹਰਿ ਹਰਿ ਨਾਮ ਨ ਪੁਜਹਿ ਪੁਜਾਹਾ ॥
 ਹਰਿ ਹਰਿ ਅਤੁਲ ਤੋਲੁ ਅਤਿ ਭਾਰੀ ਗੁਰਮਤਿ
 ਜਪਿ ਉਮਾਹਾ ਰਾਮ ॥੩॥

ਸਭਿ ਕਰਮ ਧਰਮ ਹਰਿ ਨਾਮੁ ਜਪਾਹਾ ॥
 ਕਿਲਵਿਖ ਮੈਲੁ ਪਾਪ ਧੋਵਾਹਾ ॥
 ਦੀਨ ਦਇਆਲ ਹੋਹੁ ਜਨ ਊਪਰਿ ਦੇਹੁ ਨਾਨਕ
 ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥੪॥੫॥੧੧॥

jait̥saree mehlā 4.

mil saṭsangaṭ sang guraahaa.
 poonjee naam gurmukh vaysaahaa.
 har har kirpaa Dhaar maDhusoodan mil
 saṭsang omaahaa raam. ||1||

har gun banee sarvan sunaahaa.
 kar kirpaa satguroo milaahaa.
 gun gaavah gun bolah banee har gun
 jap omaahaa raam. ||2||

sabh tirath varat jag punn tolaahaa.
 har har naam na pujeh pujaahaa.
 har har atul tol at bhaaree gurmat jap
 omaahaa raam. ||3||

sabh karam Dharam har naam
 japaahaa.
 kilvikh mail paap Dhovaahaa.
 deen da-i-aal hohu jan oopar dayh
 naanak naam omaahaa raam.
 ||4||5||11||

Jait̥sary Mehla-4

In the previous *shabad*, Guru Ji advised us that even if we are meditating on God's Name, we should not feel any ego. Instead we should realize that actually it is God sitting in us who is doing this. We should pray to God that, there always remains a keen desire in us for meditating on God's Name with great love and devotion. In this *shabad*, he shows us how to pray to God for that everlasting keen desire to meditate on His Name and how meritorious is the meditation on God's Name as compared to all other ritualistic ways.

Addressing God, he says: "O' the Slayer of demons like Madhu, (the evil demon mentioned in the legend of *Mahabharata*, do this favor on us that) joining the congregation of saintly persons, a keen desire for meditating on Your Name may arise in us. (Bless us, that) joining the company of saintly persons in the congregation of the Guru, we may procure the commodity of (God's) Name." (1)

Suggesting what else we should ask from God, Guru Ji says: "O' God, showing Your mercy, unite us with the true Guru, so that on meeting him we may listen with our ears, (the words of) *Gurbani* in Your praise, sing Your praise, and by singing Your praises, (a new) zeal for Your worship may well up in us." (2)

Guru Ji now tells us how much more valuable is God's Name than any modes of ritualistic worships. He says: “(O’ my friends, if we add the merits of bathing at) all the holy places, observing fasts, performing *Yaajnaas* (special ritual prayers), or giving in charities (still they don’t) equal (the merit) of meditating on God’s Name. (In short, the merit of) God's Name is so valuable that it is inestimable. By meditating on God, under the instruction of the Guru, still more craving (for meditating) arises (within us).” (3)

In conclusion, Guru Ji says: “(O’ my friends), in meditation of God’s Name are contained (the merits of performing all) rituals and deeds of righteousness, and the dirt of all sins and evil deeds is washed off. (Therefore, I pray: “O’ God), be merciful on Your meek servants, and bestow upon Nanak, the craving (for meditation on Your) Name.” (4-5-11)

The message of this *shabad* is that none of the charities, righteous deeds, or rituals is equal in merit to meditation on God's Name. But the desire to meditate on God's Name with true love and zeal comes only when joining the saintly congregation, under the guidance of the true Guru, we sing praises of God.

ਪੰਨਾ ੭੦੦

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ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩

jait̥saree mehlāa 5 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਕੋਈ ਜਾਨੈ ਕਵਨੁ ਈਹਾ ਜਗਿ ਮੀਤੁ ॥
ਜਿਸੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੋਈ ਬਿਧਿ ਬੂਝੈ ਤਾ ਕੀ ਨਿਰਮਲ
ਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥

ko-ee jaanai kavan eehaa jag meeṭ.
jis ho-ay kirpaal so-ee biDh boojhai
taa kee nirmal reeṭ. ||1|| rahaa-o.

ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਬੰਧਪ ਇਸਟ ਮੀਤ ਅਰੁ
ਭਾਈ ॥
ਪੂਰਬ ਜਨਮ ਕੇ ਮਿਲੇ ਸੰਜੋਗੀ ਅੰਤਹਿ ਕੋ ਨ ਸਹਾਈ
॥੧॥

maaṭ pitāa baniṭaa suṭ̣ banDhap isat
meeṭ ar bhaa-ee.
poorab janam kay milay sanjogee
anṭeh ko na sahaa-ee. ||1||

ਮੁਕਤਿ ਮਾਲ ਕਨਿਕ ਲਾਲ ਹੀਰਾ ਮਨ ਰੰਜਨ ਕੀ
ਮਾਇਆ ॥
ਹਾ ਹਾ ਕਰਤ ਬਿਹਾਨੀ ਅਵਧਹਿ ਤਾ ਮਹਿ ਸੰਤੋਖੁ ਨ
ਪਾਇਆ ॥੨॥

mukaṭ̣ maal kanik laal heeraa man
ranjan kee maa-i-aa.
haa haa karaṭ bihaanee avDhahi ṭaa
meh santokh na paa-i-aa. ||2||

ਹਸਤਿ ਰਥ ਅਸ੍ਵ ਪਵਨ ਤੇਜ ਧਣੀ ਭੂਮਨ ਚਤੁਰਾਂਗਾ ॥
ਸੰਗਿ ਨ ਚਾਲਿਓ ਇਨ ਮਹਿ ਕਛੁਐ ਉਠਿ ਸਿਧਾਇਓ
ਨਾਂਗਾ ॥੩॥

hasaṭ rath asav pavan ṭayj Dhanee
bhooman chaṭuraa^Ngaa.
sang na chaali-o in meh kachhoo-ai
oṭh siDhaa-i-o naa^Ngaa. ||3||

ਹਰਿ ਕੇ ਸੰਤ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਕੇ ਤਾ ਕੈ ਹਰਿ ਹਰਿ
ਗਾਈਐ ॥

ਨਾਨਕ ਈਹਾ ਸੁਖ ਆਗੈ ਮੁਖ ਊਜਲ ਸੰਗਿ ਸੰਤਨ ਕੈ
ਪਾਈਐ ॥੪॥੧॥

har kay sant̃ pari-a pareetam parabḥ
kay taa kai har har gaa-ee-ai.

naanak eeḥaa sukh aagai mukḥ oojal
sang santan kai paa-ee-ai. ||4||1||

Jaisary Mehla-5 Ghar-3

In the previous *shabad*, Guru Ji advised us that none of the charities, righteous deeds, or rituals are equal in merit to meditation on God's Name. But the desire to meditate on God's Name with true love and zeal comes, only when joining the saintly congregation, under the guidance of the true Guru; we sing God's praises. In this *shabad*, he brings to our attention a bitter truth regarding our reliance on our relatives, friends, or worldly possessions during our time of need, particularly at the time of death. He also tells us who is our true friend, and how to get His help.

He says: "Rare is the one who (really) knows who in this world is one's (true) friend. Only the one on whom (God) becomes gracious understands the way (to find a true friend); immaculate is such a person's way (of life)." (1-pause)

Now Guru Ji tells us about the background reasons why certain persons are our relatives or friends. He says: "(O' my friends, our) mother, father, wife, son, relatives, and dear friends, have all joined together here (in one place), as a result of some connections of past births, but in the end nobody is truly helpful (to us)." (1)

Next, commenting on the worldly riches or *Maya* to amass which every body is working day and night and doing all kinds of right or wrong things, Guru Ji says: "(O' my friends, all such things as) pearl necklaces, gold, rubies, or diamonds are illusory pleasures of mind. Getting involved (in such things), all one's life passes away, but (no one) has found contentment in these." (2)

Referring to the luxuries of those days, such as beautiful horses, elephants, and chariots (which are equivalent to modern day cars, suvs, or airplanes), Guru Ji says: "(O' my friends), one may have all kinds of elephants, chariots, horses who can run fast like wind, or one may be a big landlord and have all the four kinds of armies, but none of these accompany a person in the end and one departs naked (from this world)." (3)

Guru Ji concludes this *shabad* by telling us what we need to do to obtain peace here, and hereafter and. He says: "(O' my friends), the saints of God are His dear beloveds, in their company we should utter His Name again and again. Nanak says, (in this way) in the company of saints we obtain peace here (in this world) and honor in the next." (4-1)

The message of this *shabad* is that we should realize that none of our relatives, possessions, or power would be our true helpers in the end. If we want to obtain peace in this world and honor in God's court, then we should sing praises of God in the company of His beloved saints.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩ ਦੁਪਦੇ

**jaiṭsaree mehlāa 5 ghar 3
dupday**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਦੇਹੁ ਸੰਦੇਸਰੋ ਕਹੀਅਉ ਪ੍ਰਿਅ ਕਹੀਅਉ ॥

dayh sandaysaro kahee-a-o pari-a
kahee-a-o.

ਬਿਸਮੁ ਭਈ ਮੈ ਬਹੁ ਬਿਧਿ ਸੁਨਤੇ ਕਹਹੁ ਸੁਹਾਗਨਿ
ਸਹੀਅਉ ॥੧॥ ਰਹਾਉ ॥

bisam bha-ee mai baho biDh sunṭay
kahhu suhaagan sahee-a-o. ||1||
rahaa-o.

ਕੋ ਕਹਤੋ ਸਭ ਬਾਹਰਿ ਬਾਹਰਿ ਕੋ ਕਹਤੋ ਸਭ ਮਹੀਅਉ
॥

ko kahṭo sabh baahar baahar ko
kahṭo sabh mahee-a-o.

ਬਰਨੁ ਨ ਦੀਸੈ ਚਿਹਨੁ ਨ ਲਖੀਐ ਸੁਹਾਗਨਿ ਸਾਤਿ
ਬੁਝਹੀਅਉ ॥੧॥

baran na deesai chihan na lakhee-ai
suhaagan saṭṭ boojhhee-a-o. ||1||

ਸਰਬ ਨਿਵਾਸੀ ਘਟਿ ਘਟਿ ਵਾਸੀ ਲੇਪੁ ਨਹੀ
ਅਲਪਹੀਅਉ ॥

sarab nivaasee ghat ghat vaasee layp
nahee alaphee-a-o.

ਨਾਨਕੁ ਕਹਤੁ ਸੁਨਹੁ ਰੇ ਲੋਗਾ ਸੰਤ ਰਸਨ ਕੋ
ਬਸਹੀਅਉ ॥੨॥੧॥੨॥

naanak kahaṭ sunhu ray logaa saṭṭ
rasan ko bashee-a-o. ||2||1||2||

Jaitsary Mehla-5 Ghar-3 Dupadas

Guru Ji recited this *shabad* in the form of a metaphor, in which he is asking his friends and mates with great curiosity, about the whereabouts of God, because different people have different things to say on this matter. After listening to different assertions about God and His existence, Guru Ji tells us where God can be truly found.

He says: “O’ my dear friends, give me the pleasant message of my beloved (God). I am mesmerized upon listening many kinds of things (about Him). O’ the wedded (united) brides (of God), give me (some clue about Him).” (1-pause)

Commenting on different claims made by different people about the whereabouts of God, Guru Ji says: “Some say that He lives outside (all), some say He lives within all (creatures). But neither His color is visible, nor we can understand any of His features. O’ the united brides (of God), help me understand the truth (about Him).” (1)

Guru Ji concludes the *shabad* by answering his own question. He says: “(O’ my friends, God) is resident of all places. He abides in each and every heart. But He is so

detached that He is not emotionally involved (with anybody or place). Nanak says, listen O' people, He abides on the tongues of the saints (who always keep meditating on Him)." (2-1-2)

The message of this *shabad* is that we should not try to find God in different far off places, jungles or mountains, etc. Instead, we should sing praises of God in the company of the saint (Guru), then we would realize Him pervading everywhere and in each and every heart.

ਜੈਤਸਰੀ ਮਃ ੫ ॥

jaitsaree mehlāa 5.

ਧੀਰਉ ਸੁਨਿ ਧੀਰਉ ਪ੍ਰਭ ਕਉ ॥੧॥
ਰਹਾਉ ॥

Dheera-o sun Dheera-o parabh ka-o. ||1||
rahaa-o.

ਜੀਅ ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਸਭੁ ਅਰਪਉ ਨੀਰਉ
ਪੇਖਿ ਪ੍ਰਭ ਕਉ ਨੀਰਉ ॥੧॥

jee-a paraan man tan sabh arpa-o neera-o
paykh parabh ka-o neera-o. ||1||

ਬੇਸੁਮਾਰ ਬੇਅੰਤੁ ਬਡ ਦਾਤਾ ਮਨਹਿ
ਗਹੀਰਉ ਪੇਖਿ ਪ੍ਰਭ ਕਉ ॥੨॥

baysumaar bay-ant bad daataa maneh
gaheera-o paykh parabh ka-o. ||2||

ਜੋ ਚਾਹਉ ਸੋਈ ਸੋਈ ਪਾਵਉ ਆਸਾ
ਮਨਸਾ ਪੂਰਉ ਜਪਿ ਪ੍ਰਭ ਕਉ ॥੩॥

jo chaaha-o so-ee so-ee paava-o aasaa
mansaa poora-o jap parabh ka-o. ||3||

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਵਸਿਆ ਦੂਖਿ
ਨ ਕਬਹੂ ਝੁਰਉ ਬੁਝਿ ਪ੍ਰਭ ਕਉ
॥੪॥੨॥੩॥

gur parsaad naanak man vasi-aa dookh na
kabhoo jhoora-o bujh parabh ka-o.
||4||2||3||

Jaitsary Mehla-5

In the previous *shabad*, Guru Ji advised us that we should not try to find God in different far off places, jungles, or mountains, etc. Instead, we should sing praises of God in the company of the saint (Guru), then we would realize Him pervading everywhere and in each and every heart. In this *shabad*, he shares with us what kind of solace and peace he obtains by realizing God within him, what kinds of feelings arise in his mind, and what other blessings he enjoys.

He says: "(O' my friends), I obtain solace and peace (of mind) by listening to (amazing things) about God." (1- pause)

Describing how much he is ready to sacrifice, in order to see God near by, he says: "(O' my friends, if I could) see God from near and close proximity, I would sacrifice my life-breath, mind, and body, and everything else." (1)

Sharing with us what else he feels about God, Guru Ji says: "(O' my friends), that infinite and limitless (God) is the great Giver, (I wish that) by seeing that God, I may enshrine Him in my mind." (2)

Now talking about the boons and blessings, he is able to obtain from God, he says: “(O’ my friends), whatever I desire, that very thing I obtain (from God), and I fulfill all my hopes and desires by meditating on God.” (3)

In conclusion, Guru Ji says: “(O’ my friends), by Guru’s grace, (God) has come to reside in the heart of Nanak. Now after realizing God, I am not worried in any kind of sorrow (or painful circumstance).” (4-2-3)

The message of this *shabad* is that if we want to enjoy the blessings of realizing God in our heart, have all our wishes fulfilled and our worries removed, we should sing God’s praise in the company of saints.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

jaiṭsaree mehlāa 5.

ਲੋੜੀਦੜਾ ਸਾਜਨੁ ਮੇਰਾ ॥
ਘਰਿ ਘਰਿ ਮੰਗਲ ਗਾਵਹੁ ਨੀਕੇ ਘਟਿ ਘਟਿ
ਤਿਸਹਿ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥

lorheedarhaa saajan mayraa.
ghar ghar mangal gaavhu neekay ghat
ghat tiseh basayraa. ||1|| rahaa-o.

ਸੂਖਿ ਅਰਾਧਨੁ ਦੂਖਿ ਅਰਾਧਨੁ ਬਿਸਰੈ ਨ ਕਾਹੂ
ਬੇਰਾ ॥
ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ
ਅੰਧੇਰਾ ॥੧॥

sookh araaDhan dookh araaDhan bisrai
na kaahoo bayraa.
naam japaṭ kot soor ujaaraa binsai
bharam anDhayraa. ||1||

ਥਾਨਿ ਥਨੰਤਰਿ ਸਭਨੀ ਜਾਈ ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ ॥
ਸੰਤਸੰਗਿ ਪਾਵੈ ਜੋ ਨਾਨਕ ਤਿਸੁ ਬਹੁਰਿ ਨ ਹੋਈ
ਹੈ ਫੇਰਾ ॥੨॥੩॥੪॥

thaan thanantar sabhnee jaa-ee jo
deesai so tayraa.
saṭsang paavai jo naanak tis bahur na
ho-ee hai fayraa. ||2||3||4||

Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the blessings of realizing God in our heart, have all our wishes fulfilled, and our worries removed, we should sing God’s praise in the company of saints. In this *shabad*, Guru Ji shares with us the unique qualities of His beloved God, where He resides, and advises us what we need to do if we also want to enjoy His company and blessings.

He says: “(O’ my friends), such is my beloved Spouse, whom everybody wants to meet. (O’ my friends), in each and every home, sing His beautiful praises, because He resides in each and every heart.” (1-pause)

Continuing his advice, Guru Ji says: “(O’ my friends), meditate on God during happiness and remember Him in pain as well, so that He never is forsaken (from our mind). By meditating on God’s Name, our mind is (enlightened with divine knowledge, as if it has been) illuminated by thousands of suns and the darkness of doubt is destroyed.” (1)

Guru Ji concludes the *shabad* by addressing God and telling us about the blessings one obtains in the company of His saints. He says: “O’ God, You pervade in every place, every nook and corner, whatever is visible is Yours. Nanak says, one who finds You in the company of the saints doesn’t go through the round (of birth and death) again.” (2-3-4)

The message of this *shabad* is that in case we want to end this otherwise endless rounds of pains of birth and death, then we should sing praises of God in the company of saints and meditate on His Name.

ਪੰਨਾ ੭੦੧

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ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ਦੁਪਦੇ

jait_saree mehlāa 5 ghar 4 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਅਬ ਮੈ ਸੁਖੁ ਪਾਇਓ ਗੁਰ ਆਗਿ ॥
ਤਜੀ ਸਿਆਨਪ ਚਿੰਤ ਵਿਸਾਰੀ ਅਹੰ ਛੋਡਿਓ ਹੈ
ਤਿਆਗਿ ॥੧॥ ਰਹਾਉ ॥

ab mai sukh paa-i-o gur aaga-y.
tajee si-aanap chint visaaree aha^N
chhodi-o hai ti-aaga-y. ||1|| rahaa-o.

ਜਉ ਦੇਖਉ ਤਉ ਸਗਲ ਮੋਹਿ ਮੋਹੀਅਉ ਤਉ
ਸਰਨਿ ਪਰਿਓ ਗੁਰ ਭਾਗਿ ॥
ਕਰਿ ਕਿਰਪਾ ਟਹਲ ਹਰਿ ਲਾਇਓ ਤਉ ਜਮਿ
ਛੋਡੀ ਮੋਹੀ ਲਾਗਿ ॥੧॥

ja-o daykh-a-u ta-o sagal mohi
mohee-a-o ta-o saran pari-o gur bhaag.
kar kirpaa tahal har laa-i-o ta-o jam
chhodee moree laag. ||1||

ਤਰਿਓ ਸਾਗਰੁ ਪਾਵਕ ਕੋ ਜਉ ਸੰਤ ਭੇਟੇ ਵਡ
ਭਾਗਿ ॥
ਜਨ ਨਾਨਕ ਸਰਬ ਸੁਖ ਪਾਏ ਮੋਰੋ ਹਰਿ ਚਰਨੀ
ਚਿਤੁ ਲਾਗਿ ॥੨॥੧॥੫॥

tari-o saagar paavak ko ja-o sant
bhaytay vad bhaag.
jan naanak sarab sukh paa-ay moro har
charnee chit laag. ||2||1||5||

Jait_sary Mehla-5 Ghar-4 Dupadiy

Most of us remain preoccupied with amassing worldly wealth and properties, or performing various religious rituals in pursuit of happiness, but ultimately feel exhausted and disappointed when we find that none of these things provides true or lasting happiness. In this *shabad*, Guru Ji tells us how and from where he has found real peace.

He says: “(O’ my friends), now I have found (true) peace (by obeying) Guru’s command (and living as per Guru’s advice). I have shed my cleverness, forgotten my worry, and have forsaken my self-conceit.” (1-pause)

Stating why he sought the Guru’s shelter and what happened after that, he says: “(O’ my friends), wherever I looked, I saw that all were being deceived by worldly

attachment, so I hastened to the shelter of the Guru. Showing mercy, he yoked me into service of God (and meditation on His Name), then the demon of death left me alone.” (1)

In conclusion, Guru Ji says: “(O’ my friends), when by great good fortune I met the saint (Guru), I swam across the fiery ocean of (worldly problems). Now, servant Nanak has obtained all kinds of comforts, and my mind is attached to the love of God's feet (His immaculate Name).” (2-1-5)

The message of this *shabad* is that if we want to live in true peace and, want to be free from the fear of death, then we should seek the shelter of Guru (Granth Sahib Ji), live our life as per his instructions and meditate on God's Name.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

jait̥saree mehlāa 5.

ਮਨ ਮਹਿ ਸਤਿਗੁਰ ਧਿਆਨੁ ਧਰਾ ॥
ਵਿੜਿਓ ਗਿਆਨੁ ਮੰਤ੍ਰੁ ਹਰਿ ਨਾਮਾ ਪ੍ਰਭ ਜੀਉ
ਮਇਆ ਕਰਾ ॥੧॥ ਰਹਾਉ ॥

man meh satgur Dhi-aan Dharaa.
darirhi-o gi-aan manṭar har naamaa
parabh jee-o ma-i-aa karaa. ||1||
rahaa-o.

ਕਾਲ ਜਾਲ ਅਰੁ ਮਹਾ ਜੰਜਾਲਾ ਛੁਟਕੇ ਜਮਹਿ
ਡਰਾ ॥
ਆਇਓ ਦੁਖ ਹਰਣ ਸਰਣ ਕਰੁਣਾਪਤਿ ਗਹਿਓ
ਚਰਣ ਆਸਰਾ ॥੧॥

kaal jaal ar mahaa janjaalaa chhutkay
jameh daraa.
aa-i-o dukh haranṭ saranṭ karuṇaapat
gahi-o charanṭ aasraa. ||1||

ਨਾਵ ਰੂਪ ਭਇਓ ਸਾਧਸੰਗੁ ਭਵ ਨਿਧਿ ਪਾਰਿ
ਪਰਾ ॥
ਅਪਿਉ ਪੀਓ ਗਤੁ ਬੀਓ ਭਰਮਾ ਕਹੁ ਨਾਨਕ
ਅਜਰੁ ਜਰਾ ॥੨॥੨॥੬॥

naav roop bha-i-o saaDhsang bhav niDh
paar paraa.
api-o pee-o gaṭṭ thee-o bharmaa kaho
naanak ajar jaraa. ||2||2||6||

Jaitsary Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to live in true peace and want to be free from the fear of death, then we should seek the shelter of Guru (Granth Sahib Ji), live our life as per his instructions and meditate on God's Name. In this *shabad*, he shares with us his own experience in this regard.

He says: “(O’ my friends, when I) focused my mind on the true Guru’s feet (his *Gurbani*), reverend God showed mercy and firmly enshrined Guru’s (divine) instruction and the mantra of God’s Name (in my mind).” (1-pause)

Describing what happened after that, Guru Ji says: “(O’ my friends, when I followed Guru’s instruction), I got rid of the nooses of death, the enormous worldly entanglements, and the fear of the demon of death. I came into the sanctuary of the destroyer of pain, the merciful God, and grasped the support of His feet (His Name).” (1)

Guru Ji concludes this *shabad*, by metaphorically describing how the company of the saint (Guru) helped and saved him. He says: “(O’ my friends), the saint (Guru’s) company became like a boat for me, (riding that boat) I crossed over the dreadful (worldly) ocean. (In short) Nanak says, I have partaken in the (rejuvenating) nectar (of God’s Name, thus, all my) doubt has vanished, and I have endured even the unendurable.” (2-2-6)

The message of this *shabad* is that if we internalize the instructions of the Guru in our mind and following the same sincerely meditate on God's Name, then God would show His mercy and would emancipate us from all fears, doubts, worldly entanglements, and even the fear of death.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

jait̥saree mehlāa 5.

ਜਾ ਕਉ ਭਏ ਗੋਵਿੰਦ ਸਹਾਈ ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਸਗਲ ਸਿਉ ਵਾ ਕਉ ਬਿਆਧਿ
ਨ ਕਾਈ ॥੧॥ ਰਹਾਉ ॥

jaa ka-o bha-ay govind sahaa-ee.
sookh saḥj aanand sagal si-o vaa ka-o
bi-aaDh na kaa-ee. ||1|| rahaa-o.

ਦੀਸਹਿ ਸਭ ਸੰਗਿ ਰਹਹਿ ਅਲੇਖਾ ਨਹ ਵਿਆਪੈ
ਉਨ ਮਾਈ ॥
ਏਕੈ ਰੰਗਿ ਤਤ ਕੇ ਬੇਤੇ ਸਤਿਗੁਰ ਤੇ ਬੁਧਿ ਪਾਈ
॥੧॥

deeseh sabh sang raheh alaypaa nah
vi-aapai un maa-ee.
aykai rang tat kay baytay satgur tay
buDh paa-ee. ||1||

ਦਇਆ ਮਇਆ ਕਿਰਪਾ ਠਾਕੁਰ ਕੀ ਸੇਈ ਸੰਤ
ਸੁਭਾਈ ॥
ਤਿਨ ਕੈ ਸੰਗਿ ਨਾਨਕ ਨਿਸਤਰੀਐ ਜਿਨ ਰਸਿ ਰਸਿ
ਹਰਿ ਗੁਨ ਗਾਈ ॥੨॥੩॥੭॥

da-i-aa ma-i-aa kirpaa thaakur kee
say-ee sant subhaa-ee.
tin kai sang naanak nistaree-ai jin ras
ras har gun gaa-ee. ||2||3||7||

Jaitsary Mehla-5

In the previous *shabad*, Guru Ji told us that if we internalize the instructions of the Guru in our mind and following the same sincerely meditate on God's Name, then God would show His mercy, and would emancipate us from all fears, doubts, worldly entanglements, and even the fear of death. In this *shabad*, Guru Ji tells us exactly what kind of blessings those persons have obtained on whom God has shown His mercy and has become their helper.

Guru Ji says: “(O’ my friends), they for whom God has become their supporter (spend all their life) in peace, poise, and bliss, and no ailment ever afflicts them.” (1-pause)

Describing how such people live in the world, he says: “They seem to mingle with all (people, but) they remain detached, and *Maya* (the worldly attachment) doesn’t afflict them. They obtain such wisdom from the true Guru, that they remain imbued only with the one love (for God), and become the knowers of (the essence of life).” (1)

Guru Ji concludes this *shabad* by saying: “(O’ my friends), only they on whom has been bestowed God’s mercy and grace, have become the sublime saints (of God). O’ Nanak, we are saved in the company of those who with love and relish sing praises of God.” (2-3-7)

The message of this *shabad* is that if we want to obtain true peace and happiness and cross over this worldly ocean, then we should lovingly sing praises of God in the company of saints and while having cordial relations with other people, we should remain detached from the worldly affairs.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

jait̥saree mehlāa 5.

ਗੋਬਿੰਦ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਰੂਪ ॥
ਅਗਿਆਨ ਮੋਹ ਮਗਨ ਮਹਾ ਪ੍ਰਾਨੀ ਅੰਧਿਆਰੇ ਮਹਿ
ਦੀਪ ॥੧॥ ਰਹਾਉ ॥

gobind̐ jeevan paraan Dhan roop.
agi-aan moh magan mahaa paraanee
anDhi-aaray meh deepp. ||1|| rahaa-o.

ਸਫਲ ਦਰਸਨੁ ਤੁਮਰਾ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਚਰਨ ਕਮਲ
ਆਨੂਪ ॥
ਅਨਿਕ ਬਾਰ ਕਰਉ ਤਿਹ ਬੰਦਨ ਮਨਹਿ ਚਰ੍ਹਾਵਉ ਧੂਪ
॥੧॥

safal darsan tumraa parabh pareetam
charan kamal aanoop.
anik baar kara-o t̥ih bandan maneh
char^haava-o Dhoop. ||1||

ਹਾਰਿ ਪਰਿਓ ਤੁਮ੍ਹਰੈ ਪ੍ਰਭ ਦੁਆਰੈ ਦ੍ਰਿੜੁ ਕਰਿ ਗਹੀ
ਤੁਮ੍ਹਾਰੀ ਲੂਕ ॥
ਕਾਢਿ ਲੇਹੁ ਨਾਨਕ ਅਪੁਨੇ ਕਉ ਸੰਸਾਰ ਪਾਵਕ ਕੇ ਕੂਪ
॥੨॥੪॥੮॥

haar pari-o tum^hrai parabh du-aarai
darir^hu kar gahee tum^haaree look.
kaadh layho naanak apunay ka-o
sansaar paavak kay koop. ||2||4||8||

Jaitsary Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain true peace and happiness and cross over this worldly ocean, then we should lovingly sing praises of God in the company of saints, and while having cordial relations with other people, we should remain detached from the worldly affairs. In this *shabad*, he shows us how to pray to God for showing His mercy upon us, detach us from the temptations of worldly Maya and save us.

He says: “O’ God of the universe, You are the life, breath, wealth, and beauty (of Your devotees). The human beings remain drowned in ignorance and attachment, and You are like a lighted lamp in this (kind of) darkness.” (1-pause)

Expressing his love and devotion to God, Guru Ji says: “O’ my beloved (God), fruitful is Your sight, and of incomparable beauty are Your lotus feet (Your immaculate Name). I bow to You a myriad of times. (I wish that I may so completely obey Your command, as if I) offer my mind as incense (before You).” (1)

Guru Ji concludes the *shabad*, by saying: “(O’ God, after getting disappointed from all other sources of support, I have now fallen at Your gate (for shelter), and I have firmly grasped onto Your support. (O’ God), pull out Your (slave) Nanak from this worldly well of fire (of worldly desire and sufferings).” (2-4-8)

The message of this *shabad* is that in case we want to get out of all our troubles, sorrows, and pains, then we should surrender ourselves completely to God's protection, and pray to Him to pull us out of the worldly desires and attachments, which ultimately result in untold sorrows and sufferings.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

jaiṭsaree mehlāa 5.

ਕੋਈ ਜਨੁ ਹਰਿ ਸਿਉ ਦੇਵੈ ਜੋਰਿ ॥
ਚਰਨ ਗਹਉ ਬਕਉ ਸੁਭ ਰਸਨਾ ਦੀਜਹਿ ਪ੍ਰਾਨ
ਅਕੋਰਿ ॥੧॥ ਰਹਾਉ ॥

ko-ee jan har si-o dayvai jor.
charan gaha-o baka-o subh rasnaa
deejeḥ paraan akor. ||1|| rahaa-o.

ਮਨੁ ਤਨੁ ਨਿਰਮਲ ਕਰਤ ਕਿਆਰੋ ਹਰਿ ਸਿੰਚੈ ਸੁਧਾ
ਸੰਜੋਰਿ ॥
ਇਆ ਰਸ ਮਹਿ ਮਗਨੁ ਹੋਤ ਕਿਰਪਾ ਤੇ ਮਹਾ
ਬਿਖਿਆ ਤੇ ਤੋਰਿ ॥੧॥

man tan nirmal karat ki-aaro har
sinchai suDhaa sanjor.
i-aa ras meh magan hot kirpaa tay
mahaa bikhī-aa tay tor. ||1||

ਆਇਓ ਸਰਣਿ ਦੀਨ ਦੁਖ ਭੰਜਨ ਚਿਤਵਉ ਤੁਮ੍ਹਰੀ
ਓਰਿ ॥

aa-i-o saran deen dukh bhanjan
chitva-o tum^Hree or.

ਪੰਨਾ ੭੦੨

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ਅਭੈ ਪਦੁ ਦਾਨੁ ਸਿਮਰਨੁ ਸੁਆਮੀ ਕੋ ਪ੍ਰਭ ਨਾਨਕ
ਬੰਧਨ ਛੋਰਿ ॥੨॥੫॥੯॥

abhai pad daan simran su-aamee ko
parabh naanak banDhan chhor.
||2||5||9||

Jaitsary Mehla-5

In the previous *shabad*, Guru Ji advised us that in case we want to get out of all our troubles, sorrows, and pains, we should surrender ourselves completely to God's protection, and pray to Him to pull us out of the worldly desires and attachments, which ultimately result untold sorrows and sufferings. In this *shabad*, he shows us how to pray and look for such an intercessor (the Guru), who can unite us with God. He also tells us how rare are such persons who truly purify their minds and bodies with the immaculate nectar of Guru's word or *Gurbani*.

So with utmost humility, Guru Ji says: “(O’ my friends), if some devotee could unite me with the reverend God, I would touch his feet, utter sweet words (in his praise), and would surrender my very life-breaths to him.” (1-pause)

However, Guru Ji notes and says: “(O’ my friends, it is only a rare person who purifies his) mind and body like tidy field plots, and then irrigates these with the immaculate water of God’s (Name), and breaking (ties with the) gigantic poisonous worldly riches is absorbed in this (divine) relish.” (1)

Guru Ji concludes the *shabad* by showing us how to pray to God for such blessing. He says: “O’ God, the destroyer of pains, I have come to Your shelter, and I look towards You (for Your blessings. O’ God), liberate Nanak from the (worldly) bonds and bestow upon him the state of fearlessness and meditation of his Master (You).” (2-5-9)

The message of this *shabad* is that if we want to be liberated from worldly bonds and be united with God our Master, then we need to find the guidance of a saint Guru who may cleanse our mind and body of all sorts of false temptations and lusts, and then pray to God to bless us with His Name .

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

jait̥saree mehlāa 5.

ਚਾਤ੍ਰਿਕ ਚਿਤਵਤ ਬਰਸਤ ਮੇਂਹ ॥
ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਕਰੁਣਾ ਪ੍ਰਭ ਧਾਰਹੁ ਹਰਿ ਪ੍ਰੇਮ
ਭਗਤਿ ਕੇ ਨੇਂਹ ॥੧॥ ਰਹਾਉ ॥

chaat̥rik chit̥vaṭ barsaṭ may^Nh.
kirpaa sinDh karuṇaa parabḥ Dhaarahu
har paraym bhagaṭ ko nay^Nh. ||1||
rahaa-o.

ਅਨਿਕ ਸੂਖ ਚਕਵੀ ਨਹੀ ਚਾਹਤ ਅਨਦ ਪੂਰਨ
ਪੇਖਿ ਦੇਂਹ ॥
ਆਨ ਉਪਾਵ ਨ ਜੀਵਤ ਮੀਨਾ ਬਿਨੁ ਜਲ
ਮਰਨਾ ਤੇਂਹ ॥੧॥

anik sookḥ chakvee nahee chaahaṭ
anaḍ pooran paykḥ day^Nh.
aan upaav na jeevaṭ meenaa bin jal
marnaa tay^Nh. ||1||

ਹਮ ਅਨਾਥ ਨਾਥ ਹਰਿ ਸਰਣੀ ਅਪੁਨੀ ਕ੍ਰਿਪਾ
ਕਰੇਂਹ ॥
ਚਰਣ ਕਮਲ ਨਾਨਕੁ ਆਰਾਧੈ ਤਿਸੁ ਬਿਨੁ ਆਨ
ਨ ਕੇਂਹ ॥੨॥੬॥੧੦॥

ham anaath naath har sarṇee apunee
kirpaa karay^Nh.
charan kamal naanak aaraaDhai t̥is bin
aan na kay^Nh. ||2||6||10||

Jaitsary Mehla-5

The ordinary human beings and other creatures have different longings or wishes. For example, human beings generally wish for more and more wealth and power. A fish has such a keen desire for water that it cannot survive without water. In this *shabad*, Guru Ji shows us by his personal example what should be the longing and strong craving of a Guru’s follower.

He says: “(O’ God), just as the *Chatrik* (a pied Cuckoo) always keeps wishing for rainfall, (similarly) O’ the ocean of mercy, (I wish that You) , show compassion and bless me with the longing for Your loving devotion.” (1-pause)

Citing some more examples of intense love, Guru Ji says: “(O’ God), a *Chakwi* (the shell duck) does not care for innumerable comforts, but on seeing the sun a sense of total bliss wells up in her, (because it is a harbinger of her reunion with her male partner, from whom she is separated during the night). By any other efforts, a fish cannot survive and it would definitely die without water. (Similarly, I cannot survive without Your Name).” (1)

Therefore concluding this *shabad*, Guru Ji prays: “O’ God, our Master, we the unsupported ones have come to (Your) shelter, show Your mercy (and bless) Nanak that he may meditate on Your lotus feet (Your immaculate Name), because except that nothing else seems pleasing to him.” (2-6-10)

The message of this *shabad* is that just as a pied cuckoo always keeps longing for rain and a fish cannot survive without water, similarly we should always crave for and feel restless without God’s Name.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

jaiṭsaree mehlāa 5.

ਮਨਿ ਤਨਿ ਬਸਿ ਰਹੇ ਮੇਰੇ ਪ੍ਰਾਨ ॥
ਕਰਿ ਕਿਰਪਾ ਸਾਧੂ ਸੰਗਿ ਭੇਟੇ ਪੂਰਨ ਪੁਰਖ
ਸੁਜਾਨ ॥੧॥ ਰਹਾਉ ॥

man ṭan bas rahay mayray paraan.
kar kirpaa saaDhoo sang bhaytay
pooran purakh sujaan. ||1|| rahaa-o.

ਪ੍ਰੇਮ ਠਗਉਰੀ ਜਿਨ ਕਉ ਪਾਈ ਤਿਨ ਰਸੁ
ਪੀਅਉ ਭਾਰੀ ॥
ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਕੁਦਰਤਿ ਕਵਨ
ਹਮਾਰੀ ॥੧॥

paraym thag-uree jin ka-o paa-ee ṭin
ras pee-a-o bhaaree.
ṭaa kee keemat kahan na jaa-ee kudrat
kavan ham^Haaree. ||1||

ਲਾਇ ਲਏ ਲੜਿ ਦਾਸ ਜਨ ਅਪੁਨੇ ਉਧਰੇ
ਉਧਰਨਹਾਰੇ ॥
ਪ੍ਰਭੁ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਓ
ਨਾਨਕ ਸਰਣਿ ਦੁਆਰੇ ॥੨॥੧੧॥

laa-ay la-ay larh daas jan apunay
uDhray uDhaaranhaaray.
parabh simar simar simar sukh paa-i-o
naanak saran du-aaray. ||2||7||11||

Jaitsary Mehla-5

In the previous *shabad*, Guru Ji advised us that just as a pied cuckoo always keeps longing for rain and a fish cannot survive without water, similarly we should always crave for and feel restless without God’s Name. In this *shabad*, he shares with us the kind of bliss he is now enjoying as a result of joining the company of his saint Guru and following his advice.

He says: “(O’ my friends, since the time I have joined the company of saint Guru and as advised by him started loving and craving for God), showing His mercy the perfect all-knowing supreme Being has come to meet me in the company of the saint Guru, and (like) my life-breath, He is residing in my mind and body.” (1-pause)

Describing the kind of bliss he enjoys as a result of God's union, Guru Ji humbly admits: "(O' my friends), they to whom (God) has administered the potion of love, He has helped them to drink a supremely relishing (divine) drink. The worth of that relish cannot be described; what power do I have to (describe the value of that drink)?" (1)

Guru Ji concludes this *shabad* by saying: "(O' my friends, God) has attached His servants and devotees to His gown (of support), and thus the Savior has saved them. (So in this way) Nanak has obtained peace by seeking the shelter at (God's) door and by meditating on Him again and again." (2-7-11)

The message of this *shabad* is that if we want to obtain peace and enjoy the bliss of God's union, then joining the congregation of the saint Guru (Granth Sahib Ji), we should meditate on God's Name.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

ਆਏ ਅਨਿਕ ਜਨਮ ਭ੍ਰਮਿ ਸਰਣੀ ॥
ਉਧਰੁ ਦੇਹ ਅੰਧ ਕੂਪ ਤੇ ਲਾਵਹੁ ਅਪੁਨੀ ਚਰਣੀ ॥੧॥ ਰਹਾਉ ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮੁ ਨ ਜਾਨਾ ਨਾਹਿਨ
ਨਿਰਮਲ ਕਰਣੀ ॥
ਸਾਧਸੰਗਤਿ ਕੈ ਅੰਚਲਿ ਲਾਵਹੁ ਬਿਖਮ ਨਦੀ ਜਾਇ
ਤਰਣੀ ॥੧॥

ਸੁਖ ਸੰਪਤਿ ਮਾਇਆ ਰਸ ਮੀਠੇ ਇਹ ਨਹੀ ਮਨ
ਮਹਿ ਧਰਣੀ ॥
ਹਰਿ ਦਰਸਨ ਤ੍ਰਿਪਤਿ ਨਾਨਕ ਦਾਸ ਪਾਵਤ ਹਰਿ
ਨਾਮ ਰੰਗ ਆਭਰਣੀ ॥੨॥੮॥੧੨॥

jait̥saree mehlāa 5.

aa-ay anik janam bharam sarnee.
uDhar dayh anDh koop tay laavhu
apuneee charnee. ||1|| rahaa-o.

gi-aan Dhi-aan kichh karam na
jaanaa naahin nirmal karnee.
saaDhsangaṭ kai anchal laavhu
bikham nadee jaa-ay tarnee. ||1||

sukh sampaṭ maa-i-aa ras meethay ih
nahee man meh Dharnee.
har darsan taripāṭ naanak daas
paavaṭ har naam rang aabharnee.
||2||8||12||

Jaitsary Mehla-5

According to Sikh belief, we have obtained this human life after wandering through millions of species, and this is our opportunity to once again unite with God. But unfortunately, we forget this, and instead of our Beloved God, we start craving worldly riches and power. In this *shabad*, Guru Ji shows us how to pray to God to put us on the right path, so that this invaluable human birth of ours may not go waste.

He says: "(O' God), after wandering through many lives, we have come to Your shelter. (Please) save us (from drowning in the) blind well (of worldly entanglements), and attach us to Your feet (Your Name)." (1- pause)

Next Guru Ji shows us how instead of boasting about our merits, we should confess our faults and weaknesses, humbly pray to God and say: "(O' God), I don't have any

(divine) wisdom, meditation, (or the knowledge to perform faith) rituals, nor I have done any virtuous deeds. (Therefore, I beseech that) attach me to the gown of (guidance of) the company of saintly persons, so that this torturous (worldly) river could be crossed.” (1)

Guru Ji concludes this *shabad* by instructing himself (and us) about the right conduct of life. He says: “O’ Nanak, don’t put (the thoughts of worldly) comforts, possessions, wealth, and the sweet relishes of *Maya* (the worldly pleasures) in your mind. Because the (true) devotees obtain contentment by seeing the sight of God, and for them love for God’s Name is their ornamentation.” (2-8-12)

The message of this *shabad* is that if we want to enjoy true and lasting happiness, then instead of running after worldly pleasures, we should pray to God to bless us with the company of His saints, so that they may help us meditate on His Name, embellish us with His love, and help us see His vision.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

jait̥saree mehlāa 5.

ਹਰਿ ਜਨ ਸਿਮਰਹੁ ਹਿਰਦੈ ਰਾਮ ॥

har jan simrahu hirdai raam.

ਹਰਿ ਜਨ ਕਉ ਅਪਦਾ ਨਿਕਟਿ ਨ ਆਵੈ ਪੂਰਨ
ਦਾਸ ਕੇ ਕਾਮ ॥੧॥ ਰਹਾਉ॥

har jan ka-o apdaa nikat na aavai
pooran daas kay kaam. ||1|| rahaa-o.

ਕੋਟਿ ਬਿਘਨ ਬਿਨਸਹਿ ਹਰਿ ਸੇਵਾ ਨਿਹਚਲੁ ਗੋਵਿੰਦ
ਧਾਮ ॥

kot bighan binsahi har sayvaa nihchal
govind Dhaam.

ਭਗਵੰਤ ਭਗਤ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਆਦਰੁ
ਦੇਵਤ ਜਾਮ ॥੧॥

bhagvant bhagat ka-o bha-o kichh
naahee aadar dayvat jaam. ||1||

ਤਜਿ ਗੋਪਾਲ ਆਨ ਜੋ ਕਰਣੀ ਸੋਈ ਸੋਈ ਬਿਨਸਤ
ਖਾਮ ॥

taj gopaal aan jo karnee so-ee so-ee
binsat khaam.

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਗੁਰੁ ਨਾਨਕ ਸੁਖ ਸਮੂਹ
ਬਿਸਰਾਮ ॥੨॥੯॥੧੩॥

charan kamal hirdai gahu naanak sukh
samooch bisraam. ||2||9||13||

Jaitsary Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true and lasting happiness, then instead of running after worldly pleasures, we should pray to God to bless us with the company of His saints, so that they may help us meditate on His Name, embellish ourselves with His love, and see His sight. In this *shabad*, he tells us what kind of blessings we receive when we worship God with true love and devotion.

He says: “O’ the devotees of God, meditate on God from the core of your heart; (by doing so) no calamity ever comes near the devotees (of God), and all the tasks of His servants are accomplished successfully.” (1-pause)

Listing the blessings one obtains by serving God, Guru Ji says: “(O’ my friends), by performing the service of God, (through meditation of His Name) millions of obstacles are destroyed and one obtains the immovable abode of God. The devotees of God have nothing to fear (because) even the demon of death treats them with respect.” (1)

Regarding all other kinds of ritual worships, Guru Ji says: “(O’ my friends), forsaking God, whatever other (ritualistic) deed we do that gets destroyed, because that deed is flimsy (and useless. Therefore) O’ Nanak, grasp the immaculate feet (of God and steadfastly meditate on His Name), which is the abode of all comforts.” (2-9-13)

The message of this *shabad* is that if we want that no calamity should ever afflict us, all the obstacles in our way are removed, and we enjoy all kinds of comforts, then we should meditate on God with true loving devotion from the core of our hearts.

ਜੈਤਸਰੀ ਮਹਲਾ ੯

jaiṭsaree mehlāa 9

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਭੂਲਿਓ ਮਨੁ ਮਾਇਆ ਉਰਝਾਇਓ ॥
ਜੋ ਜੋ ਕਰਮ ਕੀਓ ਲਾਲਚ ਲਗਿ ਤਿਹ ਤਿਹ ਆਪੁ
ਬੰਧਾਇਓ ॥੧॥ ਰਹਾਉ ॥

bhooli-o man maa-i-aa urjhaa-i-o.
jo jo karam kee-o laalach lag tih tih
aap banDhaa-i-o. ||1|| rahaa-o.

ਸਮਝ ਨ ਪਰੀ ਬਿਧੈ ਰਸ ਰਚਿਓ ਜਸੁ ਹਰਿ ਕੋ
ਬਿਸਰਾਇਓ ॥
ਸੰਗਿ ਸੁਆਮੀ ਸੋ ਜਾਨਿਓ ਨਾਹਿਨ ਬਨੁ ਖੋਜਨ ਕਉ
ਧਾਇਓ ॥੧॥

samajh na paree bikhai ras rachi-o
jas har ko bisraa-i-o.
sang su-aamee so jaani-o naahin ban
khojan ka-o Dhaa-i-o. ||1||

ਪੰਨਾ ੭੦੩

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ਰਤਨੁ ਰਾਮੁ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਤਾ ਕੋ ਗਿਆਨੁ ਨ
ਪਾਇਓ ॥
ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਓ ॥੨॥੧॥

raṭan raam ghat hee kay bheetar taa
ko gi-aan na paa-i-o.
jan naanak bhagvant bhajan bin
birthaa janam gavaa-i-o. ||2||1||

Jaitsary Mehla-9

In the previous so many *shabads*, Guru Ji has been directly and indirectly advising us to seek the company and guidance of the saint (Guru), and under his guidance remember and enshrine God in our minds. But unfortunately, in spite of listening to such advice so many times, we keep following our sinful worldly ways and therefore keep suffering the pain and anguish of human existence and rounds of births and deaths in different species. In this *shabad*, Guru Ji shows us the mirror of our life conduct and how we are wasting this invaluable human birth.

He says: “(O’ my friend, throughout life your) erring mind remained entangled in *Maya* (the pursuit of worldly riches). Motivated by greed, whatever deeds you did, you got yourself bound (to punishment).” (1- pause)

Commenting further on our conduct, Guru Ji says: “(O’ my friend, the divine) understanding never dawned upon you; (you) remained engrossed in sinful pleasures and (completely) forgot about (singing) praise of God. You did not recognize God residing in your company, but (unnecessarily) went to search Him in the forests.” (1)

In closing, Guru Ji says: “(O’ my friend), the jewel of God’s Name is within your heart, but you never knew about it. (In short, O’) servant Nanak, without meditation on God, (one) has wasted one’s life in vain.” (2-1)

The message of this *shabad* is that instead of wasting this precious human life in pursuit of worldly riches and powers, we should meditate on God, who is residing right within our own heart, and there is no need for us to go out to jungles and mountains to search Him.

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥

jait̥saree mehlāa 9.

ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥
ਜਮ ਕੋ ਤ੍ਰਾਸ ਭਇਓ ਉਰ ਅੰਤਰਿ ਸਰਨਿ ਗਰੀ
ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥੧॥ ਰਹਾਉ ॥

har joo raakh layho pat mayree.
jam ko taraas bha-i-o ur antar saran
gahee kirpaa niDh tayree. ||1|| rahaa-o.

ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ ਕਰਤ ਪਾਪ
ਅਬ ਹਾਰਾ ॥
ਭੈ ਮਰਬੇ ਕੋ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨੁ
ਜਾਰਾ ॥੧॥

mahaa patit mugaDh lobhee fun karat
paap ab haaraa.
bhai marbay ko bisrat naahin tih chintaa
tan jaaraa. ||1||

ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ
ਕਉ ਉਨਿ ਧਾਇਆ ॥
ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ
ਪਾਇਆ ॥੨॥

kee-ay upaav mukaṭ kay kaaran dah dis
ka-o uth Dhaa-i-aa.
ghat hee bheetar basai niranjan taa ko
maram na paa-i-aa. ||2||

ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ ਕਉਨੁ
ਕਰਮੁ ਅਬ ਕੀਜੈ ॥
ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ
ਪ੍ਰਭ ਦੀਜੈ ॥੩॥੨॥

naahin gun naahin kachh jap tap ka-un
karam ab keejai.
naanak haar pari-o sarnaagaṭ abhai
daan parabh deejai. ||3||2||

Jaitsary Mehla-9

In the previous *shabad* Guru Ji noted how we keep doing all kinds of misdeeds, motivated by greed and worldly attachments. Then those misdeeds of ours become our problems, and we feel as if we are surrounded by troubles, so gripped by the fear of

death we dread the consequences of our misdeeds. In this *shabad*, Guru Ji puts himself in our situation and shows us a way to pray to God and ask for His forgiveness.

So addressing God on our behalf, Guru Ji says: “O’ God, save my honor. In my heart is the terrible fear of death. O’ the treasure of mercy, (to save myself from this fear) I have grasped onto Your support.” (1-pause)

Unlike those of us who make lame excuses for our misdeeds, Guru Ji makes candid confessions (on our behalf), and says: “(O’ God), I am a great sinner and a foolish greedy person. But now I feel exhausted from committing sins. Now the fear of death doesn’t forsake me, and (I feel as if) that worry has burnt down my body.” (1)

Describing the result of various kinds of rituals and ways of works, which many of us sometimes do to save ourselves from future punishment for our sins and to seek salvation, Guru Ji says: “(O’ God), I have already made many efforts to get salvation (from the consequences of my sins), and have run in all the ten different directions (to worship and bathe at holy places, or to meditate in jungles and mountains), but still I did not realize the secret, that God is abiding in my heart itself, (therefore there is no need to go outside anywhere to find Him).” (2)

Guru Ji concludes by showing us how to pray to God, even when we have tried and miserably failed to find any answer to our deep pain and mental anguish. He says: “(O’ God), I don’t have any merit, nor I have (done) any worship, or penance. (I don’t know) what deed I (could) do now (to free myself from fear of death and punishment.) Therefore admitting defeat, Nanak has sought Your shelter, (please) bless him with the state of fearlessness.” (3-2)

The message of this *shabad* is that even if so far we have been wasting our life in pursuits of *Maya* and have committed many misdeeds and sins, and now are possessed by the fear of death and punishment, still we can save ourselves if we make a candid confession of our demerits before God, and pray to Him in all sincerity to forgive us and save our honor.

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥

jaiṭsaree mehlāa 9.

ਮਨ ਰੇ ਸਾਚਾ ਗਹੋ ਬਿਚਾਰਾ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੋ ਸਗਰੋ ਇਹੁ
ਸੰਸਾਰਾ ॥੧॥ ਰਹਾਉ ॥

man ray saachaa gaho bichaaraa.
raam naam bin mithi-aa maano sagro ih
sansaaraa. ||1|| rahaa-o.

ਜਾ ਕਉ ਜੋਗੀ ਖੋਜਤ ਹਾਰੇ ਪਾਇਓ ਨਾਹਿ ਤਿਹ
ਪਾਰਾ ॥
ਸੋ ਸੁਆਮੀ ਤੁਮ ਨਿਕਟਿ ਪਛਾਨੋ ਰੂਪ ਰੇਖ ਤੇ
ਨਿਆਰਾ ॥੧॥

jaa ka-o jogee khojat haaray paa-i-o
naahi tih paaraa.
so su-aamee tum nikat pachhaano roop
raykh tay ni-aaraa.||1||

ਪਾਵਨ ਨਾਮੁ ਜਗਤ ਮੈ ਹਰਿ ਕੋ ਕਬਹੂ ਨਾਹਿ
ਸੰਭਾਰਾ ॥
ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ ਰਾਖਹੁ ਬਿਰਦੁ
ਤੁਹਾਰਾ ॥੨॥੩॥

paavan naam jagat mai har ko kabhoo
naahi sambhaaraa.
naanak saran pari-o jag bandan raakhoo
birad tuhaaraa. ||2||3||

Jaisary Mehla-9

In the previous *shabad*, Guru Ji advised us that even if we have been wasting our life in pursuits of *Maya*, misdeeds, and sin, and now are possessed by the fear of death and punishment, we can still save ourselves if we make a confession of our demerits before God and sincerely pray to Him to forgive us and save our honor. In this *shabad*, while advising us to always remember God and deem Him near us, he shows us how to invoke God's own tradition.

Addressing his mind (actually us), Guru Ji says: "O' my mind, grasp this true wisdom that except God, deem all the rest of the world as an illusion." (1-pause)

Continuing his advice Guru Ji says: "(O' my mind, that God) whom even the yogis have failed to find and could not reach His end or limit, and who is beyond any form or feature, you deem that Master near (you)." (1)

Guru Ji concludes the *shabad* by showing us how to pray to God, even when we have never remembered Him before. He says: "(O' God, I confess that even though) God's Name, which is the most immaculate thing in the world, I have never contemplated it, yet still O' God, whom the entire world worships, Nanak has humbly fallen at Your feet, honor Your own tradition (of saving Your devotees, and save him also)." (2-3)

The message of this *shabad* is that except God's Name, we should deem the entire world as short lived, and realizing God is near us, we should pray to Him to ignore our sins and shortcomings and save us as per His own tradition.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੧

jaiṭsaree mehlāa 5 chhant ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^{ar}saad.

ਸਲੋਕ ॥

salok.

ਦਰਸਨ ਪਿਆਸੀ ਦਿਨਸੁ ਰਾਤਿ ਚਿਤਵਉ
ਅਨਦਿਨੁ ਨੀਤ ॥
ਖੋਲਿ ਕਪਟ ਗੁਰਿ ਮੇਲੀਆ ਨਾਨਕ ਹਰਿ
ਸੰਗਿ ਮੀਤ ॥੧॥

ḍarsan pi-aasee ḍinas raat chitva-o an-ḍin
neet.
kholi^h kapat gur maylee-aa naanak har
sang meet. ||1||

ਛੰਤ ॥

chhant.

ਸੁਣਿ ਯਾਰ ਹਮਾਰੇ ਸਜਣ ਇਕ ਕਰਉ
ਬੇਨੰਤੀਆ ॥

sun yaar hamaaray sajan ik kara-o
banantee-aa.

ਤਿਸੁ ਮੋਹਨ ਲਾਲ ਪਿਆਰੇ ਹਉ ਫਿਰਉ
ਖੋਜੰਤੀਆ ॥

ਤਿਸੁ ਦਸਿ ਪਿਆਰੇ ਸਿਰੁ ਧਰੀ ਉਤਾਰੇ
ਇਕ ਭੋਰੀ ਦਰਸਨੁ ਦੀਜੈ ॥

ਨੈਨ ਹਮਾਰੇ ਪ੍ਰਿਅ ਰੰਗ ਰੰਗਾਰੇ ਇਕੁ ਤਿਲੁ
ਭੀ ਨਾ ਧੀਰੀਜੈ ॥

ਪ੍ਰਭ ਸਿਉ ਮਨੁ ਲੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ
ਚਾੜ੍ਹਕ ਜਿਵੈ ਤਿਸੰਤੀਆ ॥

ਜਨ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਸਗਲੀ
ਤਿਖਾ ਬੁਝੰਤੀਆ ॥੧॥

ਯਾਰ ਵੇ ਪ੍ਰਿਅ ਹਭੇ ਸਖੀਆ ਮੂ ਕਹੀ ਨ
ਜੋਹੀਆ ॥

ਯਾਰ ਵੇ ਹਿਕ ਡੂੰ ਹਿਕ ਚਾੜੈ ਹਉ ਕਿਸੁ
ਚਿਤੋਹੀਆ ॥

ਹਿਕ ਦੂੰ ਹਿਕ ਚਾੜੇ ਅਨਿਕ ਪਿਆਰੇ ਨਿਤ
ਕਰਦੇ ਭੋਗ ਬਿਲਾਸਾ ॥

ਤਿਨਾ ਦੇਖਿ ਮਨਿ ਚਾਉ ਉਠੰਦਾ ਹਉ ਕਦਿ
ਪਾਈ ਗੁਣਤਾਸਾ ॥

ਜਿਨੀ ਮੈਡਾ ਲਾਲੁ ਰੀਝਾਇਆ ਹਉ ਤਿਸੁ
ਆਗੈ ਮਨੁ ਭੋਂਹੀਆ ॥

ਨਾਨਕੁ ਕਹੈ ਸੁਣਿ ਬਿਨਉ ਸੁਹਾਗਣਿ ਮੂ ਦਸਿ
ਡਿਖਾ ਪਿਰੁ ਕੋਹੀਆ ॥੨॥

ਯਾਰ ਵੇ ਪਿਰੁ ਆਪਣ ਭਾਣਾ ਕਿਛੁ ਨੀਸੀ ਛੰਦਾ
॥

ਪੰਨਾ ੨੦੪

ਯਾਰ ਵੇ ਤੈ ਰਾਵਿਆ ਲਾਲਨੁ ਮੂ ਦਸਿ
ਦਸੰਦਾ ॥

ਲਾਲਨੁ ਤੈ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਜੈ ਧਨ
ਭਾਗ ਮਥਾਣੇ ॥

ਬਾਂਹ ਪਕੜਿ ਠਾਕੁਰਿ ਹਉ ਘਿਧੀ ਗੁਣ
ਅਵਗਣ ਨ ਪਛਾਣੇ ॥

ਗੁਣ ਹਾਰੁ ਤੈ ਪਾਇਆ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ
ਤਿਸੁ ਹਭੇ ਕਿਛੁ ਸੁਹੰਦਾ ॥

ਜਨ ਨਾਨਕ ਪੰਨਿ ਸੁਹਾਗਣਿ ਸਾਈ ਜਿਸੁ ਸੰਗਿ
ਭਤਾਰੁ ਵਸੰਦਾ ॥੩॥

tis mohan laal pi-aaray ha-o fira-o
khojantee-aa.

tis das pi-aaray sir Dharee utaaray ik
bhoree darsan deejai.

nain hamaaray pari-a rang rangaaray ik til
bhee naa Dheereejai.

parabh si-o man leenaa ji-o jal meenaa
chaatrick jivai tisantee-aa.

jan naanak gur pooraa paa-i-aa saglee
tikhaa bujhanatee-aa. ||1||

yaar vay pari-a habhay sakhee-aa moo
kahee na jayhee-aa.

yaar vay hik doo^N hik chaarhai ha-o kis
chitayhee-aa.

hik doo^N hik chaarhay anik pi-aaray nit
karday bhog bilaasaa.

tinaa daykh man chaa-o uthandaa ha-o
kad paa-ee guntaasaa.

jinee maidaa laal reejhaa-i-aa ha-o tis
aagai man day^Nhee-aa.

naanak kahai sun bin-o suhaagan moo das
dikhaa pir kayhee-aa. ||2||

yaar vay pir aapan bhaanaa kichh neesee
chhandaa.

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yaar vay tai raavi-aa laalan moo das
dasandaa.

laalan tai paa-i-aa aap gavaa-i-aa jai Dhan
bhaag mathaanay.

baa^Nh pakarh thaakur ha-o ghiDhee gun
avgan na pachhaanay.

gun haar tai paa-i-aa rang laal banaa-i-aa
tis habho kichh suhandaa.

jan naanak Dhan suhaagan saa-ee jis sang
bhataar vasantaa. ||3||

ਯਾਰ ਵੇ ਨਿਤ ਸੁਖ ਸੁਖੇਦੀ ਸਾ ਮੈ ਪਾਈ ॥

ਵਰੁ ਲੋੜੀਦਾ ਆਇਆ ਵਜੀ ਵਾਧਾਈ ॥

ਮਹਾ ਮੰਗਲੁ ਰਹਸੁ ਬੀਆ ਪਿਰੁ ਦਇਆਲੁ
ਸਦ ਨਵ ਰੰਗੀਆ ॥

ਵਡ ਭਾਗਿ ਪਾਇਆ ਗੁਰਿ ਮਿਲਾਇਆ ਸਾਧ
ਕੈ ਸਤਸੰਗੀਆ ॥

ਆਸਾ ਮਨਸਾ ਸਗਲ ਪੂਰੀ ਪ੍ਰਿਅ ਅੰਕਿ ਅੰਕੁ
ਮਿਲਾਈ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸੁਖ ਸੁਖੇਦੀ ਸਾ ਮੈ ਗੁਰ
ਮਿਲਿ ਪਾਈ ॥੪॥੧॥

yaar vay nit sukh sukhaydee saa mai
paa-ee.

var lorheedaa aa-i-aa vajee vaaDhaa-ee.

mahaa mangal rahas thee-aa pir da-i-aal
sad nav rangee-aa.

vad bhaag paa-i-aa gur milaa-i-aa saaDh
kai satsangee-aa.

aasaa mansaa sagal pooree pari-a ank ank
milaa-ee.

binvant naanak sukh sukhaydee saa mai
gur mil paa-ee. ||4||1||

Jaitsary Mehla-5 Chhant Ghar-1

This *shabad* is perhaps an outstanding example of the heights of Guru Ji's poetic imagery. In this *shabad*, Guru Ji compares himself to a young and innocent bride who sees that her other (saintly) friends are enjoying the company of the beloved bridegroom God and all of them are more beautiful (more spiritually advanced) than her. Therefore, they are enjoying the pleasures of the company of God. Seeing them, in her heart also appears the craving to enjoy the company of that beautiful God of the universe.

Salok

First summarizing how he was longing for God and how his Guru united him with his beloved God, Guru Ji says: "(O' my friends, I am so) thirsty for the sight of (my beloved) God that I think of (Him) day and night. Opening the doors (of my mind and liberating me from the worldly bonds), the Guru has united me with God (my friend)." (1)

Chhant

Now Guru Ji tells in detail how all this happened, how he went to one of his saintly friends and said to him: "Listen to me, O' my dear friend, I make a supplication before you. I am searching around for that captivating loving (God. O' my friend, please) tell me His whereabouts. (I am so eager to see Him that even if) just for a moment He shows His vision, (I am ready to) chop of my head and place it before Him. My eyes are so imbued with the love of my Beloved that without seeing Him, (my eyes) don't rest even for a moment. My mind is attached to God like a fish is attached to water, or a *Chatrik* (the pied cuckoo) thirsts for (a special drop of rain). Devotee Nanak (says: "when he) obtained the perfect Guru, (all his) thirst for (the sight of) God was quenched." (1)

Guru Ji now shares with us his love and longing for his Beloved, but still in his humility, he says: “O’ my friend, (I recognize that other saints enjoying the company of God are) all like the beloved friendly mates (of God), and not at all (meritless) like me. O’ my friend, (I see that) each one is more beautiful (and meritorious) than the other, so who cares for me? Yes, each one is more beautiful than the other, and the beloveds (of God) are innumerable; every day they enjoy His company and indulge in (spiritual) fun and frolic. Seeing them a craving wells up in my mind (also, and I wonder), when I too could obtain (and enjoy the company of) the Treasure of virtues. I surrender my mind before those (saint brides) who have allured my beloved (God). Nanak says: “Listen to my prayer, O’ the dear united bride (of God), tell me and show me what our Spouse looks like).” (2)

Guru Ji once again addresses his dear mate (his saintly friend) and says: “O’ my friend, (I realize that God our) Spouse, follows His own will, He is not dependent on any one. O’ my dear friend, you have enjoyed the company of that dear Spouse; I ask you, please tell me also about His whereabouts. (Did) you obtain to that dear Groom of ours because you shed your self-(conceit? Or is it that God meets) only that bride in whose destiny it is (so written)?”

(The united bride replies): “(O’ my dear friend, I only know that on His own, God) caught hold of my hand and took me into His embrace, and He did not care about my merits or demerits.”

Then looking at the beauty of his united friend, Guru Ji addresses God and says: “(O’ God, the bride soul) whom You have decked with the necklace of merits, You have dyed her in deep red color (of Your Love); everything looks beauteous on her. Nanak (says), blessed is that bride in whose company resides her beloved Groom.” (3)

Guru Ji concludes the *shabad* by sharing with us the bliss he is enjoying after his own wishes for union with God were fulfilled. He says: “O’ my friend, the wish for which I have been daily praying for has been fulfilled. Yes, the Groom whom I was seeking has come (to wed me, and I feel as if) songs of joy are being sung (in the house of my heart). Within me is welling up (a sense of) great celebration and joy, because my Spouse is very compassionate and ever young and loving. It was by great good destiny that I obtained (such a wonderful Spouse). It was the Guru, who united me in the company of the saintly people. Now all my hope and desire has been fulfilled, and my Beloved spouse has embraced me to His bosom. (In short), Nanak says: “I have obtained that thing for which I was daily praying by meeting the Guru.” (4-1)

The message of this *shabad* is that if we want to enjoy the bliss of God’s union, then we should never have any kind of pride about our merits or efforts. Instead, we should try to emulate those devotees of God who are united with Him. We should also keep humbly praying to God to show His mercy on us and bless us with the company of saintly persons, and guidance of the true Guru, who may teach us how to acquire such merits that on His own, God may pull us into His arms and unite us with Him.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਛੰਤੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕੁ ॥

ਉਚਾ ਅਗਮ ਅਪਾਰ ਪ੍ਰਭੁ ਕਥਨੁ ਨ ਜਾਇ ਅਕਥੁ ॥

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਰਾਖਨ ਕਉ ਸਮਰਥੁ ॥੧॥

ਛੰਤੁ ॥

ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਾਖੁ ਹਰਿ ਪ੍ਰਭ ਤੇਰਿਆ ॥

ਕੇਤੇ ਗਨਉ ਅਸੰਖ ਅਵਗਣ ਮੇਰਿਆ ॥

ਅਸੰਖ ਅਵਗਣ ਖਤੇ ਫੇਰੇ ਨਿਤਪ੍ਰਤਿ ਸਦ ਭੂਲੀਐ ॥

ਮੋਹ ਮਗਨ ਬਿਕਰਾਲ ਮਾਇਆ ਤਉ ਪ੍ਰਸਾਦੀ ਘੁਲੀਐ ॥

ਲੂਕ ਕਰਤ ਬਿਕਾਰ ਬਿਖੜੇ ਪ੍ਰਭ ਨੇਰ ਹੂ ਤੇ
ਨੇਰਿਆ ॥ਬਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਕਾਢਿ ਭਵਜਲ
ਫੇਰਿਆ ॥੧॥

jait̥saree mehlāa 5 ghar 2 chhant̥

ik-o^Nkaar satgur parsaaḍ.

salok.

oochaa agam apaar parabḥ kathan na
jaa-ay akath.naanak parabḥ sarnaagat̄ee raakḥhan
ka-o samrath. ||1||

chhanṭ.

ji-o jaanhu t̄i-o raakḥ har parabḥ
tayri-aa.kaytay gan-o asa^Nkḥ avgaṇ mayri-aa.asa^Nkḥ avgaṇ khat̄ay fayray nit̄parat̄
saḍ bhoolee-ai.moh magan bikraal maa-i-aa t̄a-o
parsaadee ghoolee-ai.look karat̄ bikaar bikḥ-rhay parabḥ
nayr hoo tay nayri-aa.binvant̄ naanak da-i-aa Dhaarahu
kaadḥ bhavjal fayri-aa. ||1||*Jait̥sary Mehla-5 Ghar-2 Chhant*

In this *shabad*, Guru Ji shows us how to pray to God, so that in spite of our so many faults and evil ways, He may still forgive us and save us.

Salok

First listing some qualities of God, Guru Ji says: “God is exalted, incomprehensible, and infinite; that indescribable God cannot be described. Nanak has sought the shelter of (that) God who has the power to save (us).” (1)

Chhant̄

Now on our behalf, Guru Ji addresses God and says: “O’ God, we are Yours, save us as You will. (O’ God), I cannot count my countless demerits; they are in millions. Yes, my faults and misdeeds are innumerable; day after day we always forget (something). We are entangled in the dreadful worldly attachments; it is only by Your grace that we are saved. In secret, we commit so many evils and sins, (but do not realize that) You are nearer than the near. Nanak prays: “(O’ God) show mercy and pull us out of the rounds of birth and death in the dreadful (worldly) ocean.” (1)

The message of this *shabad* is that if we want to be saved, we should become true servants of God and humbly pray to Him to ignore our faults and save us because we are His own.

ਸਲੋਕੁ ॥

ਨਿਰਤਿ ਨ ਪਵੈ ਅਸੰਖ ਗੁਣ ਊਚਾ ਪ੍ਰਭ ਕਾ
ਨਾਉ ॥
ਨਾਨਕ ਕੀ ਬੇਨਤੀਆ ਮਿਲੈ ਨਿਥਾਵੇ ਥਾਉ
॥੨॥

salok.

nirat na pavai asa^Nkh gun oochaa parabh
kaa naa-o.
naanak kee banantee-aa milai nithaavay
thaa-o. ||2||

ਛੰਤੁ ॥

ਦੂਸਰ ਨਾਗੀ ਠਾਉ ਕਾ ਪਹਿ ਜਾਈਐ ॥
ਆਠ ਪਹਰ ਕਰ ਜੋਤਿ ਸੋ ਪ੍ਰਭੁ ਧਿਆਈਐ ॥
ਧਿਆਇ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਅਪੁਨਾ ਮਨਹਿ
ਚਿੰਦਿਆ ਪਾਈਐ ॥
ਤਜਿ ਮਾਨ ਮੋਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਏਕ ਸਿਉ
ਲਿਵ ਲਾਈਐ ॥
ਅਰਪਿ ਮਨੁ ਤਨੁ ਪ੍ਰਭੁ ਆਗੈ ਆਪੁ ਸਗਲ
ਮਿਟਾਈਐ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਧਾਰਿ ਕਿਰਪਾ ਸਾਚਿ
ਨਾਮਿ ਸਮਾਈਐ ॥੨॥

chhant.

doosar naahee thaa-o kaa peh jaa-ee-ai.
aath pahar kar jorh so parabh Dhi-aa-ee-ai.
Dhi-aa-ay so parabh sadaa apunaa maneh
chindi-aa paa-ee-ai.
taj maan moh vikaar doojaa ayk si-o liv
laa-ee-ai.
arap man tan parabhoo aagai aap sagal
mitaa-ee-ai.
binvant naanak Dhaar kirpaa saach naam
samaa-ee-ai. ||2||

In the previous *shabad*, Guru Ji advised us that if we want to be saved, we should become true servants of God and humbly pray to Him to ignore our faults and save us because we are His own. In this *shabad*, he shows us how to pray like His servants and win His pleasure.

Salok

First commenting on God's excellence, he says: "(O' my friends), there cannot be any resolution of His countless merits, most supreme is God's Name. Nanak's prayer is that he the unsupported one, be granted His support." (2)

Chhantt

Now Guru Ji tells us exactly what we need to do to seek the mercy of God and become one of His own. He says: "(O' my friends, besides God) there is no other place where we could go (for any support. Therefore) with folded hands, we should meditate on that God at all times. (Because) by always meditating on our God, we get the fruit of our heart's desire. Therefore, shedding our self-conceit, worldly attachment, and the sin of duality, we should fix our attention on the one (God. In this way), surrendering our mind and body before God, we should erase all our self

(conceit). Therefore Nanak submits: “(O’ God), show mercy, that we may get absorbed in (Your) true Name.” (2)

The message of this *shabad* is that there is no other power except God who can save us, therefore if we want to be saved, we have to abandon all our ego and sinful ways and most humbly pray to God to show mercy on us and attune us to contemplation of His Name at all times.

ਸਲੋਕੁ ॥

ਚੇ ਮਨ ਤਾ ਕਉ ਧਿਆਈਐ ਸਭ ਬਿਧਿ ਜਾ ਕੈ
ਹਾਥਿ ॥

ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚੀਐ ਨਾਨਕ ਨਿਬਹੈ ਸਾਥਿ
॥੩॥

ਛੰਤੁ ॥

ਸਾਥੀਅਤਾ ਪ੍ਰਭੁ ਏਕੁ ਦੂਸਰ ਨਾਹਿ ਕੋਇ ॥

ਥਾਨ ਥਨੰਤਰਿ ਆਪਿ ਜਲਿ ਥਲਿ ਪੂਰ ਸੋਇ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਰਹਿਆ ਸਰਬ
ਦਾਤਾ ਪ੍ਰਭੁ ਧਨੀ ॥

ਗੋਪਾਲ ਗੋਬਿੰਦ ਅੰਤੁ ਨਾਹੀ ਬੇਅੰਤ ਗੁਣ ਤਾ ਕੇ
ਕਿਆ ਗਨੀ ॥

ਭਜੁ ਸਰਣਿ ਸੁਆਮੀ ਸੁਖਹ ਗਾਮੀ ਤਿਸੁ ਬਿਨਾ
ਅਨ ਨਾਹਿ ਕੋਇ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਤਿਸੁ
ਪਰਾਪਤਿ ਨਾਮੁ ਹੋਇ ॥੩॥

salok.

ray man taa ka-o Dhi-aa-ee-ai sabh
biDh jaa kai haath.

raam naam Dhan sanchee-ai naanak
nibhai saath. ||3||

chhant.

saathee-arhaa parabh ayk doosar naahi
ko-ay.

thaan thanantar aap jal thal poor so-ay.
jal thal mahee-al poor rahi-aa sarab
daataa parabh Dhanee.

gopaal gobind ant naahee bay-ant gun
taa kay ki-aa ganee.

bhaj saran su-aamee sukhah gaamee
tis binaa an naahi ko-ay.

binvant naanak da-i-aa Dhaarahu tis
paraapat naam ho-ay. ||3||

In the previous *shabad*, Guru Ji advised us that there is no other power except God who can save us, therefore if we want to be saved, we have to abandon all our ego and sinful ways and most humbly pray to God to show mercy on us and attune us to contemplation of His Name at all times. In this *shabad*, he shows us how to do that.

Salok

Addressing his mind (and indirectly us), Guru Ji says: “O’ my mind, we should worship (that God) in whose hand is everything. O’ Nanak, we should amass the wealth of God’s Name, which accompanies (us even after death).” (3)

Chhantt

Guru Ji now addresses us and says: “(O’ my friends), God is our one (true) companion, and there is no other. He Himself is pervading all space and interspaces, and He the same one pervades all waters and lands. Yes, that God and beneficent

Master of all pervades in all waters and lands. There is no limit to the merits of that Preserver and Master of the universe; myriads are His merits, so how can I count those? Therefore, we should hasten to the shelter of that God, the Giver and the harbinger of all comforts, (because) except Him there is no other (savior). Nanak prays: "O' God, only that person on whom You show Your mercy obtains (the gift of) Your Name." (3)

The message of this *shabad* is that we should meditate on the Name of that God in whose power is everything and seek His mercy, because only it is God's Name that accompanies our soul even after death and saves us from the future pains of births and deaths.

ਪੰਨਾ ੭੦੫

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ਸਲੋਕੁ ॥

salok.

ਚਿਤਿ ਜਿ ਚਿਤਵਿਆ ਸੋ ਮੈ ਪਾਇਆ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸੁਖ ਸਬਾਇਆ
॥੪॥

chit̃ je chit̃vi-aa so mai paa-i-aa.
naanak naam Dhi-aa-ay sukh sabaa-i-aa.
||4||

ਛੰਤੁ ॥

chhant̃.

ਅਬ ਮਨੁ ਛੂਟਿ ਗਇਆ ਸਾਧੂ ਸੰਗਿ ਮਿਲੇ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਲਇਆ ਜੋਤੀ ਜੋਤਿ ਰਲੇ ॥
ਹਰਿ ਨਾਮੁ ਸਿਮਰਤ ਮਿਟੇ ਕਿਲਬਿਖ ਬੁਝੀ
ਤਪਤਿ ਅਘਾਨਿਆ ॥
ਗਹਿ ਭੁਜਾ ਲੀਨੇ ਦਇਆ ਕੀਨੇ ਆਪਨੇ ਕਰਿ
ਮਾਨਿਆ ॥
ਲੈ ਅੰਕਿ ਲਾਏ ਹਰਿ ਮਿਲਾਏ ਜਨਮ ਮਰਣਾ
ਦੁਖ ਜਲੇ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰੀ ਮੇਲਿ ਲੀਨੇ
ਇਕ ਪਲੇ ॥੪॥੨॥

ab man chhoot ga-i-aa saaDhoo sang
milay.
gurmukh naam la-i-aa jotee jot ralay.
har naam simrat̃ mitay kilbikh bujhee
ṭapaṭ̃ aghaani-aa.
geh bhujaa leenay da-i-aa keenay aapnay
kar maani-aa.
lai ank laa-ay har milaa-ay janam marnaa
dukh jalay.
binvant̃ naanak da-i-aa Dhaaree mayl
leenay ik palay. ||4||2||

In the previous *shabad*, Guru Ji advised us that we should meditate on the Name of that God in whose power is everything and seek His mercy, because only God's Name accompanies our soul even after death and saves us from the rounds of births and deaths. In this *shabad*, he tells us what kind of gifts he has obtained by meditating on God's Name, and what kinds of blessings have been bestowed on others who have done the same thing.

Salok

Guru Ji says: "(O' my friends), I have obtained whatever I had wished in my mind. Nanak says, (one obtains) all comforts by meditating on God's Name." (4)

Chhant

Guru Ji now describes in detail the blessings he and others enjoy by meditating on God's Name. He says: "(O' my friends), now because of obtaining the company of the saint (Guru), my mind has been liberated (from the bonds of worldly allurements and evils). Under the guidance of the Guru, they who have meditated on (God's) Name have merged into the (divine) light. By contemplating on (God's) Name all their sins were washed off and the fire (of lust in them) was quenched, and they were fully satiated. Showing His mercy (God) held them by His hand and accepted them as His own. When hugging them to His bosom, God united (them) with Him, all their pains of birth and death were burnt off. (In short), Nanak submits that showing His mercy, God united them with Him in an instant." (4-2)

The message of this *shabad* is that when under the guidance of the Guru, we meditate on God's Name from the core of our heart, all our sins and evil passions are destroyed, and holding out His hand God pulls us out of this worldly ocean of birth and death and hugs us to His bosom.

ਜੈਤਸਰੀ ਛੰਤ ਮਃ ੫ ॥

ਪਾਧਾਣੂ ਸੰਸਾਰੁ ਗਾਰਬਿ ਅਟਿਆ ॥
ਕਰਤੇ ਪਾਪ ਅਨੇਕ ਮਾਇਆ ਰੰਗ ਰਟਿਆ ॥
ਲੋਭਿ ਮੋਹਿ ਅਭਿਮਾਨਿ ਬੂਡੇ ਮਰਣੁ ਚੀਤਿ ਨ
ਆਵਏ ॥
ਪ੍ਰਤ੍ਰ ਮਿਤ੍ਰ ਬਿਉਹਾਰ ਬਨਿਤਾ ਏਹ ਕਰਤ ਬਿਹਾਵਏ ॥
ਪੁਜਿ ਦਿਵਸ ਆਏ ਲਿਖੇ ਮਾਏ ਦੁਖੁ ਧਰਮ ਦੂਤਹ
ਡਿਠਿਆ ॥
ਕਿਰਤ ਕਰਮ ਨ ਮਿਟੈ ਨਾਨਕ ਹਰਿ ਨਾਮ ਧਨੁ ਨਹੀ
ਖਟਿਆ ॥੧॥
ਉਦਮ ਕਰਹਿ ਅਨੇਕ ਹਰਿ ਨਾਮੁ ਨ ਗਾਵਹੀ ॥
ਭਰਮਹਿ ਜੋਨਿ ਅਸੰਖ ਮਰਿ ਜਨਮਹਿ ਆਵਹੀ ॥
ਪਸੂ ਪੰਖੀ ਸੈਲ ਤਰਵਰ ਗਣਤ ਕਛੂ ਨ ਆਵਏ ॥
ਬੀਜੁ ਬੋਵਸਿ ਭੋਗ ਭੋਗਹਿ ਕੀਆ ਅਪਣਾ ਪਾਵਏ ॥
ਰਤਨ ਜਨਮੁ ਹਾਰੰਤ ਜੁਐ ਪ੍ਰਭੂ ਆਪਿ ਨ ਭਾਵਹੀ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਭਰਮਹਿ ਭ੍ਰਮਾਏ ਖਿਨੁ ਏਕੁ ਟਿਕਣੁ
ਨ ਪਾਵਹੀ ॥੨॥

jait̥saree chhant̥ mehlāa 5.

paaDhaanoo sansaar gaarab ati-aa.
kartay paap anayk maa-i-aa rang
rati-aa.
lobh mohi abhimaan booday maran
cheet na aav-ay.
putar mitar bi-uhaar baniṭaa ayh
karaṭ bihaava-ay.
puj divas aa-ay likhay maa-ay dukh
Dharam dootah dithi-aa.
kirat karam na mitai naanak har
naam Dhan nahee khati-aa. ||1||
udam karahi anayk har naam na
gaavhee.
bharmeh jon asa^Nkh mar janmeh
aavhee.
pasoo pankhee sail tarvar ganat
kachhoo na aav-ay.
beej bovas bhog bhogeh kee-aa
apnaa paav-ay.
raṭan janam harant̥ joo-ai parabhoo
aap na bhaavhee.
binvant̥ naanak bharmeh
bharmaa-ay khin ayk tikan na
paavhee. ||2||

ਜੋਬਨੁ ਗਇਆ ਬਿਤੀਤਿ ਜਰੁ ਮਲਿ ਬੈਠੀਆ ॥

ਕਰ ਕੰਪਹਿ ਸਿਰੁ ਡੋਲ ਨੈਣ ਨ ਡੀਠਿਆ ॥

ਨਹ ਨੈਣ ਦੀਸੈ ਬਿਨੁ ਭਜਨ ਈਸੈ ਛੋਡਿ ਮਾਇਆ ਚਾਲਿਆ ॥

ਕਹਿਆ ਨ ਮਾਨਹਿ ਸਿਰਿ ਖਾਕੁ ਛਾਨਹਿ ਜਿਨ ਸੰਗਿ ਮਨੁ ਤਨੁ ਜਾਲਿਆ ॥

ਸ੍ਰੀਰਾਮ ਰੰਗ ਅਪਾਰ ਪੂਰਨ ਨਹ ਨਿਮਖ ਮਨ ਮਹਿ ਵੂਠਿਆ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਕੋਟਿ ਕਾਗਰ ਬਿਨਸ ਬਾਰ ਨ ਝੂਠਿਆ ॥੩॥

ਚਰਨ ਕਮਲ ਸਰਣਾਇ ਨਾਨਕੁ ਆਇਆ ॥

ਦੁਤਰੁ ਭੈ ਸੰਸਾਰੁ ਪ੍ਰਭਿ ਆਪਿ ਤਰਾਇਆ ॥

ਮਿਲਿ ਸਾਧਸੰਗੇ ਭਜੇ ਸ੍ਰੀਧਰ ਕਰਿ ਅੰਗੁ ਪ੍ਰਭ ਜੀ ਤਾਰਿਆ ॥

ਹਰਿ ਮਾਨਿ ਲੀਏ ਨਾਮ ਦੀਏ ਅਵਰੁ ਕਛੁ ਨ ਬੀਚਾਰਿਆ ॥

ਗੁਣ ਨਿਧਾਨ ਅਪਾਰ ਠਾਕੁਰ ਮਨਿ ਲੋੜੀਦਾ ਪਾਇਆ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਦਾ ਤ੍ਰਿਪਤੇ ਹਰਿ ਨਾਮੁ ਭੋਜਨੁ ਖਾਇਆ ॥੪॥੨॥੩॥

joban ga-i-aa bīteet jar mal baiṭhee-aa.

kar kampeh sir dol nain na deethi-aa.

nah nain deesai bin bhajan eesai chhod maa-i-aa chaali-aa.

kahi-aa na maaneh sir khaak chhaaneh jin sang man tan jaali-aa.

sareeraam rang apaar pooran nah nimakh man meh voothi-aa.

binvant naanak kot kaagar binas baar na jhoothi-aa. ||3||

charan kamal sarnaa-ay naanak aa-i-aa.

duṭar bhai sansaar parabh aap taraa-i-aa.

mil saaDhsangay bhajay sareeDhar kar ang parabh jee taari-aa.

har maan lee-ay naam dee-ay avar kachh na beechaari-aa.

gun niDhaan apaar thaakur man lorheedaa paa-i-aa.

binvant naanak sadaa tariptai har naam bhajan khaa-i-aa. ||4||2||3||

Jaitsary Chhantt Mehla-5

This *shabad* is a beautiful pictorial commentary on the life of general human beings. In the pursuits of *Maya*, or attachment for their relatives, and hunger for worldly wealth and power, humans waste their lives, and then in the end they suffer and repent. In this *shabad*, Guru Ji is showing us the mirror of our life conduct and its consequences, and he also tells us the right way to lead our life, which can help us enjoy true happiness and also obtain salvation.

First commenting on the general state of the world and the conduct of ordinary human beings, he says: “(O’ my friends), the world is like a way station or temporary hotel, but inflated with ego and dyed in the color of *Maya* (worldly riches and power, human beings) are committing innumerable sins. They are (in a way) drowned in greed, attachment, and arrogance, but the thought of death does not enter their mind (at all). They spend their entire lives attending to the affairs of their children, friends, business or wife. O’ mother, when as per their predetermined destiny, their days of stay in this world come to an end, then they feel pain upon seeing the demons of death in front of

them. But O' Nanak, the writ of destiny based on their (past deeds) cannot be erased, (because) they have not gathered the wealth of God's Name (which could save them).” (1)

Now Guru Ji comments on the fate of some people who try to do righteous deeds to avoid the above situation, but unfortunately instead of meditating on God's Name, they indulge in ritualistic deeds, such as going to pilgrimage, and bathing at holy places, or doing elaborate faith ceremonies, which don't help them at all in their spiritual purification. So talking about such persons, Guru Ji says: “(O' my friends), those who make countless (ritualistic) efforts, but do not worship God's Name wander around in a myriad of species and keep going through many births (and deaths). There is no count of the species of animals, birds, rocks, and trees (through which such human beings go through). They reap what they sow and bear the consequences of their own deeds. They waste away their jewel-like human birth in gamble, and God also doesn't like them at all. (In short) Nanak submits, that being strayed by (worldly affairs), they can not obtain peace even for a moment (and keep wandering as species).” (2)

Next Guru Ji comments on the state of those who spend all their lives in pursuit of worldly riches or are involved in family affairs till the last stages of their old age nearing death. Guru Ji says: “(When one's) youth has passed and the old age has taken over, (one's) hands tremble, head shakes, and eyes cannot see. (Yes, one) cannot see anything with one's eyes, and without meditating on God, forsaking the (accumulated worldly) wealth, one departs (from the world). Those (sons and daughters) for whom one had been consuming one's body and mind do not listen at all (and so disrespect and humiliate one, as if) they throw ashes on one's head. Nanak submits, (now one realizes that) even for a moment, love for the infinite God did not abide (in the mind, and like) a paper castle, it doesn't take long for this false body to perish.” (3)

Guru Ji concludes the *shabad* by sharing with us what he has done and how he has been saved from such a painful end as described above. He says: “(O' my friends, as for) Nanak, he has come to seek the shelter of the lotus feet (of God. Taking pity) God Himself has made him swim across the dreadful and difficult worldly ocean. Joining the company of the saint (Guru, Nanak has) meditated on God, and hugging him to His bosom, the reverend God has made him cross (the worldly ocean). God has bestowed honor and blessed him with His Name and has not taken into account any other thing. (In this way) as desired by my mind, I have obtained the infinite Master, who is the treasure of virtues. Nanak submits that he has partook the food of God's Name and has been satiated forever.” (4-2-3)

The message of this *shabad* is that this world is like a hotel for a short temporary stay, which can end anytime without notice. Therefore we should not waste our human life in pursuit of worldly attachments and committing sins to amass wealth for ourselves or for our families and friends. Instead, we should pray to God to bless us with the shelter of the saints and gift of His Name, so that God may show His mercy and pull us out of this dread full worldly ocean and provide us eternal satisfaction.

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ॥

ਆਦਿ ਪੂਰਨ ਮਧਿ ਪੂਰਨ ਅੰਤਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ
॥

ਸਿਮਰੰਤਿ ਸੰਤ ਸਰਬਤ੍ਰ ਰਮਣੰ ਨਾਨਕ ਅਘਨਾਸਨ
ਜਗਦੀਸੁਰਹ ॥੧॥

ਪੰਨਾ ੭੦੬

ਪੇਖਨ ਸੁਨਨ ਸੁਨਾਵਨੋ ਮਨ ਮਹਿ ਵਿੜੀਐ
ਸਾਚੁ ॥

ਪੂਰਿ ਰਹਿਓ ਸਰਬਤ੍ਰ ਮੈ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ਰਾਚੁ
॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਏਕੁ ਨਿਰੰਜਨੁ ਗਾਈਐ ਸਭ ਅੰਤਰਿ
ਸੋਈ ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭੁ ਜੋ ਕਰੇ ਸੁ ਹੋਈ ॥

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਦਾ ਤਿਸੁ ਬਿਨੁ ਨਹੀ
ਕੋਈ ॥

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਦੀਪ ਰਵਿਆ ਸਭ ਲੋਈ ॥

ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਸੋ ਬੁਝਸੀ ਨਿਰਮਲ ਜਨੁ
ਸੋਈ ॥੧॥

jait̥saree mehlāa 5 vaar salokaa
naaial

ik-o^Nkaar satgur parsaaḁ.

salok.

aaḍ pooran maDh pooran anṭ pooran
parmaysureh.

simranṭ sanṭ sarbaṭar ramṇa^N naanak
agḥnaasan jagḁdeesureh. ||1||

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paykḥan sunan sunaavano man meh
darirḥ-ee-ai saach.

poor rahi-o sarbaṭar mai naanak har
rang raach. ||2||

pa-orḥee.

har ayk niranjan gaa-ee-ai sabḥ anṭar
so-ee.

karaṇ kaaraṇ samrath parabḥ jo karay
so ho-ee.

khin meh thaap uthaapadaa tis bin
nahee ko-ee.

khand barahmand paaṭaal ḁeep ravi-aa
sabḥ lo-ee.

jis aap bujh̄aa-ay so bujh̄see nirmal jan
so-ee. ||1||

Jaitsary Mehla-5 Vaar salokan Naal

According to the present tradition of doing *Akhand Path* (continuous reading of Sri Guru Granth Sahib), beginning of this *Vaar* (epic) is considered to be the middle point by many sikhs. Therefore, when the reader reaches this point, another person immediately rises up and performs *Ardaas* (prayer), thanking God for help up to this point. However, it is believed that Guru Ji uttered this *Vaar* in response to the request of some disciples to compose a sermon, as an alternative to the Hindu tradition of reciting *Garad Puran* at the time of death of one's relatives or friends. This *Vaar* has been composed in three languages. The first *salok* is in *Sahiskriti*, which is a kind of amalgam of *Pali* and *Prakrit* (the ancient Hindu and Buddhist languages). The second

salok is in southern *Punjabi*, and the *Paurri* is in eastern or central *Punjabi*. Actually, the second *salok* is a kind of translation of the first *salok*, and *Paurri* is its more detailed explanation. In this way, any reader or listener could understand and grasp the message, as the reading progresses. For this reason in some places, there is a tradition in Sikh families to listen to this *Vaar* along with explanation till ten days after a death in their family. The translation and explanation of the *Vaar* as per the humble understanding of this author is as follows:

Salok:

To start with, Guru Ji points to the omnipotence of God at all times and reverence paid to Him by the saintly people. He says: “(O’ my friends), God was fully present before the beginning of this universe, He is present (now) in the middle, and would remain fully existent even after the end (of universe). O’ Nanak, (all) the saints meditate on that God of the universe, who is destroyer of all sins.” (1)

Therefore, Guru Ji advises: “(O’ my friends), we should behold, listen, recite, and firmly implant such an eternal (God) in our mind. O’ Nanak, absorb yourself in the love of that God, who pervades everywhere.” (2)

Paurri

Explaining his message in detail, he says: “(O’ my friends), we should sing praises of that immaculate God who is present in all. God is powerful to do everything and to create the reasons (behind any event); that alone happens, which He (Himself) does. In an instant, He creates and destroys (everything), and there is none beside Him (who can do any such thing). He is pervading all continents, nether regions, and islands. However, only the one whom (God) Himself makes to understand (Him) would understand (His mystery) and that one alone is an immaculate person.” (1)

The message of this *Paurri* is that we should realize that God is present everywhere. He was present before the beginning, is present now, and would remain present even after the end of the world. He is the destroyer of sins, and if we want to become pure, we should always meditate on His Name.

ਸਲੋਕ ॥

ਰਚੰਤਿ ਜੀਅ ਰਚਨਾ ਮਾਤ ਗਰਭ ਅਸਥਾਪਨੰ ॥

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰੰਤਿ ਨਾਨਕ ਮਹਾ ਅਗਨਿ ਨ
ਬਿਨਾਸਨੰ ॥੧॥

ਮੁਖੁ ਤਲੈ ਪੈਰ ਉਪਰੇ ਵਸੰਦੇ ਕੁਹਥਥੈ ਥਾਇ ॥

ਨਾਨਕ ਸੋ ਧਣੀ ਕਿਉ ਵਿਸਾਰਿਓ ਉਧਰਹਿ ਜਿਸ ਦੈ
ਨਾਇ ॥੨॥

salok.

rachant jee-a rachnaa maat garabh
asthaapna^N.

saas saas simrant naanak mahaa
agan na binaasna^N. ||1||

mukh talai pair upray vasando
kuhtharhai thaa-ay.

naanak so Dhanee ki-o visaar-i-o
uDhrai jis dai naa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਰਕਤੁ ਬਿੰਦੁ ਕਰਿ ਨਿੰਮਿਆ ਅਗਨਿ ਉਦਰ ਮਝਾਰਿ ॥

rakatṭ bind kar nimmi-aa agan udar majhaar.

ਉਰਧ ਮੁਖੁ ਕੁਚੀਲ ਬਿਕਲੁ ਨਰਕਿ ਘੋਰਿ ਗੁਝਾਰਿ ॥

uraDh mukh kucheel bikal narak ghor gubaar.

ਹਰਿ ਸਿਮਰਤ ਤੂ ਨਾ ਜਲਹਿ ਮਨਿ ਤਨਿ ਉਰ ਧਾਰਿ ॥

har simratṭ too naa jaleh man tan ur Dhaar.

ਬਿਖਮ ਥਾਨਹੁ ਜਿਨਿ ਰਖਿਆ ਤਿਸੁ ਤਿਲੁ ਨ ਵਿਸਾਰਿ ॥

bikham thaanahu jin rakhi-aa tis til na visaar.

ਪ੍ਰਭ ਬਿਸਰਤ ਸੁਖੁ ਕਦੇ ਨਾਹਿ ਜਾਸਹਿ ਜਨਮੁ ਹਾਰਿ ॥੨॥

parabh bisratṭ sukh kaday naahi jaaseh janam haar. ||2||

Salok

In the previous *Paurri*, Guru Ji advised us that we should realize that God is present everywhere and in every heart. He was present before the beginning, is present now, and would remain present even after the end of the world. He is the destroyer of sins, and if we want to become pure, we should always meditate on His Name. In this *Paurri*, he challenges us and asks, why have we forgotten that God who has been our savior right from our conception when we were in such a delicate situation.

Reminding us about the very first step of our coming into this world, starting with our conception, Guru Ji says: “(O my friends, God) Himself engineers the creation of (human) beings and establishes them in the womb of a mother. O’ Nanak, (there the mortal) remembers (God) with each and every breath, therefore even the intense fire (of mother’s) womb cannot destroy him or her.” (1)

Therefore, addressing us, Guru Ji asks: “(O’ mortal, when you were in the womb), with your head downwards and feet upwards, were residing in a very inhospitable, filthy place, (you survived by meditating on God’s Name); Nanak (asks): “why have you forsaken that Master (by meditating) on whose Name, you were saved (there)?” (2)

Paurri

Explaining his above message once again, Guru Ji advises: “(O’ mortal), you were created with the union of father’s sperm and mother’s egg, in the fiery womb of the mother. At that time, you were hanging upside down, and meditating restlessly in the filthy and terrible hell. By remembering God, you did not get burnt (there); enshrine Him in your body and mind. Do not forsake Him even for a moment, who saved you in the most difficult place. But by forsaking God, You would never find peace and you would depart losing (the game of human) life.” (2)

The message of this *Paurri* is that remembering God saves us even in the dreadful fiery womb of the mother. Therefore, if we want to obtain peace in this life and be emancipated from the pains of future births and deaths, we should never forsake God and always remember Him with true love.

ਸਲੋਕ ॥

salok.

ਮਨ ਇਛਾ ਦਾਨ ਕਰਣੈ ਸਰਬਤ੍ਰ ਆਸਾ ਪੂਰਨਹ ॥

man ichh^haa daan karna^N sarbat̃ar
aasaa poornah.

ਖੰਡਣੈ ਕਲਿ ਕਲੇਸਹ ਪ੍ਰਭ ਸਿਮਰਿ ਨਾਨਕ ਨਹ
ਦੂਰਣਹ ॥੧॥

kh^Na^Ndn^Na kal kalayseh parab^h simar
naanak nah poornah. ||1||

ਹਭਿ ਰੰਗ ਮਾਣਹਿ ਜਿਸੁ ਸੰਗਿ ਤੈ ਸਿਉ ਲਾਈਐ ਨੇਹੁ
॥

hab^h rang maane^h jis sang t̃ai si-o
laa-ee-ai nayhu.

ਸੋ ਸਹੁ ਬਿੰਦ ਨ ਵਿਸਰਉ ਨਾਨਕ ਜਿਨਿ ਸੁੰਦਰੁ
ਰਚਿਆ ਦੇਹੁ ॥੨॥

so saho bind na visra-o naanak jin
sundar rachi-aa dayh. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਜੀਉ ਪ੍ਰਾਨ ਤਨੁ ਧਨੁ ਦੀਆ ਦੀਨੇ ਰਸ ਭੋਗ ॥

jee-o paraan tan Dhan dee-aa deenay
ras bhog.

ਗ੍ਰਿਹ ਮੰਦਰ ਰਥ ਅਸੁ ਦੀਏ ਰਚਿ ਭਲੇ ਸੰਜੋਗ ॥

garih mandar rath as dee-ay rach
bhalay sanjog.

ਸੁਤ ਬਨਿਤਾ ਸਾਜਨ ਸੇਵਕ ਦੀਏ ਪ੍ਰਭ ਦੇਵਨ ਜੋਗ ॥

sut baniṭāa saajan sayvak dee-ay
parab^h dayvan jog.

ਹਰਿ ਸਿਮਰਤ ਤਨੁ ਮਨੁ ਹਰਿਆ ਲਹਿ ਜਾਹਿ
ਵਿਜੋਗ ॥

har simrat̃ tan man hari-aa leh jaahi
vijog.

ਸਾਧਸੰਗਿ ਹਰਿ ਗੁਣ ਰਮਹੁ ਬਿਨਸੇ ਸਭਿ ਰੋਗ ॥੩॥

saaDhsang har gun ramhu binsay
sabh rog. ||3||

Salok

In the previous *Paurri*, Guru Ji told us that remembering God saves us even in the dreadful fiery womb of the mother. Therefore, if we want to obtain peace in this life and be emancipated from the pains of future births and deaths, we should never forsake God and always remember Him with love and devotion. But it is not just during our stay in the mother's womb that God protects us and saves us. In this *Paurri*, he points to so many other gifts and blessings, which God bestows upon us in life as well, for which we need to be grateful and remember Him with true love and devotion.

He says: "God bestows gifts in accordance with the wishes of our mind and fulfills all our desires. He destroys all our conflicts and woes, therefore Nanak (says "O' my friends), remember that God who is not far from you." (1)

Addressing us again Guru Ji says: Meeting whom, you enjoy all kinds of pleasures, imbue yourself with His love. Nanak says, “(O’ man) don’t forsake even for a moment that God, who has made your handsome body.” (2)

Paurri

Elaborating on God’s blessings, Guru Ji says: (O’ man, God) has given you life, breath, body, and wealth, and also gave you all kinds of things for your enjoyment. Then blessing you with good fortune, He gave you houses, mansions, chariots, and horses. The beneficent God also blessed you with sons, daughters, friends, and servants. By contemplating that God, the body and the mind are delighted and all separations are removed. (O’ my friends) in the company of saintly people, sing praises of that God, then all your ailments would be destroyed.” (3)

The message of this Paurri is that God fulfills all our desires and bestows many gifts including our life, wealth, relatives, and friends. Therefore, we should always remember Him and sing His praises in the company of His saints, then all our maladies and sorrows will end.

ਸਲੋਕ ॥

ਕੁਟੰਬ ਜਤਨ ਕਰਣੰ ਮਾਇਆ ਅਨੇਕ ਉਦਮਹ ॥

ਹਰਿ ਭਗਤਿ ਭਾਵ ਹੀਣੰ ਨਾਨਕ ਪ੍ਰਭ ਬਿਸਰਤ ਤੇ
ਪ੍ਰੇਤਤਹ ॥੧॥

ਤੁਟਤੀਆ ਸਾ ਪ੍ਰੀਤਿ ਜੋ ਲਾਈ ਬਿਅੰਨ ਸਿਉ ॥

ਨਾਨਕ ਸਚੀ ਰੀਤਿ ਸਾਂਈ ਸੇਤੀ ਰਤਿਆ ॥੨॥

ਪਉੜੀ ॥

ਜਿਸੁ ਬਿਸਰਤ ਤਨੁ ਭਸਮ ਹੋਇ ਕਹਤੇ ਸਭਿ
ਪ੍ਰੇਤੁ ॥

ਖਿਨੁ ਗ੍ਰਿਹ ਮਹਿ ਬਸਨ ਨ ਦੇਵਹੀ ਜਿਨ ਸਿਉ
ਸੋਈ ਹੇਤੁ ॥

ਕਰਿ ਅਨਰਥ ਦਰਬੁ ਸੰਚਿਆ ਸੋ ਕਾਰਜਿ ਕੇਤੁ ॥

ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮ ਇਹੁ ਖੇਤੁ ॥

ਅਕਿਰਤਘਣਾ ਹਰਿ ਵਿਸਰਿਆ ਜੋਨੀ ਭਰਮੇਤੁ
॥੪॥

salok.

kutamb jaṭan karna^N maa-i-aa anayk
udmah.

har bhagaṭ bhaav heena^N naanak
para**bh** bisraṭ ṭay parayṭah. ||1||

tuṭrhee-aa saa pareeṭ jo laa-ee bi-ann
si-o.

naanak sachee reeṭ saa^N-ee sayṭee
raṭi-aa. ||2||

pa-orhee.

jis bisraṭ ṭan bhasam ho-ay kaṭṭay
sabh parayṭ.

khin garih meh basan na dayvhee jin
si-o so-ee hayṭ.

kar anrath darab sanchi-aa so kaaraj
kayṭ.

jaisaa beejai so lunai karam ih khayṭ.
akiraṭ-ghanaa har visri-aa jonee
bharmayṭ. ||4||

Salok

In the previous *Paurri*, Guru Ji advised us that God fulfills all our desires and gives us many gifts including our life, wealth, relatives, and friends. Therefore, we should always remember Him, and sing His praises in the company of His saints, then all our maladies and sorrows will end. In this *Paurri*, he comments on our conduct, and tells us how instead of remembering that beneficent God, we become totally obsessed with enjoying those gifts, and completely forget about God, who blessed us with all these comforts and pleasures, and then suffer the consequences of our own deeds.

Guru Ji observes: “(Humans) make many efforts for the sake of their families, and labor in many ways to amass wealth. But O’ Nanak, they who are without the feeling of devotion, by forsaking God they become like ghosts.” (1)

So cautioning us against loving others except God, Guru Ji says: “(O’ my friends), that love shall break, which you have imbued with others (except God). O’ Nanak, the right thing is that one remains imbued with the Master.” (2)

Paurri

Now Guru Ji tells about the dire consequences, which the ungrateful persons suffer for not remembering God. He says: “(O’ my friends, that God) separating from whom, the body becomes ashes and (all near and dear ones), start calling it a ghost. With whom one had imbued love, they don’t let it remain in the house even for a moment. So what is the use of those deeds and that wealth which that person accumulated after committing so many sins? (Remember that) this body is like a farm for our actions), whatever we sow here, so shall we reap. (That is why), the ungrateful who have forsaken God, keep wandering in existences.” (4)

The message of this *Paurri* is that although we should provide reasonable sustenance for our family, but we should not at any moment let that responsibility become obsession, or start resorting to sinful ways to amass wealth for our family and completely forget God. Because if we forget God then our soul will not have any rest or peace and would keep wandering in existences.

ਸਲੋਕ ॥

ਕੋਟਿ ਦਾਨ ਇਸਨਾਨੰ ਅਨਿਕ ਸੋਧਨ ਪਵਿਤ੍ਰਤਹ ॥

ਉਚਰੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਰਸਨਾ ਸਰਬ ਪਾਪ
ਬਿਮੁਚਤੇ ॥੧॥

ਈਧਣੁ ਕੀਤੋਮੂ ਘਣਾ ਭੋਰੀ ਦਿਤੀਮੁ ਭਾਹਿ ॥

salok.

kot daan isnaana^N anik soDhan
pavīṭṛtaḥ.

uchraṅṭ naanak har har rasnaa sarab
paap bimuchṭay. ||1||

eeDhan keetomoo ghanaa bhoree
dīteem bhaahi.

ਪੰਨਾ ੭੦੭

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ਮਨਿ ਵਸੰਦੜੋ ਸਚੁ ਸਹੁ ਨਾਨਕ ਹਭੇ ਭੁਖੜੇ ਉਲਾਹਿ
॥੨॥

man vasand-rho sach saho naanak
habhay dukh-rhay ulaahi. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਕੋਟਿ ਅਘਾ ਸਭਿ ਨਾਸ ਹੋਹਿ ਸਿਮਰਤ ਹਰਿ ਨਾਉ ॥

kot aghaa sabh naas hohi simrat har
naa-o.

ਮਨ ਚਿੰਦੇ ਫਲ ਪਾਈਅਹਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ ॥

man chinday fal paa-ee-ah har kay
gun gaa-o.

ਜਨਮ ਮਰਣ ਭੈ ਕਟੀਅਹਿ ਨਿਹਚਲ ਸਚੁ ਥਾਉ ॥

janam maran bhai katee-ah nihchal
sach thaa-o.

ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਹਰਿ ਚਰਣ ਸਮਾਉ ॥

poorab hovai likhi-aa har charan
samaa-o.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਬਲਿ ਜਾਉ
॥੫॥

kar kirpaa parabh raakh layho naanak
bal jaa-o. ||5||

Salok

Many of us want to know how can we obtain salvation and enjoy permanent bliss. According to our individual beliefs we do different deeds such as going to pilgrimages, observing fasts, giving charities, or performing our faith rituals, but still all these things do not seem to help. In this *Paurri*, Guru Ji tells us a technique which is far superior to all other ways and which can ensure us permanent peace, salvation, and union with God.

He says: “O’ Nanak, they who utter God’s Name with their tongue, (obtain the fruits) of millions of charities, baths (at holy places), cleansings (of inner systems), and purifications, and all their sins are destroyed.” (1)

Guru Ji now illustrates with an example, how God’s Name can have such a miraculous effect. He says: “(O’ my friends), just as if I collect lot of firewood and (light) it with a little spark, (it would all reduce to ashes, similarly) O’ Nanak, if the true Master comes to abide in our heart, all our woes are ended.” (2)

Paurri

Now listing the merits of meditating on God’s Name in simple language, Guru Ji says: “(O’ my friends), all the millions of sins are destroyed by meditating on God’s Name. By singing praises of God, we obtain the fruits of our heart’s desires. Our fears of birth and death are removed and we obtain a true and eternal status. However, if it is so pre-written (in our destiny, only then) we merge in the God’s lotus feet (His immaculate Name). Therefore O’ Nanak, (pray to God and say: “O God) showing Your mercy, save me, (I am) a sacrifice to You.” (5)

The message of this *Paurri* is that if we want to wash away millions of our sins, then instead of performing various rituals, we should meditate on God's Name. Once that Name resides in our heart, our sins would be destroyed like a stack of wood burnt by a spark, and we would obtain eternal bliss.

ਸਲੋਕ ॥

ਗ੍ਰਿਹ ਰਚਨਾ ਅਪਾਰੰ ਮਨਿ ਬਿਲਾਸ ਸੁਆਦੰ
ਰਸਹ ॥

ਕਦਾਂਚ ਨਹ ਸਿਮਰੰਤਿ ਨਾਨਕ ਤੇ ਜੰਤ ਬਿਸਟਾ
ਕ੍ਰਿਮਹ ॥੧॥

ਮੁਚੁ ਅਡੰਬਰੁ ਹਭੁ ਕਿਹੁ ਮੰਤਿ ਮੁਹਬਤਿ ਨੇਹ ॥

ਸੋ ਸਾਂਈ ਜੈਂ ਵਿਸਰੈ ਨਾਨਕ ਸੋ ਤਨੁ ਖੇਹ ॥੨॥

ਪਉੜੀ ॥

ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ ਪੂਰੇ ॥

ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੋਤੀ ਹੀਰੇ ॥

ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੂਰੇ ॥

ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ ॥

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ
ਮਨੁ ਧੀਰੇ ॥੬॥

salok.

garīh rachnaa apaara^N man bilaas su-
aada^N rasah.

kaḍaa^Nch nah simraṅt̃ naanak t̃ay jant̃
bistaa kirmeh. ||1||

much adambar habh̃ kihū manjh̃
muhabat̃ nayh.

so saa^N-ee jai^N visrai naanak so t̃an
k̃hayh. ||2||

pa-orhee.

sundar sayj anayk sukh ras bhogan
pooray.

garīh so-in chandan suganDh̃ laa-ay
mot̃ee heeray.

man ichhay sukh maandaa kichh̃ naahi
visooray.

so parabh̃ chit̃ na aavee vistaa kay
keeray.

bin har naam na saa^Nt̃ ho-ay kit̃ biDh̃
man Dheeray. ||6||

Salok

In the previous *Paurri*, Guru Ji told us that if we want to wash away millions of our sins, then instead of performing various rituals, we should meditate on God's Name. Once that Name resides in our heart, our sins would be destroyed like a stack of wood burnt by a spark, and we would obtain eternal bliss. In this *Paurri*, he shows us the opposite side of the picture, and tells us about the fate of those who may be enjoying all the worldly pleasures, but do not ever think of God or meditate on His Name.

He says: “(O’ my friends, many persons) remain busy in unlimited decorations of their houses, and in their mind are joys and relishes of tasty foods, but O’ Nanak, if they never meditate (on God, they are like the) worms of filth.” (1)

Stating the above concept in another way, Guru Ji says: “(O’ my friends), one may have a vast ostentation (of wealth and possessions) with everything, and within that person is love (for all these worldly things, but O’ Nanak, (the body) from whose (mind) God has been forsaken, that body is (useless like) ashes.” (2)

Paurri

Now explaining the above concept with one more example, Guru Ji says: “(O’ my friends, one) may sleep on a beautiful bed, have countless comforts, and enjoy all kinds of relishes. One may possess mansions of gold, on which is applied the fragrance of sandal and which are studded with pearls and diamonds. One may enjoy all the comforts of one’s heart’s desire, and has no worries. But if that God doesn’t come into one’s mind, one is like a worm of filth. Because without (God’s) Name, (mind) doesn’t have peace and is satiated in no other way.” (6)

The message of this *Paurri* is that even if we are enjoying all kinds of luxuries, we should never forget to meditate on God’s Name, because this is the only thing which can give us true peace of mind.

ਸਲੋਕ ॥

ਚਰਨ ਕਮਲ ਬਿਰਹੁ ਖੋਜਤ ਬੈਰਾਗੀ ਦਹ ਦਿਸਹ ॥

ਤਿਆਗਤ ਕਪਟ ਰੂਪ ਮਾਇਆ ਨਾਨਕ ਆਨੰਦ ਰੂਪ
ਸਾਧ ਸੰਗਮਹ ॥੧॥

ਮਨਿ ਸਾਂਈ ਮੁਖਿ ਉਚਰਾ ਵਤਾ ਹਭੇ ਲੋਅ ॥

ਨਾਨਕ ਹਭਿ ਅਡੰਬਰ ਕੂੜਿਆ ਸੁਣਿ ਜੀਵਾ ਸਚੀ ਸੋਇ
॥੨॥

ਪਉੜੀ ॥

ਬਸਤਾ ਤੂਟੀ ਤੁੰਪੜੀ ਚੀਰ ਸਭਿ ਛਿੰਨਾ ॥

ਜਾਤਿ ਨ ਪਤਿ ਨ ਆਦਰੇ ਉਦਿਆਨ ਭ੍ਰਮਿੰਨਾ ॥

ਮਿਤ੍ਰ ਨ ਇਠ ਧਨ ਰੂਪਹੀਣ ਕਿਛੁ ਸਾਕੁ ਨ ਸਿੰਨਾ ॥

ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ ॥

ਤਿਸ ਕੀ ਧੂੜਿ ਮਨੁ ਉਧਰੈ ਪ੍ਰਭੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨਾ ॥੩॥

salok.

charan kamal biraha^N khojant
bairaagee dhah dhisah.

ti-aagant kapat roop maa-i-aa naanak
aanand roop saaDh sangmah. ||1||

man saa^N-ee mukh uchraa vaṭaa
habhay lo-a.

naanak habh adambar koorhi-aa sun
jeevaa sachee so-ay. ||2||

pa-orhee.

baṣṭaa tootee jhumprhee cheer sabh
chhinnaa.

jaat na pat na aadro udi-aan
bharminnaa.

mitar na ith Dhan roopheen kichh
saak na sinnaa.

raajaa saglee sarisat kaa har naam
man bhinnaa.

tis kee Dhoorh man uDhrai parabh
ho-ay suparsannaa. ||7||

Salok

In the previous *Paurri*, Guru Ji told us that even if we are enjoying all kinds of luxuries, we should never forget to meditate on God’s Name, because this is the only thing that can give us true peace of mind. In this *Paurri*, he tells us about the conduct

of those Guru's followers, who truly love God and the kind of blessings they enjoy in that love, even when they may be living without any worldly comforts and facilities.

He says: "O' Nanak, the lovers of (the sight of) God's lotus feet, so feel the pangs of separation that becoming detached (from the world, they) wander around in (all the) ten directions in His search. They forsake the false ostentations of *Maya* (worldly riches and power), and reside in the blissful company of saintly persons." (1)

Expressing his own wish in this regard, Guru Ji says: "(I wish that) I may enshrine the Master in my mind, utter (His Name) from my tongue, and go to all the worlds (to hear about His praise. Because O') Nanak, all (worldly) ostentations are false, (I wish that) I survive only by listening to (God's) true praise." (2)

Paurri

Guru Ji now tells us how great is that person in his eyes and that of God, who even though utterly a pauper and has absolutely no one to support him, but his mind is absorbed in God's Name. He says: "(Even if a person) is residing in a shattered hut, and all his clothes are shredded. He may neither belong to any high caste, nor have any social status, and may be roaming (so lonely, as if he is wandering) in jungles. He may neither have any friends, nor any acquaintances, and may be without any wealth, or beauty, nor has any relative or acquaintance. But if his mind is soaked (in the love of God's) Name, (then deem him as the) king of entire universe. On him God is so pleased that just by the dust of his feet (a little bit of his humble service and company), one's mind is saved (from all evils)." (7)

The message of this *Paurri* is that if we want to enjoy true bliss and pleasure like that of a king of the universe, we should so soak our mind with God's love that we keep searching for Him everywhere.

ਸਲੋਕ ॥

ਅਨਿਕ ਲੀਲਾ ਰਾਜ ਰਸ ਰੂਪ ਛਤ੍ ਚਮਰ ਤਖਤ
ਆਸਨੰ ॥

ਰਚੰਤਿ ਮੂੜ ਅਗਿਆਨ ਅੰਧ ਨਾਨਕ ਸੁਪਨ
ਮਨੋਰਥ ਮਾਇਆ ॥੧॥

ਸੁਪਨੈ ਹਭਿ ਰੰਗ ਮਾਣਿਆ ਮਿਠਾ ਲਗੜਾ
ਮੋਹੁ ॥

ਨਾਨਕ ਨਾਮ ਵਿਹੂਣੀਆ ਸੁੰਦਰਿ ਮਾਇਆ ਧੋਹੁ
॥੨॥

ਪਉੜੀ ॥

ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੂਰਖਿ ਲਾਇਆ ॥
ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ਜਾਗਤ ਭਖਲਾਇਆ ॥

salok.

anik leelaa raaj ras roopa^N chhatar
chamar takhat aasna^N.

rachant^t moorh^h agi-aan anDhah naanak
supan manorath maa-i-aa. ||1||

supnai habh^h rang maani-aa mithaa
lagr^haa moh.

naanak naam vihoon^{ee}-aa sundar
maa-i-aa Dharoh. ||2||

pa-orhee.

supnay saytee chit^t moorakh^h laa-i-aa.
bisray raaj ras bhog jaagat^t bhakh^hlaa-i-aa.

ਆਰਜਾ ਗਈ ਵਿਹਾਇ ਧੰਧੈ ਧਾਇਆ ॥	aarjaa ga-ee vihaa-ay <u>DhanDhai</u>
ਪੂਰਨ ਭਏ ਨ ਕਾਮ ਮੋਹਿਆ ਮਾਇਆ ॥	<u>Dhaa-i-aa.</u> pooran <u>bha</u> -ay na kaam mohi-aa
ਕਿਆ ਵੇਚਾਰਾ ਜੰਤੁ ਜਾ ਆਪਿ ਭੁਲਾਇਆ ॥੮॥	maa-i-aa. ki-aa vaychaaraa jant jaa aap <u>bhulaa-i-aa.</u> 8

Salok

In the last stanza of previous *Paurri*, Guru Ji remarked that even if a person is residing in a shattered hut and all his clothes are shredded, yet if his mind is soaked in the love of God's Name, then deem him as the king of entire universe. In this *Paurri*, he shows us the opposite side of the picture and warns us about the consequences of not remembering God and always remaining engrossed in enjoyment of worldly comforts, pleasures, and plays.

He says: "(O' my friends, in this world) there are myriad of amusements, diversions, plays, and opportunities for enjoying the relish of kingdoms and beauty with regal canopies, thrones, and cushions. But O' Nanak, these worldly pleasures are false like dreams, so only the foolish ignorant persons are engrossed in them." (1)

Commenting further on the reality of these worldly pleasures, Guru Ji says: " (The enjoyment of worldly pleasures is as if one has) enjoyed the relish of all delicious things in a dream, and to that person the attachment (with relatives) has seemed sweet. But O' Nanak, without (meditating on) God's Name, one has been deceived by captivating Maya (because by not meditating on God's Name, one has lost the invaluable opportunity to reunite with God)." (2)

Paurri

Summarizing the above, Guru Ji says: "(O' my friends, by remaining involved in worldly affairs), the foolish person has attuned the mind to a dream. But upon waking up feels baffled, (because then all these) kingdoms and enjoyments of pleasures disappear. (In this way, one's) entire life is spent running after (useless worldly) pursuits. Being lured by *Maya* (the worldly riches and power), none of the real objectives is accomplished. However, what the poor creature (could do) when (God) Himself has strayed (that person from the right path)." (8)

The message of this *Paurri* is that if we want to avoid the disappointments, which worldly riches and power ultimately bring, we should pray to God to keep us on the right path and bless us with the guidance of the Guru, who may show us the right way to love and meditate on God's Name.

ਸਲੋਕ ॥

ਬਸੰਤਿ ਸ੍ਵਰਗ ਲੋਕਹ ਜਿਤਤੇ ਪ੍ਰਿਥਵੀ ਨਵ
ਖੰਡਣਹ ॥
ਬਿਸਰੰਤ ਹਰਿ ਗੋਪਾਲਹ ਨਾਨਕ ਤੇ ਪ੍ਰਾਣੀ
ਉਦਿਆਨ ਭਰਮਣਹ ॥੧॥

ਕਉਤਕ ਕੋਡ ਤਮਾਸਿਆ ਚਿਤਿ ਨ ਆਵਸੁ
ਨਾਉ ॥
ਨਾਨਕ ਕੋੜੀ ਨਰਕ ਬਰਾਬਰੇ ਉਜੜੁ ਸੋਈ
ਥਾਉ ॥੨॥

ਪਉੜੀ ॥

ਮਹਾ ਭਇਆਨ ਉਦਿਆਨ ਨਗਰ ਕਰਿ
ਮਾਨਿਆ ॥
ਝੂਠ ਸਮਗ੍ਰੀ ਪੇਖਿ ਸਚੁ ਕਰਿ ਜਾਨਿਆ ॥

ਪੰਨਾ ੭੦੮

ਕਾਮ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਫਿਰਹਿ ਦੇਵਾਨਿਆ ॥
ਸਿਰਿ ਲਗਾ ਜਮ ਡੰਡੁ ਤਾ ਪਛੁਤਾਨਿਆ ॥
ਬਿਨੁ ਪੂਰੇ ਗੁਰਦੇਵ ਫਿਰੈ ਸੈਤਾਨਿਆ ॥੯॥

salok.

basant savarag lokah jittay parithvee nav
khandnah.
bisrant har gopaalah naanak tay
paraanee udi-aan bharamneh. ||1||

ka-utak kod tamaasi-aa chit na aavas
naa-o.
naanak korhee narak baraabaray ujarh
so-ee thaa-o. ||2||

pa-orhee.

mahaa bha-i-aan udi-aan nagar kar
maani-aa.
jhooth samagree paykh sach kar jaani-aa.

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kaam kroDh aha^Nkaar fireh dayvaani-aa.
sir lagaa jam dand taa pachhutani-aa.
bin pooray gurdayv firai saitan-aa. ||9||

Salok

In the previous *Paurri*, Guru Ji advised us that if we want to avoid the disappointments, which the worldly riches and power ultimately bring, we should pray to God to keep us on the right path, and bless us with the guidance of the Guru, who may show us the right way to love and meditate on God's Name. In this *Paurri*, he explains how without God's Name any place with so many worldly comforts and pleasures is like hell.

He says: "(O' my friends, even if some people) may be residing in a country like heaven, and might conquer all the nine regions of the earth, but if they forsake God of the universe, they are as if wandering (aimlessly) in forests." (1)

Commenting on places, where one may enjoy all kinds of pleasures, but where God's Name is not remembered, Guru Ji says: "(O' my friends, if one is residing at a place), where one is enjoying myriads of plays and shows, but O' Nanak, if God's Name doesn't come into mind there, that place is like millions of hells and is a wasteland." (2)

Paurri

Guru Ji now comments on the general state of the world and he says: “(O’ my friends, this world) is like a dreadful, dense forest, but (many foolish people) have deemed it (comfortable) like a city. Seeing perishable material, they have deemed it as everlasting. Intoxicated in lust, anger, and self-conceit, they are walking around like mad people, but when they are hit by the blow of the demon of death, they repent. (In short), without (the guidance of) the perfect Guru, (human being) is walking around like the devil.” (9)

The message of this *Paurri* is that even if we are living in big mansions and enjoying all kinds of luxuries, but still if we do not meditate on God’s Name, all these places are like hell, and we would ultimately repent. Therefore, if we want to avoid such disappointments, then we should conduct ourselves according to the instructions of our Guru and meditate on God’s Name.

ਸਲੋਕ ॥

ਰਾਜ ਕਪਟੰ ਰੂਪ ਕਪਟੰ ਧਨ ਕਪਟੰ ਕੁਲ
ਗਰਬਤਹ ॥
ਸੰਚੰਤਿ ਬਿਖਿਆ ਛਲੰ ਛਿਦ੍ਰੰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ
ਸੰਗਿ ਨ ਚਾਲਤੇ ॥੧॥

ਪੇਖੰਦੜੋ ਕੀ ਭੁਲੁ ਤੁੰਮਾ ਦਿਸਮੁ ਸੋਹਣਾ ॥

ਅਢੁ ਨ ਲਹੰਦੜੋ ਮੁਲੁ ਨਾਨਕ ਸਾਬਿ ਨ ਜੁਲਈ
ਮਾਇਆ ॥੨॥

ਪਉੜੀ ॥

ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲੈ ਸੋ ਕਿਉ ਸੰਜੀਐ ॥
ਤਿਸ ਕਾ ਕਹੁ ਕਿਆ ਜਤਨੁ ਜਿਸ ਤੇ ਵੰਜੀਐ ॥
ਹਰਿ ਬਿਸਰਿਐ ਕਿਉ ਤ੍ਰਿਪਤਾਵੈ ਨਾ ਮਨੁ
ਰੰਜੀਐ ॥
ਪ੍ਰਭੁ ਛੇਡਿ ਅਨ ਲਾਗੈ ਨਰਕਿ ਸਮੰਜੀਐ ॥
ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਨਾਨਕ ਭਉ ਭੰਜੀਐ
॥੧੦॥

salok.

raaj kapṭa^N roop kapṭa^N Dhan kapṭa^N kul
garabṭeh.
sa^Nchanṭ bikhi-aa chhala^N chhidara^N
naanak bin har sang na chaaltay. ||1||

paykhand-rho kee bhul tummaa disam
sohnaa.
adh na lahand-rho mul naanak saath na
jul-ee maa-i-aa. ||2||

pa-orhee.

chalḍi-aa naal na chalai so ki-o sanjee-ai.
tis kaa kaho ki-aa jaṭan jis tay vanjee-ai.
har bisri-ai ki-o t̃aript̃aavai naa man
ranjee-ai.
parabhoo chhod an laagai narak
samanjee-ai.
hohu kirpaal da-i-aal naanak bha-o
bhanjee-ai. ||10||

Salok

In the previous *Paurri*, Guru Ji told us that even if we are living in big mansions, and enjoying all kinds of luxuries, but still if we do not meditate on God’s Name, all these places are like hell. Therefore we should conduct ourselves according to the

instructions of our Guru and meditate on God's Name. In this *Paurri*, he again warns us about worldly wealth.

He says: "O' Nanak, kingdom, beauty, wealth, and pride of (high) caste is an illusion. (People), amass poison (of worldly wealth) by committing frauds and sins, but without God's (Name), nothing accompanies us after death." (1)

Comparing worldly wealth to a *Tumma* (a variety of pumpkins, which looks very beautiful from outside, but is very bitter from inside), Guru Ji says to us: "(O' mortal), why do you err, while beholding a *Tumma*, which looks very beautiful (from outside), but it doesn't sell even for half a penny. Similarly O' Nanak, (because) the worldly wealth doesn't accompany us (after death, it is worthless as for as our soul is concerned)." (2)

Paurri

Therefore advising us like a friend and well-wisher, Guru Ji says: "(O' my friend), why should we amass that (wealth) which doesn't accompany us when we depart (from this world)? Why do we need to make any effort for (that thing), from which we are going to be separated (one day? We should also remember that) by forsaking God, our mind cannot be satiated or pleased. By forsaking God and getting attached to others, we have to live in hell. Therefore Nanak (prays: "O' God), show mercy and dispel this fear of his." (10)

The message of this *Paurri* is that worldly riches, kingdoms, and pleasures might look alluring to us, but bring us misery and unhappiness in the end. If we want to find peace both here and hereafter, then instead of worldly wealth, we should try to amass the wealth of God's Name, which alone would accompany us after death and save us from falling in hell.

ਸਲੋਕ ॥

ਨਚ ਰਾਜ ਸੁਖ ਮਿਸਟੰ ਨਚ ਭੋਗ ਰਸ ਮਿਸਟੰ ਨਚ
ਮਿਸਟੰ ਸੁਖ ਮਾਇਆ ॥
ਮਿਸਟੰ ਸਾਧਸੰਗਿ ਹਰਿ ਨਾਨਕ ਦਾਸ ਮਿਸਟੰ ਪ੍ਰਭ
ਦਰਸਨੰ ॥੧॥

ਲਗੜਾ ਸੋ ਨੇਹੁ ਮੰਨ ਮਝਾਹੁ ਰਤਿਆ ॥
ਵਿਧੜੋ ਸਚ ਥੋਕਿ ਨਾਨਕ ਮਿਠੜਾ ਸੋ ਧਣੀ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਬਿਨੁ ਕਛੂ ਨ ਲਾਗਈ ਭਗਤਨ ਕਉ ਮੀਠਾ ॥

salok.

nach raaj sukh mista^N nach bhog ras
mista^N nach mista^N sukh maa-i-aa.
mista^N saaDhsang har naanak daas
mista^N parabh darsana^N. ||1||

lagrhaa so nayhu man majhaahoo
raṭi-aa.
viDh-rho sach thok naanak mith-rhaa
so Dhanee. ||2||

pa-orhee.

har bin kachhoo na laag-ee bhagtan
ka-o meethaa.

ਆਨ ਸੁਆਦ ਸਭਿ ਫੀਕਿਆ ਕਰਿ ਨਿਰਨਉ ਡੀਠਾ ॥	aan su-aad̥ sabh̥ feeki-aa kar nirna-o deethaa.
ਅਗਿਆਨੁ ਭਰਮੁ ਦੁਖੁ ਕਟਿਆ ਗੁਰ ਭਏ ਬਸੀਠਾ ॥	agi-aan bharam dukh̥ kati-aa gur bha-ay baseethaa.
ਚਰਨ ਕਮਲ ਮਨੁ ਬੋਧਿਆ ਜਿਉ ਰੰਗੁ ਮਜੀਠਾ ॥	charan kamal man bayDhi-aa ji-o rang majeethaa.
ਜੀਉ ਪ੍ਰਾਣ ਤਨੁ ਮਨੁ ਪ੍ਰਭੂ ਬਿਨਸੇ ਸਭਿ ਝੂਠਾ ॥੧੧॥	jee-o paraan̄ tan̄ man parabhoobinsay sabh̥ jhoothaa. 11

Salok

In the previous *Paurri*, Guru Ji advised us that worldly riches, kingdoms, and pleasures might look alluring to us, but bring us misery and unhappiness in the end. If we want to find peace both here and hereafter, we should amass the wealth of God's Name instead of worldly wealth, which alone would accompany us after death and save us from falling in hell. Therefore in this *Paurri*, Guru Ji tells us what looks sweet or pleasing to devotees of God.

He says: “(To the devotees of God), neither the comforts of a kingdom, nor enjoyment of delicious foods is sweet (and pleasing), nor is the comfort of worldly riches. O’ Nanak, to the servants of God, only God’s Name obtained in holy congregation seems sweet, and also God’s sight is sweet (and pleasing to them).” (1)

Now talking about the state of mind of a person, whose heart has been pierced with the love of God, Guru Ji says: “The person, who has been imbued with such a love (for God), as if his or her mind has been pierced with the pearls of true (God’s) Name, O’ Naak, to such a person, only that Master seems dear and sweet.” (2)

Paurri

Now summarizing the feelings and conduct of true devotees, Guru Ji says: “(O’ my friends), to the devotees, nothing else seems sweet (or pleasing) except God’s (Name). They have come to the conclusion that all other relishes (except the relish of God’s Name) are insipid. The Guru has become their intercessor (and by reunion with God, through him), their ignorance, doubt, and pain has been dispelled. Their mind is so much imbued with the love of God’s lotus feet, (His Name, like dying a cloth in the fast color of) *Majeeth*; they are imbued with the everlasting love of God. For them, God is their life, breath, body, and mind, and all their false (short-lived worldly) attachments have been destroyed.” (11)

The message of this *Paurri* is that we should realize that all the pleasures of worldly wealth, kingdoms, and power are false. If we want to enjoy true and lasting happiness, we should seek and act on the Guru's guidance, and forsaking enjoyment of all other false pleasures, learn to enjoy and relish the pleasure of singing praises of God in the company of the saintly persons.

ਸਲੋਕ ॥

ਤਿਅਕਤ ਜਲੰ ਨਹ ਜੀਵ ਮੀਨੰ ਨਹ ਤਿਆਗਿ
ਚਾਤ੍ਰਿਕ ਮੇਘ ਮੰਡਲਹ ॥

ਬਾਣ ਬੇਧੰਚ ਕੁਰੰਕ ਨਾਦੰ ਅਲਿ ਬੰਧਨ ਕੁਸਮ ਬਾਸਨਹ
॥

ਚਰਨ ਕਮਲ ਰਚੰਤਿ ਸੰਤਹ ਨਾਨਕ ਆਨ ਨ ਰੁਚਤੇ
॥੧॥

ਮੁਖੁ ਡੇਖਾਉ ਪਲਕ ਛਡਿ ਆਨ ਨ ਡੇਉ ਚਿਤੁ ॥

ਜੀਵਣ ਸੰਗਮੁ ਤਿਸੁ ਧਣੀ ਹਰਿ ਨਾਨਕ ਸੰਤਾਂ ਮਿਤੁ
॥੨॥

ਪਉੜੀ ॥

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ ॥

ਬੂੰਦ ਵਿਗੂਣਾ ਚਾਤ੍ਰਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ ॥

ਨਾਦ ਕੁਰੰਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ ॥

ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ ॥

ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ
॥੧੨॥

salok.

ti-akat̃ jala^N nah jeev meena^N nah
ti-aag chaat̃rik maygh mandlah.

baan bayDhanch kurank naad^N al
banDhan kusam baasnah.

charan kamal rachant̃ sant̃eh naanak
aan na ruchtay. ||1||

mukh daykhaa-oo palak chhad aan
na day-oo chit̃.

jeevan sangam tis Dhanee har
naanak jantaa^N mit̃. ||2||

pa-orhee.

ji-o machhulee bin paanee-ai ki-o
jeevan paavai.

boond vihoonaa chaat̃riko ki-o kar
t̃ript̃aavai.

naad kura^Nkeh bayDhi-aa sanmukh
uth Dhaavai.

bhavar lobhee kusam baas kaa mil
aap banDhaavai.

ti-o sant̃ janaa har pareet̃ hai daykh
daras aghaavai. ||12||

Salok

In the last stanza of the previous Paurri, Guru Ji stated that to the devotees, nothing else seems sweet (or pleasing), except God. They come to the conclusion, that all other relishes (except the relish of God) are insipid. In this *Paurri*, he cites many beautiful examples to illustrate the love of devotees for God and how they crave for His sight.

He says: “(O’ my friends, just as) a fish cannot survive by abandoning water, a *Chatrik* (pied cuckoo) cannot forsake the sky, listening to the hunter’s tune a deer lets itself be pierced by his arrow, and a black bee lets itself get bound in a flower, due to its fragrance, similarly the saints (of God) are absorbed in the lotus feet (of God, His Name) and O’ Nanak, they are not allured by anything else.” (1)

Commenting on the love of the devotees for the sight of their beloved God, Guru Ji says: “If (God) shows His sight just for a fleeting moment, forsaking Him His saints

go nowhere (and except God, they do not worship anyone else). O' Nanak, God is a friend of His saints, and the union between them lasts throughout their life." (2)

Paurri

Summarizing the love between saints and God, Guru Ji says: "A fish cannot survive without water. A pied cuckoo cannot quench its thirst without a special drop (of rain). Being enticed by the hunter's tune, a deer goes right in front (of the hunter and is easily killed). A black bee being greedy for the sweet fragrance gets itself bound (in the flower). Similarly the saintly people are in love with God, and they are satiated (only) by seeing His sight." (12)

The message of this *Paurri* is that just as a fish cannot live without water, a black bee is crazy for the fragrance of a flower; similarly we should be in love with God and always crave for His sight.

ਸਲੋਕ ॥

ਚਿਤਵੰਤਿ ਚਰਨ ਕਮਲੰ ਸਾਸਿ ਸਾਸਿ
ਅਰਾਧਨਹ ॥

ਨਹ ਬਿਸਰੰਤਿ ਨਾਮ ਅਚੁਤ ਨਾਨਕ ਆਸ
ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥੧॥

ਸੀਤੜਾ ਮੰਨ ਮੰਝਾਹਿ ਪਲਕ ਨ ਥੀਵੈ
ਬਾਹਰਾ ॥

ਨਾਨਕ ਆਸੜੀ ਨਿਬਾਹਿ ਸਦਾ ਪੇਖੰਦੋ ਸਚੁ
ਧਣੀ ॥੨॥

ਪਉੜੀ ॥

ਆਸਾਵੰਤੀ ਆਸ ਗੁਸਾਈ ਪੂਰੀਐ ॥
ਮਿਲਿ ਗੋਪਾਲ ਗੋਬਿੰਦ ਨ ਕਬਹੂ ਝੂਰੀਐ ॥
ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ਲਹਿ ਜਾਹਿ
ਵਿਸੁਰੀਐ ॥

ਪੰਨਾ ੭੦੯

ਹੋਇ ਪਵਿਤ੍ਰ ਸਰੀਰੁ ਚਰਨਾ ਧੂਰੀਐ ॥
ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ਸਦਾ ਹਜੂਰੀਐ ॥੧੩॥

salok.

chitvant charan kamla^N saas saas
araaDhneh.

nah bisrant naam achut naanak aas pooran
parmaysureh. ||1||

seet-rhaa man manjhaahi palak na theevai
baahraa.

naanak aasrhee nibaahi sadaa paykhando
sach Dha^{nee}. ||2||

pa-orhee.

aasaavantee aas gusaa-ee pooree-ai.
mil gopaal gobind na kabhoo jhooree-ai.
dayh daras man chaa-o leh jaahi
visooree-ai.

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ho-ay pavitar sareer charnaa Dhooree-ai.
paarbarahm gurdayv sadaa hajooree-ai.
||13||

Salok

In the previous *Paurri*, Guru Ji advised us that just as a fish cannot live without water, a black bee is crazy for the fragrance of a flower; similarly we should be in love with God and always crave for His sight. In this *Paurri*, he describes, what kinds of blessings the devotees of God receive who always keep Him enshrined in their minds.

He says: “(They who) attune their minds to (God’s) lotus feet, meditate on Him with each and every breath; they never forsake the Name of the imperishable God. O’ Nanak, the all-pervading God fulfills their wishes.” (1)

Re-iterating the above message in a little bit different way, Guru Ji says: “(O’ my friends), they in whose minds, (God always remains) enshrined, and from whom He doesn’t get separated even for an instant, O’ Nanak the eternal Master fulfills all their wishes and always looks (to their welfare).” (2)

Paurri

Guru Ji now shows us how to address God in a most affectionate and loveable way and what to pray for. He says: “O’ the Master of the earth, fulfill my hope, all my hopes are in You. O’ God the sustainer of the universe, come and see me, so that I may never grieve. My mind has a longing that You bless me with Your sight, so that all my worries are removed. (O’ God), by touching the dust of Your feet (by humbly meditating on Your Name), my body would become pure. O’ the all-pervading Guru-God, bless me that I may always remain in Your presence.” (13)

The message of this *Paurri* is that if we wish that God may fulfill all our desires and remove all our worries, then we should have so much love for Him that we never let His Name go out of our mind, and we always feel His presence right in front of us.

ਸਲੋਕ ॥

ਰਸਨਾ ਉਚਰੰਤਿ ਨਾਮੰ ਸ੍ਰਵਣੰ ਸੁਨੰਤਿ ਸਬਦ
ਅੰਮ੍ਰਿਤਹ ॥

ਨਾਨਕ ਤਿਨ ਸਦ ਬਲਿਹਾਰੰ ਜਿਨਾ ਧਿਆਨੁ
ਪਾਰਬ੍ਰਹਮਣਹ ॥੧॥

ਹਭਿ ਕੂੜਾਵੇ ਕੰਮ ਇਕਸੁ ਸਾਈ ਬਾਹਰੇ ॥

ਨਾਨਕ ਸੇਈ ਧੰਨੁ ਜਿਨਾ ਪਿਰਹਤੀ ਸਚ ਸਿਉ
॥੨॥

ਪਉੜੀ ॥

ਸਦ ਬਲਿਹਾਰੀ ਤਿਨਾ ਜਿ ਸੁਨਤੇ ਹਰਿ ਕਥਾ ॥

salok.

rasnaa uchraṅt̃ naama^N sarvaṇa^N sunant̃
sabaḍ amṛiṭah.

naanak t̃in sad̃ balihaara^N jinaa Dhi-aan
paarbrahmaṇeh. ||1||

habh̃ koorhaavay kamm ikas saa-ee
baahray.

naanak say-ee Dhan̄ jinaa pirharhee
sach si-o. ||2||

pa-orhee.

sad̃ balihaaree t̃inaa je sunṭay har
kathaa.

ਪੂਰੇ ਤੇ ਪਰਧਾਨ ਨਿਵਾਵਹਿ ਪ੍ਰਭ ਮਥਾ ॥

pooray tay parDhaan nivaaveh parabh mathaa.

ਹਰਿ ਜਸੁ ਲਿਖਹਿ ਬੇਅੰਤ ਸੋਹਹਿ ਸੇ ਹਥਾ ॥

har jas likheh bay-ant soheh say hathaa.

ਚਰਨ ਪੁਨੀਤ ਪਵਿਤ੍ਰ ਚਾਲਹਿ ਪ੍ਰਭ ਪਥਾ ॥

charan puneet pavitar chaaleh parabh pathaa.

ਸੰਤਾਂ ਸੰਗਿ ਉਧਾਰੁ ਸਗਲਾ ਦੁਖੁ ਲਥਾ ॥੧੪॥

jantaa^N sang uDhaar saglaa dukh lathaa. ||14||

Salok

In the previous *Paurri*, Guru Ji told us that if we wish that God may fulfill all our desires and remove all our worries, then we should have so much love for Him that we never forsake His Name and always feel His presence right in front of us. In this *Paurri*, he tells us how much he values those who are so imbued with the love of God that they only want to talk about God and meditate upon His Name and nothing else.

He says: “(O’ my friends, they who with their) tongue utter God’s Name, and with their ears listen to nectar-like rejuvenating word (of the Guru), Nanak is always a sacrifice to them whose attention is (always) in God.” (1)

Next commenting on the (true value of other things and tasks as compared to God’s Name), Guru Ji says: “(O’ my friends), except the remembrance of the one Master, all other tasks are false (and have no lasting value), therefore O’ Nanak, blessed are they whose love is only for the eternal (God and not for any thing else).” (2)

Paurri

Once again describing how much he values and respects those who are truly imbued with the love of God and whose attention is always turned to listening, hearing, or talking about God and nothing else, Guru Ji says: “(O’ my friends), I am a sacrifice to those who listen to the discourse of God. They who bow to God are perfect and superior. Those hands look beautiful, which write about the praises of the infinite (God). Pure and immaculate are those feet, which walk on the path of God. In the company of such saints one is saved, and all one’s suffering is removed.” (14)

The message of this *Paurri* is that we should be so much imbued with the love of God that we remember Him in our mind, utter His Name from our tongue, listen His praise from our ears, and practice holy deeds with our hands at all times;; our entire life should revolve around God and nothing else. By doing so we would be saved, and all our pain would be removed.

ਸਲੋਕੁ ॥

salok.

ਭਾਵੀ ਉਦੋਤ ਕਰਣੰ ਹਰਿ ਰਮਣੰ ਸੰਜੋਗ ਪੂਰਨਹ ॥

bhaavee udot karna^N har ramna^N sanjog poornah.

ਗੋਪਾਲ ਦਰਸ ਭੇਟੰ ਸਫਲ ਨਾਨਕ ਸੋ ਮਹੂਰਤਹ ॥੧॥

gopaal daras bhayta^N safal naanak so mahoortheh. ||1||

ਕੀਮ ਨ ਸਕਾ ਪਾਇ ਸੁਖ ਮਿਤੀ ਹੂ ਬਾਹਰੇ ॥

keem na sakaa paa-ay sukh mītee hoo baahray.

ਨਾਨਕ ਸਾ ਵੇਲੜੀ ਪਰਵਾਣੁ ਜਿਤੁ ਮਿਲੰਦੜੋ ਮਾ ਪਿਰੀ ॥੨॥

naanak saa vaylrhee parvaanu jīt miland-rho maa pīree. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸਾ ਵੇਲਾ ਕਹੁ ਕਉਣੁ ਹੈ ਜਿਤੁ ਪ੍ਰਭ ਕਉ ਪਾਈ ॥

saa vaylaa kaho ka-unu hai jīt parabh ka-o paa-ee.

ਸੋ ਮੂਰਤੁ ਭਲਾ ਸੰਜੋਗੁ ਹੈ ਜਿਤੁ ਮਿਲੈ ਗੁਸਾਈ ॥

so moorat bhalaa sanjog hai jīt milai gusaa-ee.

ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਇ ਕੈ ਮਨ ਇਛ ਪੁਜਾਈ ॥

aath pahar har Dhi-aa-ay kai man ichh pujaa-ee.

ਵਡੈ ਭਾਗਿ ਸਤਸੰਗੁ ਹੋਇ ਨਿਵਿ ਲਾਗਾ ਪਾਈ ॥

vadai bhaag saṭsang ho-ay niv laagaa paa-ee.

ਮਨਿ ਦਰਸਨ ਕੀ ਪਿਆਸ ਹੈ ਨਾਨਕ ਬਲਿ ਜਾਈ ॥੧੫॥

man darsan kee pi-aas hai naanak bal jaa-ee. ||15||

Salok

Many people, particularly Hindus, have great faith in astrology, and the importance of auspicious moments for doing anything important, such as marriage, opening a new business, or even going on a long journey. In this *Paurri*, Guru Ji comments on this practice and tells us what he considers as the most auspicious moment.

He says: “(O’ my friends), only when God reveals His desire, one’s destiny is fulfilled, and one meditates on God. O’ Nanak, fruitful is that auspicious moment when one sees the sight of the Master of the universe.” (1)

Stating how invaluable is that moment, when one meets the beloved God, Guru Ji says: “O’ Nanak, that moment is exemplary, when I meet my beloved (God. It brings such) limitless comforts that I cannot estimate their worth.” (2)

Paurri

Now Guru Ji expresses his longing to see the sight of his beloved God and challenges those who believe in such things as auspicious or in auspicious moments to tell him what is the auspicious moment when he can find His God and then he provides the answer himself. He says: “(O’ pundits, tell me) what is that moment in which I can meet God, because that moment is very auspicious when the Master of the earth is

met. (I think the answer is) that by meditating on God at all times, one can get fulfilled the desire of one's heart. If by good fortune I could join the company of the saintly persons, I would respectfully bow to them and tell them that in my heart is a craving for the sight (of God), and (I) Nanak would be a sacrifice to them (if they could guide me to my beloved God).” (15)

The message of this *Paurri* is that we should not bother about the right or auspicious moment to meditate on God's Name. Joining the congregation of saintly persons, we should sing God's praises and meditate on His Name. When God so wills, our destiny would be fulfilled, and we would see Him.

ਸਲੋਕ ॥

ਪਤਿਤ ਪੁਨੀਤ ਗੋਬਿੰਦਹ ਸਰਬ ਦੋਖ ਨਿਵਾਰਣਹ ॥

ਸਰਣਿ ਸੂਰ ਭਗਵਾਨਹ ਜਪੰਤਿ ਨਾਨਕ ਹਰਿ
ਹਰਿ ਹਰੇ ॥੧॥

ਛਡਿਓ ਹਭੁ ਆਪੁ ਲਗਤੋ ਚਰਣਾ ਪਾਸਿ ॥
ਨਠਤੋ ਦੁਖ ਤਾਪੁ ਨਾਨਕ ਪ੍ਰਭੁ ਪੇਖੰਦਿਆ ॥੨॥

ਪਉੜੀ ॥

ਮੇਲਿ ਲੈਹੁ ਦਇਆਲ ਢਹਿ ਪਏ ਦੁਆਰਿਆ ॥
ਰਖਿ ਲੇਵਹੁ ਦੀਨ ਦਇਆਲ ਭ੍ਰਮਤ ਬਹੁ
ਹਾਰਿਆ ॥
ਭਗਤਿ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਹਰਿ ਪਤਿਤ
ਉਧਾਰਿਆ ॥
ਤੁਝ ਬਿਨੁ ਨਾਹੀ ਕੋਇ ਬਿਨਉ ਮੋਹਿ ਸਾਰਿਆ ॥
ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਇਆਲ ਸਾਗਰ ਸੰਸਾਰਿਆ
॥੧੬॥

salok.

patit̃ puneet̃ gobindah sarab dōkh
nivaar̃neh.

sarañ soor bhagvaaneh japant̃ naanak
har har haray. ||1||

chhadi-o habh aap lagrho charnaa paas.
nath-rho dukh taap naanak parabh
paykhandi-aa. ||2||

pa-orhee.

mayl lai hu da-i-aal dheh pa-ay
du-aari-aa.
rakh layvhu deen da-i-aal bharmat̃ baho
haari-aa.
bhagat̃ vachhal̃ tayraa birad̃ har patit̃
udhaari-aa.
tujh bin naahee ko-ay bin-o mohi
saari-aa.
kar geh layho da-i-aal saagar
sansaari-aa. ||16||

Salok

In the previous *Paurri*, Guru Ji advised us that we should not bother about what is the right or auspicious moment to meditate on God's Name. All we need to do is join the congregation of saintly persons, sing God's praises, and meditate on His Name. When God so wills, our destiny would be fulfilled, and we would see Him. In this *Paurri*, he tells us what are the blessings obtained when we meditate on God with true love and devotion.

He says: “(O’ my friends), God is the purifier of sinners and dispeller of all sorrows. O’ Nanak, they who meditate on that God again and again, God is the protector of the honor (of such persons who seek) His shelter.” (1)

Now telling us what kinds of blessings he obtained when abandoning his self-conceit, he attuned himself to meditation on God’s Name, Guru Ji says: “O’ Nanak, when abandoning my self-conceit, I attuned myself to (God’s) feet (His Name), immediately upon seeing God all my sorrow and anxiety hastened away.” (2)

Guru Ji now shows us how to seek God’s shelter. Putting himself in our position, he says: “O’ merciful Master, we have come and fallen at Your door, unite us with Yourself. O’ merciful Master of the meek, save us, we are now exhausted from wandering too much. O’ the Savior of the sinners, it is Your tradition to love Your devotees. Except You, there is no one else who could listen to my prayer. O’ merciful Master, hold my hand and pull me out of this worldly ocean.” (16)

The message of this *Paurri* is that if we want to be free of all kinds of worries and sorrows and want to be emancipated from this worldly sea of troubles, then we should humbly pray to God and beg Him to save us as per His own tradition of saving His devotees (and not on account of our good or bad deeds).

ਸਲੋਕ ॥

salok.

ਸੰਤ ਉਧਰਣ ਦਇਆਲੀ ਆਸਰੰ ਗੋਪਾਲ ਕੀਰਤਨਹ ॥

sant̃ uDhrañ da-i-aala^N aasra^N gopaal
keeraṭneh.

ਨਿਰਮਲੰ ਸੰਤ ਸੰਗੇਣ ਓਟ ਨਾਨਕ ਪਰਮੇਸੁਰਹ ॥੧॥

nirmala^N sant̃ sangayñ ot naanak
parmaysureh. ||1||

ਚੰਦਨ ਚੰਦੁ ਨ ਸਰਦ ਰੁਤਿ ਮੂਲਿ ਨ ਮਿਟਈ ਘਾਮ ॥

chandān chand̃ na sarad̃ ruṭ̃ mool na
mit-ee ghaa^Nm.

ਸੀਤਲੁ ਥੀਵੈ ਨਾਨਕਾ ਜਪੰਦੜੋ ਹਰਿ ਨਾਮੁ ॥੨॥

seet̃al theevai naankaa japand̃-rho
har naam. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਚਰਨ ਕਮਲ ਕੀ ਓਟ ਉਧਰੇ ਸਗਲ ਜਨ ॥

charan kamal kee ot uDhray sagal
jan.

ਸੁਣਿ ਪਰਤਾਪੁ ਗੋਵਿੰਦ ਨਿਰਭਉ ਭਏ ਮਨ ॥

suñ partaap govind̃ nirbha-o bha-ay
man.

ਤੋਟਿ ਨ ਆਵੈ ਮੂਲਿ ਸੰਚਿਆ ਨਾਮੁ ਧਨ ॥

ṭot̃ na aavai mool sanchi-aa naam
Dhan.

ਸੰਤ ਜਨਾ ਸਿਉ ਸੰਗੁ ਪਾਈਐ ਵਡੈ ਪੁਨ ॥

sant̃ janaa si-o sang paa-ee-ai vadai
pun.

ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਇ ਹਰਿ ਜਸੁ ਨਿਤ ਸੁਨ
॥੧੭॥

aath pahar har Dhi-aa-ay har jas nit̃
sun. ||17||

Salok

In the previous *Paurri*, Guru Ji advised us that if we want to be free of all kinds of worries and sorrows and want to be emancipated from the worldly sea of troubles, then we should humbly pray to God and beg Him to save us as per His own tradition and not on account of our good or bad deeds. In this *Paurri*, he tells us what kinds of blessings and merits those saints who make meditation on God's Name as the mainstay of their lives receive, and what kinds of blessings ordinary persons obtain in the company of such devotees of God.

He says: "(O' my friends), by singing praises of the merciful God of universe, the saints save themselves and others. O' Nanak, immaculate is the company of such saints, it is like seeking the support of God Himself." (1)

Now referring to the unique qualities of God's Name, he says: "(O' my friends), whether one applies sandal paste, or it may be moonlit night or cold season, still the heat (or the anxiety of one's mind) is not removed at all. O' Nanak, it is only by meditating on (God's) Name, that (one's mind) becomes cool (and calm)." (2)

Paurri

Once again describing the merits of the company of saint (Guru) and meditating on God's Name, Guru Ji says: "All devotees have been saved by seeking the shelter of the lotus feet (of God, His Name). By listening to God's praises, their minds have become fearless. (They know that) by amassing the wealth of (God's) Name, one never faces any shortage at all. It is only by virtue of some great good deed (done in the past) that we obtain the company of saints. (Therefore, you should) meditate on God at all times and daily listen to the praises of God." (17)

The message of this *Paurri* is that the only way to obtain true comfort and peace of mind is to seek the company of the saintly persons and to sing God's praises and meditate on His Name in their company.

ਸਲੋਕ ॥

salok.

ਦਇਆ ਕਰਣੰ ਦੁਖ ਹਰਣੰ ਉਚਰਣੰ ਨਾਮ
ਕੀਰਤਨਹ ॥

da-i-aa karna^N dukh harna^N ucharna^N
naam keeraṭ^{ne}h.

ਦਇਆਲ ਪੁਰਖ ਭਗਵਾਨਹ ਨਾਨਕ ਲਿਪਤ ਨ
ਮਾਇਆ ॥੧॥

da-i-aal purakh bhagvaaneh naanak
lipat na maa-i-aa. ||1||

ਪੰਨਾ ੭੧੦

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ਭਾਹਿ ਬਲੰਦੜੀ ਬੁਝਿ ਗਈ ਰਖੰਦੜੇ ਪ੍ਰਭੁ ਆਪਿ ॥

bhaahi baland-rhee bujh ga-ee
rakhand-rho parabh aap.

ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਜਾਪਿ ॥੨॥

jin upaa-ee maydnee naanak so parabh
jaap. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਜਾ ਪ੍ਰਭ ਭਏ ਦਇਆਲ ਨ ਬਿਆਪੈ ਮਾਇਆ ॥

jaa parab^h b^ha-ay dā-i-aal na bi-aapai
maa-i-aa.ਕੋਟਿ ਅਘਾ ਗਏ ਨਾਸ ਹਰਿ ਇਕੁ ਧਿਆਇਆ ॥
ਨਿਰਮਲ ਭਏ ਸਰੀਰ ਜਨ ਧੂਰੀ ਨਾਇਆ ॥kot aghaa ga-ay naas har ik D^hi-aa-i-aa.
nirmal b^ha-ay sareer jan D^hooree
naa-i-aa.

ਮਨ ਤਨ ਭਏ ਸੰਤੋਖ ਪੂਰਨ ਪ੍ਰਭੁ ਪਾਇਆ ॥

man tan b^ha-ay santok^h pooran parab^h
paa-i-aa.

ਤਰੇ ਕੁਟੰਬ ਸੰਗਿ ਲੋਗ ਕੁਲ ਸਬਾਇਆ ॥੧੮॥

taray kutamb sang log kul sabaa-i-aa.
||18||*Salok*

In the previous *Paurri*, Guru Ji told us that the only way to obtain true comfort and peace of mind is to seek the company of the saints and to sing God's praises and meditate on His Name in their company. In this *Paurri*, he tells us what kind of blessings one may obtain when one follows this advice and sings praises of God.

He says: "O' Nanak, the merciful God shows mercy and dispels sorrows of (the person who) utters God's Name and sings His praises, and O' Nanak, such a person doesn't get engrossed in *Maya* (worldly attachments and riches)." (1)

Therefore addressing himself and indirectly us, Guru Ji says: "O' Nanak, worship that (God), who has created this universe. (Because they who have meditated on that God's Name), the burning fire (the painful anguish of their mind) has been put out, and God Himself has saved them." (2)

Paurri

Guru Ji now tells us what kinds of blessings devotees obtain when they meditate on God and He showers His grace on them. He says: "(O' my friends), when God becomes merciful (the attachment for worldly riches and power or) *Maya* does not afflict that person. (They who have) meditated on the one God, millions of their sins have been destroyed. When a devotee bathes in the dust of the feet of the saint (Guru and performs his humble service, that devotee's) body becomes immaculate. Peace and contentment prevail in the body and mind, because such a person obtains (union with the) perfect God. (By meditating on God's Name), that person's family and all people in their company are saved." (18)

The message of this *Paurri* is that if we want to get rid of our pains and sorrows and become immune to the effects of *Maya* or worldly attachments, then we should meditate on God and sing His praises, so that He may show His mercy and bless us with peace and contentment and save us.

ਸਲੋਕ ॥

ਗੁਰ ਗੋਬਿੰਦ ਗੋਪਾਲ ਗੁਰ ਗੁਰ ਪੂਰਨ
ਨਾਰਾਇਣਹ ॥

ਗੁਰ ਦਇਆਲ ਸਮਰਥ ਗੁਰ ਗੁਰ ਨਾਨਕ ਪਤਿਤ
ਉਧਾਰਣਹ ॥੧॥

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰਿ ਬੋਹਿਥੈ
ਤਾਰਿਆਮੁ ॥

ਨਾਨਕ ਪੂਰ ਕਰੰਮ ਸਤਿਗੁਰ ਚਰਣੀ ਲਗਿਆ ॥੨॥

ਪਉੜੀ ॥

ਧੰਨੁ ਧੰਨੁ ਗੁਰਦੇਵ ਜਿਸੁ ਸੰਗਿ ਹਰਿ ਜਪੇ ॥
ਗੁਰ ਕ੍ਰਿਪਾਲ ਜਬ ਭਏ ਤ ਅਵਗੁਣ ਸਭਿ ਛਪੇ ॥

ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ਨੀਚਹੁ ਉਚ ਥਪੇ ॥

ਕਾਟਿ ਸਿਲਕ ਦੁਖ ਮਾਇਆ ਕਰਿ ਲੀਨੇ ਅਪ
ਦਸੇ ॥

ਗੁਣ ਗਾਏ ਬੇਅੰਤ ਰਸਨਾ ਹਰਿ ਜਸੇ ॥੧੯॥

salok.

gur gobind gopaal gur gur pooran
naaraa-ineh.

gur da-i-aal samrath gur gur naanak
patit uDhaarneh. ||1||

bha-ojal bikhām asgaahu gur bohithai
taari-am.

naanak poor karamm satgur charnee
lagi-aa. ||2||

pa-orhee.

Dhan Dhan gurdyav jis sang har japay.
gur kirpaal jab bha-ay ta avgun sabh
chhapay.

paarbarahm gurdyav neechahu uch
thapay.

kaat silak dukh maa-i-aa kar leenay ap
dasay.

gun gaa-ay bay-ant rasnaa har jasay.
||19||

Salok

In the last stanza of the previous *Paurri*, Guru Ji stated that when God becomes merciful on a person, *Maya* or the attachment for worldly riches and power does not afflict that person. They who have meditated on the one God, millions of their sins have been destroyed. When one bathes in the dust of the feet of the saint (Guru), and performs his humble service, one's body becomes immaculate. Peace and contentment prevail in one's body and mind, because one obtains union with the perfect God. In this *Paurri*, he summarizes the merits of the Guru, and tells us how great is the Guru, and what kind of blessings one obtains, when one seeks the Guru's refuge, or remains in his company?

He says: "(O' my friends), the Guru is the (embodiment) of God. Guru is the Master of the universe. Guru is the perfect all-pervading God. The Guru is merciful and all-powerful, and O' Nanak, Guru is the purifier of sinners." (1)

Now Guru Ji shares with us, his own experience of taking shelter in his Guru's sanctuary. He says: "(O' my friends, this world) is like a terrible ocean of limitless depth, which is very difficult to swim across. But like a ship (of God's Name), the

Guru has ferried me across. Therefore Nanak says, that perfect are the destinies of those who have sought the shelter of the true Guru's feet (and have humbly followed his advice)." (2)

Paurri

Therefore, Guru Ji concludes this *Paurri* by expressing his thanks to his Guru. He says: "Great is my Guru-God, in whose company I meditated on God's Name. When the Guru became merciful, all my demerits were dispelled. The Guru-God raised me from a lowly to high (status). Cutting my painful nooses of *Maya* (the worldly attachments), he has made me his servant, and now with great relish, my tongue sings praises of that infinite God." (19)

The message of the *Paurri* is that Guru is the manifestation of God Himself and is powerful to save us from all kinds of pains and bonds of worldly *Maya*. So we should listen to *Gurbani* (the word of the Guru in *Guru Granth Sahib Ji*), and as advised, sing praises of God and meditate on His Name.

ਸਲੋਕ ॥

ਦ੍ਰਿਸ਼ਟੰਤ ਏਕੋ ਸੁਨੀਅੰਤ ਏਕੋ ਵਰਤੰਤ ਏਕੋ
ਨਰਹਰਹ ॥

ਨਾਮ ਦਾਨੁ ਜਾਚੰਤਿ ਨਾਨਕ ਦਇਆਲ ਪੁਰਖ ਕ੍ਰਿਪਾ
ਕਰਹ ॥੧॥

ਹਿਕੁ ਸੇਵੀ ਹਿਕੁ ਸੰਮਲਾ ਹਰਿ ਇਕਸੁ ਪਹਿ
ਅਰਦਾਸਿ ॥

ਨਾਮ ਵਖਰੁ ਧਨੁ ਸੰਚਿਆ ਨਾਨਕ ਸਚੀ ਰਾਸਿ ॥੨॥

ਪਉੜੀ ॥

ਪ੍ਰਭ ਦਇਆਲ ਬੇਅੰਤ ਪੂਰਨ ਇਕੁ ਏਹੁ ॥

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਦੂਜਾ ਕਹਾ ਕੇਹੁ ॥

ਆਪਿ ਕਰਹੁ ਪ੍ਰਭ ਦਾਨੁ ਆਪੇ ਆਪਿ ਲੇਹੁ ॥

ਆਵਣ ਜਾਣਾ ਹੁਕਮੁ ਸਭੁ ਨਿਹਚਲੁ ਤੁਧੁ ਬੇਹੁ ॥

ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਦੇਹੁ
॥੨੦॥੧॥

salok.

ḍarista^{Nt} ayko sunee-ant̃ ayko var̃tant̃
ayko narhareh.

naam ḍaan jaachant̃ naanak ḍa-i-aal
purakh kirpaa karah. ||1||

hik sayvee hik sammlaa har ikas peh
ard̃daas.

naam vakhar Dhan sanchi-aa naanak
sachee raas. ||2||

pa-orhee.

parabh ḍa-i-aal bay-ant̃ pooran ik
ayhu.

sabh kichh aapay aap doojaa kahaa
kayhu.

aap karahu parabh ḍaan aapay aap
layho.

aavan jaanaa hukam sabh nihchal
tuDh thayhu.

naanak mangai ḍaan kar kirpaa naam
ḍayh. ||20||1||

Salok

In the previous *Paurri*, Guru Ji advised us that Guru is the manifestation of God Himself and is powerful enough to save us from all pains and worldly bonds. So we should listen to *Gurbani* (the Guru's word), and as advised, sing praises of God and meditate on His Name. In this *Paurri*, he points to the first and foremost principle emphasized by our Guru about the oneness of God and the need to worship only that one God.

He says: “(To me) only one (God) is visible, only one is audible, and only one (God) is pervading everywhere. O’ Nanak, may the merciful (Supreme) being show kindness; I beg (from Him), the gift of His Name.” (1)

Reiterating his faith, Guru Ji says: “I serve (only) one (God), worship only one (God), and my prayer is only before the (one) God. Nanak has amassed the commodity and wealth of (God's) Name, the everlasting capital.” (2)

Paurri

Summarizing his belief in the oneness of God, Guru Ji says: “(O’ my friends), only the merciful and infinite God is pervading everywhere. He by Himself is everything, and there is no other (beside Him). O’ God, on Your own You bestow gifts, and on Your own You take (these gifts) back. All coming and going (in and out of this world) is as per Your command, but immovable is Your abode. Nanak begs that showing mercy give (him) Your Name.” (20-1)

The message of this *Paurri* is that we should firmly believe that there is only one God, and it is only He whom we need to meditate upon, pray, and ask only for the gift of His Name (or loving remembrance).

ਜੈਤਸਰੀ ਬਾਣੀ ਭਗਤਾ ਕੀ

jait̤saree banee bhagṭaa kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਨਾਥ ਕਛੂਅ ਨ ਜਾਨਉ ॥

naath kachhoo-a na jaan-o.

ਮਨੁ ਮਾਇਆ ਕੈ ਹਾਥਿ ਬਿਕਾਨਉ ॥੧॥ ਰਹਾਉ ॥

man maa-i-aa kai haath bikaana-o. ||1|| rahaa-o.

ਤੁਮ ਕਹੀਅਤ ਹੋ ਜਗਤ ਗੁਰ ਸੁਆਮੀ ॥

tum kahee-aṭ hou jagat̤ gur su-aamee.

ਹਮ ਕਹੀਅਤ ਕਲਿਜੁਗ ਕੇ ਕਾਮੀ ॥੧॥

ham kahee-aṭ kalijug kay kaamee. ||1||

ਇਨ ਪੰਚਨ ਮੇਰੇ ਮਨੁ ਜੁ ਬਿਗਾਰਿਓ ॥

in panchan mayro man jo bigaari-o.

ਪਲੁ ਪਲੁ ਹਰਿ ਜੀ ਤੇ ਅੰਤਰੁ ਪਾਰਿਓ ॥੨॥

pal pal har jee ṭay antar̤ paari-o. ||2||

ਜਤ ਦੇਖਉ ਤਤ ਦੁਖ ਕੀ ਰਾਸੀ ॥

jaṭ daykh-a-u taṭ dukh kee raasee.

ਅਜੋ ਨ ਪੜਾਇ ਨਿਗਮ ਭਏ ਸਾਖੀ ॥੩॥

ajou^N na paṭ-yaa-ay nigam bha-ay saakhee. ||3||

ਗੋਤਮ ਨਾਰਿ ਉਮਾਪਤਿ ਸ੍ਵਾਮੀ ॥
ਸੀਸੁ ਧਰਨਿ ਸਹਸ ਭਗ ਗਾਂਮੀ ॥੪॥

gotam naar umaapat savaamee.
sees Dharan sahas bhag gaa^Nmee. ||4||

ਇਨ ਦੂਤਨ ਖਲੁ ਬਧੁ ਕਰਿ ਮਾਰਿਓ ॥
ਬਡੋ ਨਿਲਾਜੁ ਅਜਹੂ ਨਹੀ ਹਾਰਿਓ ॥੫॥

in dootan khal baDh kar maari-o.
bado nilaaj ajhoo nahee haari-o. ||5||

ਕਹਿ ਰਵਿਦਾਸ ਕਹਾ ਕੈਸੇ ਕੀਜੈ ॥
ਬਿਨੁ ਰਾਖੁਨਾਥ ਸਰਨਿ ਕਾ ਕੀ ਲੀਜੈ ॥੬॥੧॥

kahi ravidaas kahaa kaisay keejai.
bin raghunaath saran kaa kee leejai.
||6||1||

Jaitsary Baani Bhagtan Kee

In this *shabad* devotee Ravi Das Ji is showing us how to humbly approach God in spite of all our sins and impulses of lust, anger, and greed, etc., so that He may save us from these evils and accept us in His shelter.

Addressing God he says: “O’ my Master, I know nothing; my mind is (so badly influenced by) *Maya* (the worldly riches and power, as if it is) sold out to them.” (1 –pause)

Making a humble confession about his human shortcomings, Ravi Das Ji says: “O’ God, You are called the Master of the universe, but we are the lustful people of *Kal Yug* (the present age dominated by evils).” (1)

Explaining how the five evils or the impulses of (lust, anger, greed, attachment, and ego) have afflicted the ordinary human mind, Ravi Das Ji puts himself in our situation, and says: “O’ God, these five (passions) have so polluted my mind, that at every moment they have increased my (inner) distance (from You).” (2)

Commenting further on evil tendencies of the mind (on our behalf), he says: “O’ God, wherever I see, I see the story of pain. But even then (and in spite of the fact that) the scriptures like *Vedas* are testifying (that the worldly attachments or infatuation with the five evil impulses have terrible consequences, we still are allured by these).” (3)

Now Ravi Das Ji cites examples from Hindu legends to illustrate the terrible punishment suffered by even such great gods as *Indira* (the god of rain) and *Shiva* (the god of death and destruction).

According to one legend, god *Indira* seduced the wife of sage *Gautam* with the connivance of moon. As a result, *Indira* was cursed with one thousand womb marks on his body, and the moon with a large, permanent, ugly stain on his face. Similarly god *Brahma* cursed god *Shiva* to permanently carry the former’s fifth head on his hand, which *Shiva* had cut off in rage. So referring to these examples, *Ravi Das Ji* says: “It was these five evil passions, which ruined “*Ahylya*, the wife of sage *Gautam*, god *Brahma* the husband of *Paarvati*, and god *Indira* who has thousands of vulva marks on his body.”(4)

Observing that in spite of such stories from the scriptures, we human beings are still being swayed by such passions, Ravi Das Ji says on our behalf: “(O’ God), these demons have so badly damaged my intellect, that even now this shameless great fool hasn’t got tired (of these evil pursuits).” (5)

Therefore Ravi Das Ji concludes the *shabad* by asking God to guide us regarding what we should do or where should we go to seek help against these demons. He says: “(O’ God), devotee Ravi Das humbly asks, what we should do, and without You our Master, whose shelter we may seek (to save us from these evil passions)?” (6-1)

The message of this *shabad* is that we human beings are tempted by the allurements of *Maya* and commit so many sins, swayed by the five passions of lust, greed, anger, attachment, and ego. Therefore, if we want to save ourselves from their evil influences then we should seek the shelter of God to save us.

ਪੰਨਾ ੭੧੧

SGGS P-711

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar sat̃ naam kartā purakh
nirbhā-o nirvair akaal moorat̃ ajoonee
saibhāⁿ gur parsaad̃.

ਰਾਗੁ ਟੋਡੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥

raag todee mehlāa 4 ghar 1.

ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਮਨੁ ਮੇਰਾ ॥
ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਹਰਿ ਪ੍ਰਭੁ ਗੁਰੁ ਮੇਲੇ ਬਹੁਰਿ
ਨ ਭਵਜਲਿ ਫੇਰਾ ॥੧॥ ਰਹਾਉ ॥

har bin reh na sakai man mayraa.
mayray pareetam paraan har parabh gur
maylay bahur na bhavjal fayraa. ||1||
rahaa-o.

ਮੇਰੈ ਹੀਅਰੈ ਲੋਚ ਲਗੀ ਪ੍ਰਭ ਕੇਰੀ ਹਰਿ ਨੈਨਹੁ
ਹਰਿ ਪ੍ਰਭ ਹੇਰਾ ॥
ਸਤਿਗੁਰਿ ਦਇਆਲਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ
ਹਰਿ ਪਾਧਰੁ ਹਰਿ ਪ੍ਰਭ ਕੇਰਾ ॥੧॥

mayrai hee-arai loch lagee parabh kayree
har nainhu har parabh hayraa.
satgur da-i-aal har naam drirh-aa-i-aa har
paaDhar har parabh kayraa. ||1||

ਹਰਿ ਰੰਗੀ ਹਰਿ ਨਾਮੁ ਪ੍ਰਭ ਪਾਇਆ ਹਰਿ
ਗੋਵਿੰਦ ਹਰਿ ਪ੍ਰਭ ਕੇਰਾ ॥
ਹਰਿ ਹਿਰਦੈ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਗਾ ਮੁਖਿ
ਮਸਤਕਿ ਭਾਗੁ ਚੰਗੇਰਾ ॥੨॥

har rangee har naam parabh paa-i-aa har
govind har parabh kayraa.
har hirdai man tan meethaa laagaa mukh
mastak bhaag changayraa. ||2||

ਲੋਭ ਵਿਕਾਰ ਜਿਨਾ ਮਨੁ ਲਾਗਾ ਹਰਿ
ਵਿਸਰਿਆ ਪੁਰਖੁ ਚੰਗੇਰਾ ॥
ਓਇ ਮਨਮੁਖ ਮੂੜ ਅਗਿਆਨੀ ਕਹੀਅਹਿ
ਤਿਨ ਮਸਤਕਿ ਭਾਗੁ ਮੰਦੇਰਾ ॥੩॥

lobh vikaar jinaa man laagaa har visri-aa
purakh changayraa.
o-ay manmukh moorh agi-aanee kahee-ahi
tin mastak bhaag mandayraa. ||3||

ਬਿਬੇਕ ਬੁਧਿ ਸਤਿਗੁਰ ਤੇ ਪਾਈ ਗੁਰ ਗਿਆਨੁ	bibayk buDh satgur tay paa-ee gur gi-aan
ਗੁਰੂ ਪ੍ਰਭ ਕੇਰਾ ॥	guroo parabh kayraa.
ਜਨ ਨਾਨਕ ਨਾਮੁ ਗੁਰੂ ਤੇ ਪਾਇਆ ਧੁਰਿ	jan naanak naam guroo tay paa-i-aa Dhur
ਮਸਤਕਿ ਭਾਗੁ ਲਿਖੇਰਾ ॥੪॥੧॥	mastak bhaag likhayraa. 4 1

Raag Todi Mehla-4 Ghar-1

This *shabad* is a prime example of the poetic expression of Guru Ji's longing for the sight of God and his expression of bliss when he is favored with that vision. He also tells us how fortunate are they who are blessed with this vision, and how unfortunate are those, who remain engrossed in committing sins for worldly riches and power by forsaking God.

Describing his craving for God's sight, Guru Ji says: "My mind cannot rest without (seeing) God. Whom the Guru unites with God the beloved of my life breaths, doesn't come back to the dreadful (worldly) ocean." (1-pause)

Describing how his desire to meet God was fulfilled and who helped him in that endeavor, he says: "(O' my friends), within my mind was persisting a craving that with my eyes, I must see my reverend God. The merciful true Guru implanted God's Name in me, which is the plain (and simple) way to meet God." (1)

Commenting further on the above statement, he says: "(O' my friends, the person) who has obtained the Name of that God of countless plays, God seems pleasing to the mind and body, and good fortune shines on his or her forehead." (2)

But regarding those self-conceited persons who are engrossed in greed and sins and forget God, Guru Ji says: "(O' my friends), whose mind is attached to greed and evils, and who have forsaken the immaculate God, those self-conceited persons are called ignorant fools and deem that their misfortune has surfaced on their foreheads (see note below)." (3)

Guru Ji concludes the *shabad* by telling us once again where he obtained the wisdom to discriminate between right and wrong. He says: "(O' my friends), it was from the true Guru that I obtained the intellect to distinguish between good and evil, and also the spiritual knowledge regarding Guru God. Nanak says that it was due to his pre-ordained good destiny on his forehead, that the devotee Nanak obtained God's Name from the Guru." (4-1)

The message of this *shabad* is that if we want to obtain the wisdom to discriminate between right and wrong and spiritual knowledge about God, then we should follow the Guru's guidance (as included in Guru Granth Sahib Ji), so that we don't have to suffer the rounds in this dreadful worldly ocean again.

Note: as per Indian belief system, one's destiny is written on their foreheads.

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੧ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਤਨ ਅਵਰ ਨ ਕਾਹੂ ਜਾਨੀ ॥
ਬੇਪਰਵਾਹ ਸਦਾ ਰੰਗਿ ਹਰਿ ਕੈ ਜਾ ਕੋ ਪਾਖੁ ਸੁਆਮੀ
॥ ਰਹਾਉ ॥

ਊਚ ਸਮਾਨਾ ਠਾਕੁਰ ਤੇਰੇ ਅਵਰ ਨ ਕਾਹੂ ਤਾਨੀ ॥
ਐਸੇ ਅਮਰੁ ਮਿਲਿਓ ਭਗਤਨ ਕਉ ਰਾਚਿ ਰਹੇ ਰੰਗਿ
ਗਿਆਨੀ ॥੧॥

ਰੋਗ ਸੋਗ ਦੁਖ ਜਰਾ ਮਰਾ ਹਰਿ ਜਨਹਿ ਨਹੀ
ਨਿਕਟਾਨੀ ॥
ਨਿਰਭਉ ਹੋਇ ਰਹੇ ਲਿਵ ਏਕੈ ਨਾਨਕ ਹਰਿ ਮਨੁ
ਮਾਨੀ ॥੨॥੧॥

todee mehlāa 5 ghar 1 dupday

ik-o^Nkaar satgur parsaad.

sanṭan avar na kaahoo jaanee.
bayparvaah sadāa rang har kai jaa ko
paakh su-aamee. rahaa-o.

ooch samaanaa thaakur tayro avar na
kaahoo ṭaanee.
aiso amar mili-o bhagṭan ka-o raach
rahay rang gi-aanee. ||1||

rog sog ḍukh jaraa maraa har janeh
nahee nikṭaanee.
nirbha-o ho-ay rahay liv aykai naanak
har man maanee. ||2||1||

Todi Mehla-5 Ghar-1 Dupadaiy

In the previous *shabad*, Guru Ji advised us that if we want to obtain the wisdom to discriminate between right and wrong, and see our beloved God, then we should follow the Guru's guidance, so that we don't have to suffer the rounds in this dreadful worldly ocean again. In this *shabad*, he lists some of the qualities of those saints and devotees, who follow Guru's advice and meditate on God's Name as per his advice.

He says: "(O' my friends), the saints do not recognize anybody else's (authority over God). Yes, they on whose side is the Master (Himself), remain always carefree and imbued with the love of that God." (pause)

Guru Ji now addresses God and showing his appreciation for His greatness, he says: "O' God, Your canopy (the sky) is the highest of all, no one has been able to spread such a high and vast canopy (extending over all the three worlds). Yes, the devotees have obtained such an immortal God, that those (spiritually) wise persons remain merged in His love." (2)

In conclusion, Guru Ji says: "(O' my friends, none of the fears) of diseases, sorrow, old age, or death comes near the devotees. O' Nanak, they live fear-free by remaining attuned and believing in only one (God) in their mind." (2-1)

The message of this *shabad* is that if we want to be true devotees of God then we should have complete faith in the protection of God. Except God we should not depend upon anybody else, and we should always remain imbued with His love. Then no worry, pain, sorrow, or disease would ever frighten us.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਬਿਸਰਤ ਸਦਾ ਖੁਆਰੀ ॥
ਤਾ ਕਉ ਧੋਖਾ ਕਹਾ ਬਿਆਪੈ ਜਾ ਕਉ ਓਟ
ਤੁਹਾਰੀ ॥ ਰਹਾਉ ॥

todee mehlāa 5.

har bisrat sadā khu-aaree.
ṭāa ka-o Dhokḥāa kahāa bi-aapai jāa
ka-o ot ṭuhaaree. rahaa-o.

ਪੰਨਾ ੭੧੨

SGGS P-712

ਬਿਨੁ ਸਿਮਰਨ ਜੋ ਜੀਵਨੁ ਬਲਨਾ ਸਰਪ ਜੈਸੇ
ਅਰਜਾਰੀ ॥
ਨਵ ਖੰਡਨ ਕੋ ਰਾਜੁ ਕਮਾਵੈ ਅੰਤਿ ਚਲੈਗੋ ਹਾਰੀ
॥੧॥

bin simran jo jeevan balnaa sarap jaisay
arjaaree.
nav khandan ko raaj kamaavai ant
chalaigo haaree. ||1||

ਗੁਣ ਨਿਧਾਨ ਗੁਣ ਤਿਨ ਹੀ ਗਾਏ ਜਾ ਕਉ
ਕਿਰਪਾ ਧਾਰੀ ॥
ਸੋ ਸੁਖੀਆ ਧੰਨੁ ਉਸੁ ਜਨਮਾ ਨਾਨਕ ਤਿਸੁ
ਬਲਿਹਾਰੀ ॥੨॥੨॥

gun niDhaan gun ṭin hee gaa-ay jāa
ka-o kirpaa Dhaaree.
so sukhee-aa Dhan us janmaa naanak
ṭis balihaaree. ||2||2||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be true devotees of God then we should have complete faith in the protection of God. We should not depend upon anybody else except God, and we should always remain imbued with His love. Then no worry, pain, sorrow, or disease would ever frighten us. In this *shabad*, he tells us what are the consequences of not remembering God and what kind of a life we live if we don't meditate on God.

Addressing God and us, he says: “(O’ my friends), by forsaking God, one always goes through sufferings (and miseries). But O’ God, how could they be deceived (or allowed to suffer), who pin their hope in You?” (pause)

Next Guru Ji cites some beautiful examples to show us how miserable that person's life is, who does not meditate on God. He says: “(O’ my friends), without meditating on God is like living a long life of a serpent, (which even though lives for a long time, yet keeps releasing poison, hurting others. Therefore it is considered such an enemy of man that he wants to kill it on sight). Moreover, even if a person may rule over all the nine regions of the world, yet (still without remembering God), in the end that person would depart as a loser (from the world).” (1)

However Guru Ji concludes the *shabad* by noting another important point that the opportunity to meditate on God or singing His praises is not obtained easily. He says: “(O’ my friends, only that person) has sung praises of (God) the treasure of virtues, on whom He has bestowed His kindness. Most peaceful is the life and blessed is the birth and Nanak is a sacrifice (to such a fortunate person).” (2-2)

The message of this *shabad* is that no matter what kind of a long life, riches and power, we may be enjoying, but if we don't meditate on God, we are bound to suffer terribly. Therefore we should pray to God to show mercy and bless us that we may always sing His praises and meditate on His Name.

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ

todee mehlāa 5 ghar 2 cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਧਾਇਓ ਰੇ ਮਨ ਦਹ ਦਿਸ ਧਾਇਓ ॥
ਮਾਇਆ ਮਗਨ ਸੁਆਦਿ ਲੋਭਿ ਮੋਹਿਓ ਤਿਨਿ
ਪ੍ਰਭਿ ਆਪਿ ਭੁਲਾਇਓ ॥ ਰਹਾਉ ॥

Dhaa-i-o ray man dah dis Dhaa-i-o.
maa-i-aa magan su-aad lobh mohi-o tin
parabh aap bhulaa-i-o. rahaa-o.

ਹਰਿ ਕਥਾ ਹਰਿ ਜਸ ਸਾਧਸੰਗਤਿ ਸਿਉ ਇਕੁ
ਮੁਹਤੁ ਨ ਇਹੁ ਮਨੁ ਲਾਇਓ ॥
ਬਿਗਸਿਓ ਪੇਖਿ ਰੰਗੁ ਕਸੰਭ ਕੋ ਪਰ ਗ੍ਰਿਹੁ ਜੋਹਨਿ
ਜਾਇਓ ॥੧॥

har kathaa har jas saaDhsangat_t si-o ik
muhat_t na ih man laa-i-o.
bigsi-o paykh rang kasumbh ko par
garih johan jaa-i-o. ||1||

ਚਰਨ ਕਮਲ ਸਿਉ ਭਾਉ ਨ ਕੀਨੋ ਨਹ ਸਤ ਪੁਰਖੁ
ਮਨਾਇਓ ॥
ਧਾਵਤ ਕਉ ਧਾਵਹਿ ਬਹੁ ਭਾਤੀ ਜਿਉ ਤੇਲੀ
ਬਲਦੁ ਭ੍ਰਮਾਇਓ ॥੨॥

charan kamal si-o bhaa-o na keeno nah
sat purakh manaa-i-o.
Dhaavat ka-o Dhaaveh baho bhaatee
Ji-o taylee balad bharmaa-i-o. ||2||

ਨਾਮ ਦਾਨੁ ਇਸਨਾਨੁ ਨ ਕੀਓ ਇਕ ਨਿਮਖੁ ਨ
ਕੀਰਤਿ ਗਾਇਓ ॥
ਨਾਨਾ ਭੂਠਿ ਲਾਇ ਮਨੁ ਤੋਖਿਓ ਨਹ ਬੂਝਿਓ
ਅਪਨਾਇਓ ॥੩॥

naam daan isnaan na kee-o ik nimakh
na keerat_t gaa-i-o.
naanaa jhooth laa-ay man tokhi-o nah
boojhi-o apnaa-i-o. ||3||

ਪਰਉਪਕਾਰ ਨ ਕਬਹੂ ਕੀਏ ਨਹੀ ਸਤਿਗੁਰੁ ਸੇਵਿ
ਧਿਆਇਓ ॥
ਪੰਚ ਦੂਤ ਰਚਿ ਸੰਗਤਿ ਗੋਸਟਿ ਮਤਵਾਰੋ ਮਦ
ਮਾਇਓ ॥੪॥

par-upkaar na kabhoo kee-ay nahee
satgur sayv Dhi-aa-i-o.
panch doot rach sangat gosat matvaaro
mad maa-i-o. ||4||

ਕਰਉ ਬੇਨਤੀ ਸਾਧਸੰਗਤਿ ਹਰਿ ਭਗਤਿ ਵਛਲ
ਸੁਣਿ ਆਇਓ ॥
ਨਾਨਕ ਭਾਗਿ ਪਰਿਓ ਹਰਿ ਪਾਛੈ ਰਾਖੁ ਲਾਜ
ਅਪੁਨਾਇਓ ॥੫॥੧॥੩॥

kara-o bayntee saaDhsangat_t har bhagat
vachhal sun aa-i-o.
naanak bhaag pari-o har paachhai
raakh laaj apunaa-i-o. ||5||1||3||

Todi Mehla-5 Ghar-2 Chaupadaiy

In the previous *shabad*, Guru Ji told us that no matter what kind of a long life or riches and power, we may enjoy, if we don't meditate on God, we are bound to suffer terribly. Therefore we should pray to God to show mercy and bless us that we may

always sing His praises and meditate on His Name. In this *shabad*, he shows us the mirror of our life, how in spite of repeated advice to the contrary, we still are involved in worldly attachments, amassing riches and committing sins, and therefore suffering grievously. He also tells us what should we do to save us from future troubles.

So addressing us Guru Ji says: “(O’ my friend, your) mind keeps wandering in all the ten directions. It remains engrossed in worldly riches and allured by the relishes of greed. (Actually,) God Himself has led it astray.” (pause)

Elaborating his comments on our conduct, Guru Ji says: “(O’ my friend), you haven’t attuned your mind even for a moment to the gospel of God, His praises, or the company of saintly persons. Like the (short-lived) color of the safflower, you feel delighted on seeing the beauty of an other person’s woman and try to go and seduce her.” (1)

Commenting on man’s nonstop efforts in search of more and more worldly possessions, and never caring to remember God, Guru Ji says: “(O’ man, you) have neither developed love for God’s lotus feet (His immaculate Name), nor you have tried to please God, the eternal being. But like the oil man’s bull (which keeps going around the oil press, the entire day without reaching anywhere), you keep running after the short-lived (worldly riches) in many different ways.” (2)

Commenting further on our conduct, Guru Ji says: “(O’ man), you have neither meditated on God’s Name, nor you have done any charitable deeds, nor ablutions (of mind), and even for a single moment you have not sung praises of God. By diverting it to countless types of false things, you have pleased your mind, but didn’t recognize your own (true) self.” (3)

That is not all. Describing other weaknesses and sinful ways of human beings, Guru Ji says: “(O’ my friend), you have never done any deeds for the welfare of others, nor by serving (and following the advice of) the Guru have meditated on God. Keeping the company and in consultation with the five demons (of lust, anger, greed, attachment, and ego) you remain intoxicated in the pride of *Maya* (the worldly riches and power).” (4)

Guru Ji concludes the *shabad* by showing us how we can still abandon the above sinful ways and save us from severe punishment. He tells: “(O’ my friends, resorting to) the congregation of saintly persons, I submit and say, “O’ God, upon hearing that You love Your devotees, I have sought Your shelter. Therefore O’ God, (I) Nanak have come running after You, please accept me as Your own and save my honor.” (5-1-3)

The message of this *shabad* is that if in spite of being so much misguided by worldly allurements, sins, and lustful ways, we want to save ourselves from the inevitable punishment, then joining the company of saintly persons we should humbly pray to God to forgive us and save us, deeming us as His own.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਮਾਨੁਖੁ ਬਿਨੁ ਬੂਝੇ ਬਿਰਥਾ ਆਇਆ ॥
ਅਨਿਕ ਸਾਜ ਸੀਗਾਰ ਬਹੁ ਕਰਤਾ ਜਿਉ ਮਿਰਤਕੁ
ਓਵਾਇਆ ॥ ਰਹਾਉ ॥

ਧਾਇ ਧਾਇ ਕ੍ਰਿਪਨ ਸ੍ਰਮੁ ਕੀਨੋ ਇਕਤ੍ਰ ਕਰੀ ਹੈ
ਮਾਇਆ ॥
ਦਾਨੁ ਪੁੰਨੁ ਨਹੀ ਸੰਤਨ ਸੇਵਾ ਕਿਤ ਹੀ ਕਾਜਿ ਨ
ਆਇਆ ॥੧॥

ਕਰਿ ਆਭਰਣੁ ਸਵਾਰੀ ਸੇਜਾ ਕਾਮਨਿ ਥਾਟੁ
ਬਨਾਇਆ ॥
ਸੰਗੁ ਨ ਪਾਇਓ ਅਪੁਨੇ ਭਰਤੇ ਪੇਖਿ ਪੇਖਿ ਦੁਖੁ
ਪਾਇਆ ॥੨॥

ਸਾਰੋ ਦਿਨਸੁ ਮਜੂਰੀ ਕਰਤਾ ਤੁਹੁ ਮੂਸਲਹਿ
ਛਰਾਇਆ ॥
ਖੇਦੁ ਭਇਓ ਬੇਗਾਰੀ ਨਿਆਈ ਘਰ ਕੈ ਕਾਮਿ ਨ
ਆਇਆ ॥੩॥

ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਜਾ ਕਉ ਪ੍ਰਭ ਕੋ ਤਿਸੁ ਹਿਰਦੈ
ਨਾਮੁ ਵਸਾਇਆ ॥
ਸਾਧਸੰਗਤਿ ਕੈ ਪਾਛੈ ਪਰਿਅਉ ਜਨ ਨਾਨਕ ਹਰਿ
ਰਸੁ ਪਾਇਆ ॥੪॥੨॥੪॥

todee mehlā 5.

maanukh bin boojhay birthaa aa-i-aa.
anik saaj seegaar baho kartaa ji-o
mirtak odhāa-i-o. rahaa-o.

Dhāa-ay Dhāa-ay kirpan saram keeno
ikatar karee hai maa-i-aa.
daan punn nahee santan sayvaa kit hee
kaaj na aa-i-aa. ||1||

kar aabhraṇ savaaree sayjaa kaaman
thaata banaa-i-aa.
sang na paa-i-o apunay bhartay paykh
paykh dukh paa-i-aa. ||2||

saaro dīnas majooree kartaa tuhu
mooslahi chharaa-i-aa.
khayd bha-i-o baygaaree ni-aa-ee ghar
kai kaam na aa-i-aa. ||3||

bha-i-o anoograhū jaa ka-o parabh ko
tis hirdai naam vasaa-i-aa.
saaDhsangat kai paachhai pari-a-o jan
naanak har ras paa-i-aa. ||4||2||4||

Todi Mehla-5

In stanza (3) of the previous *shabad*, addressing us Guru Ji said: “(O’ man), you have neither meditated on God’s Name, nor have done any charitable deeds, nor ablutions (of mind), and even for a single moment you have not sung praises of God. By diverting it to countless false things, you have pleased your mind, but didn’t recognize your own true self.” In this *shabad*, he explains how absolutely useless is that person’s life who has not understood his or her own true self, or the purpose of his or her coming into this world.

He says: “(O’ my friends, any) human being who doesn’t understand (the purpose of life, deem that person’s) coming into the world as fruitless. One may be embellishing oneself with myriad of decorations and ornamentations, but (without God’s Name) all this is just like dressing up a dead body.” (pause)

Commenting on the futility of amassing worldly wealth, if it is not used for any good cause, Guru Ji says: “(O’ my friends), after running and working hard again and again, a miser may amass worldly wealth, but if he or she hasn’t done any charitable or holy work, nor any service of the saints (with it, then this wealth) has served no purpose.” (1)

Giving, another example to illustrate how an ordinary human being makes all kinds of useless efforts, Guru Ji says: “After decking herself with all kinds of ornaments, (a bride may) spread out a beautiful bed and make all other preparations, but if she doesn’t obtain the company of her spouse, then looking at these things she grieves. (Similar is the fate of a miser).” (2)

Citing yet another example to illustrate how an ordinary human being suffers unnecessarily, he says: “(O’ my friends, without realizing its purpose, one’s life is like that of a person who) may labor all day thrashing husk with a pestle, or like a forced laborer (work for some one without wages), but does nothing for his (own) household.” (3)

Guru Ji concludes the *shabad* by telling us who are those persons, whose human life is a success. He says: “The person on whom has been bestowed the grace of God, that (person) has enshrined (God’s) Name in the mind. O’ Nanak, the devotee who) seeks and follows the guidance of the saintly congregation, enjoys the relish of God’s (Name).” (4-2-4)

The message of this *shabad* is that instead of wasting our life in useless worldly pursuits, we should realize the purpose of our human life, which is to reunite with God through meditation on His Name.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਕ੍ਰਿਪਾ ਨਿਧਿ ਬਸਹੁ ਰਿਦੈ ਹਰਿ ਨੀਤ ॥
ਤੈਸੀ ਬੁਧਿ ਕਰਹੁ ਪਰਗਾਸਾ ਲਾਗੈ ਪ੍ਰਭ ਸੰਗਿ
ਪ੍ਰੀਤਿ ॥ਰਹਾਉ ॥

ਦਾਸ ਤੁਮਾਰੇ ਕੀ ਪਾਵਉ ਧੂਰਾ ਮਸਤਕਿ ਲੇ ਲੇ
ਲਾਵਉ ॥
ਮਹਾ ਪਤਿਤ ਤੇ ਹੋਤ ਪੁਨੀਤਾ ਹਰਿ ਕੀਰਤਨ ਗੁਨ
ਗਾਵਉ ॥੧॥

ਪੰਨਾ ੭੧੩

ਆਗਿਆ ਤੁਮਰੀ ਮੀਠੀ ਲਾਗਉ ਕੀਓ ਤੁਹਾਰੇ
ਭਾਵਉ ॥
ਜੋ ਤੂ ਦੇਹਿ ਤਹੀ ਇਹੁ ਤ੍ਰਿਪਤੈ ਆਨ ਨ ਕਤਹੁ
ਧਾਵਉ ॥੨॥

todee mehlā 5.

kirpaa niDh bashu ridai har neet.
taisee buDh karahu pargaasaa laagai
parabh sang pareet. rahaa-o.

daas tumaaray kee paava-o Dhooraa
mastak lay lay laava-o.
mahaa patit tay hot puneetaa har
keertan gun gaava-o. ||1||

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aagi-aa tumree meethee laaga-o kee-o
tuhaaro bhaava-o.
jo too deh tahee ih tariptai aan na
kathoo Dhaava-o. ||2||

ਸਦ ਹੀ ਨਿਕਟਿ ਜਾਨਉ ਪ੍ਰਭ ਸੁਆਮੀ ਸਗਲ ਰੇਣ
ਹੋਇ ਰਹੀਐ ॥
ਸਾਧੂ ਸੰਗਤਿ ਹੋਇ ਪਰਾਪਤਿ ਤਾ ਪ੍ਰਭੁ ਅਪੁਨਾ
ਲਹੀਐ ॥੩॥

sad hee nikat jaan-o parabh su-aamee
sagal rayn ho-ay rahee-ai.
saaDhoo sangat ho-ay paraapat taa
parabh apunaa lahee-ai. ||3||

ਸਦਾ ਸਦਾ ਹਮ ਛੋਹਰੇ ਤੁਮਰੇ ਤੂ ਪ੍ਰਭ ਹਮਰੇ
ਮੀਰਾ ॥
ਨਾਨਕ ਬਾਰਿਕ ਤੁਮ ਮਾਤ ਪਿਤਾ ਮੁਖਿ ਨਾਮੁ
ਤੁਮਾਰੇ ਖੀਰਾ ॥੪॥੩॥੫॥

sadaa sadaa ham chhohray tumray too
parabh hamro meeraa.
naanak baarik tum maat pitaa mukh
naam tumaaro kheeraa. ||4||3||5||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of wasting our life in useless worldly pursuits we should realize the purpose of our human life, which is to reunite with God, through meditation on His Name. In this *shabad*, he shows us how to achieve this purpose.

It is a fact that to unite with a person, you have to be truly in love with that person, therefore to unite with God. Guru Ji respectfully addresses God Himself (on our behalf) and says: “O’ the Treasure of mercy, come and always reside in my heart. O’ God, manifest such wisdom (in my mind, that I) may be imbued with love (for You).” (pause)

Next realizing the primary steps in this direction, Guru Ji says: “(O’ God, bless me that I consider it such a great honor to serve Your servant), that I may obtain the dust of the feet of Your servant and apply it to my forehead. (In this way), from a great sinner, I may become an immaculate (person), and sing God’s praises and virtues.” (1)

Stating another blessing which Guru Ji asks from God, he says: “O’ God (bless me), that Your command may always sound sweet to me, and whatever You do, that should seem pleasing to me. I may feel contented with whatever You give me, and I may not go anywhere else for (anything).” (2)

Continuing his prayer, Guru Ji says: “(O’ God, also bless me, that we) may always deem (God) the Master as near, (and we may become so humble, that we) always live like the dust of others, and when we obtain the company of the saint (Guru, we may) find our God (in that company).” (3)

Finally addressing God in the most humble and affectionate way, Guru Ji says: “O’ God, forever we are like Your lowly servants and You may remain our true king and Master. Nanak says, we are like Your infant children, and You are like our mother and father, (bless us so that) the milk of Your Name (may remain) in our mouths.” (4-3-5)

The message of this *shabad* is that we should approach God in the most affectionate way, and ask Him to bless us with humility, contentment, and love for His life-giving Name so that we may reunite with Him.

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਗਉ ਦਾਨੁ ਠਾਕੁਰ ਨਾਮ ॥
ਅਵਰੁ ਕਛੂ ਮੇਰੈ ਸੰਗਿ ਨ ਚਾਲੈ ਮਿਲੈ ਕ੍ਰਿਪਾ ਗੁਣ
ਗਾਮ ॥੧॥ ਰਹਾਉ ॥

ਰਾਜੁ ਮਾਲੁ ਅਨੇਕ ਭੋਗ ਰਸ ਸਗਲ ਤਰਵਰ ਕੀ
ਛਾਮ ॥
ਧਾਇ ਧਾਇ ਬਹੁ ਬਿਧਿ ਕਉ ਧਾਵੈ ਸਗਲ
ਨਿਰਾਰਥ ਕਾਮ ॥੧॥

ਬਿਨੁ ਗੋਵਿੰਦ ਅਵਰੁ ਜੇ ਚਾਹਉ ਦੀਸੈ ਸਗਲ ਬਾਤ
ਹੈ ਖਾਮ ॥
ਕਹੁ ਨਾਨਕ ਸੰਤ ਰੇਨ ਮਾਗਉ ਮੇਰੇ ਮਨੁ ਪਾਵੈ
ਬਿਸ੍ਰਾਮ ॥੨॥੧॥੬॥

todee mehlāa 5 ghar 2 dupday

ik-o^Nkaar satgur parsaad.

maaga-o daan thaakur naam.
avar kachhoo mayrai sang na chaalai
milai kirpaa gun gaam. ||1|| rahaa-o.

raaj maal anayk bhog ras sagal tarvar
kee chhaam.
Dhaa-ay Dhaa-ay baho biDh ka-o
Dhaavai sagal niraarath kaam. ||1||

bin govind avar jay chaaha-o deesai
sagal baat hai khaam.
kaho naanak sant rayn maaga-o mayro
man paavai bisraam. ||2||1||6||

Todi Mehla-5 Ghar-2 Dupadaiy

In the previous *shabad*, Guru Ji advised us that we should approach God in the most affectionate way, and ask Him to bless us with humility, contentment, and love for His life-giving Name. In this *shabad*, he tells us why; asking for anything else except God's Name is ultimately of no use.

Addressing God, he says: "O' my Master, I beg for the charity of Your Name. Nothing else (such as wealth or power) is going to accompany me (after death. Therefore), if You show mercy, I may be blessed with singing Your praises." (1)

Guru Ji now explains why he doesn't care for worldly riches and power. He says: "(O' God, all such things as) kingdom, possession, or myriad of enjoyments are all like the shadow of a tree; (even though an ordinary human being) ceaselessly runs after them from place to place, yet all these things are short-lived like the shade of a tree." (1)

In conclusion, Guru Ji says: "(O' God, in my opinion), to wish for anything else except the (love) for God, this entirely seems an untenable thing Therefore Nanak says, I beg for the dust of the feet (the humble service) of the saints, so that my mind may rest (in peace)." (2-1-6)

The message of this *shabad* is that if we want to find true and lasting peace of mind, then instead of asking God for worldly things, we should ask from Him the gift of humble service of the saints, singing of God's praises, and meditating on God's Name.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlāa 5.

ਪ੍ਰਭ ਜੀ ਕੋ ਨਾਮੁ ਮਨਹਿ ਸਾਧਾਰੈ ॥
ਜੀਅ ਪ੍ਰਾਨ ਸੂਖ ਇਸੁ ਮਨ ਕਉ ਬਰਤਨਿ ਏਹੁ
ਹਮਾਰੈ ॥੧॥ ਰਹਾਉ ॥

parabḥ jee ko naam maneh saDhaarai.
jee-a paraan sookḥ is man ka-o bartan
ayh hamaarai. ||1|| rahaa-o.

ਨਾਮੁ ਜਾਤਿ ਨਾਮੁ ਮੇਰੀ ਪਤਿ ਹੈ ਨਾਮੁ ਮੇਰੈ
ਪਰਵਾਰੈ ॥
ਨਾਮੁ ਸਖਾਈ ਸਦਾ ਮੇਰੈ ਸੰਗਿ ਹਰਿ ਨਾਮੁ ਮੋ
ਕਉ ਨਿਸਤਾਰੈ ॥੧॥

naam jaat naam mayree pat hai naam
mayrai parvaarai.
naam sakhaa-ee sadaa mayrai sang har
naam mo ka-o nistaarai. ||1||

ਬਿਖੈ ਬਿਲਾਸ ਕਹੀਅਤ ਬਹੁਤੇਰੇ ਚਲਤ ਨ ਕਛੂ
ਸੰਗਾਰੈ ॥
ਇਸਟੁ ਮੀਤੁ ਨਾਮੁ ਨਾਨਕ ਕੋ ਹਰਿ ਨਾਮੁ ਮੇਰੈ
ਭੰਡਾਰੈ ॥੨॥੨॥੨॥

bikḥai bilaas kahee-aṭ bahuṭayray chalaṭ
na kachhoo sangaaray.
isat meet naam naanak ko har naam
mayrai bḥandaarai. ||2||2||7||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to find true and lasting peace of mind, then instead of asking God for worldly things, we should ask Him for the gift of humble service of the saints, singing of God's praises, and meditating on His Name. In this *shabad*, he tells us how much importance he himself places on the Name and why?

He says: “(O’ my friends), it is the Name of dear God which provides support to my mind. (God’s Name) is the life, breath, and comfort for this mind (of mine), and this is the (thing of) my daily use.” (1-pause)

Describing how much he values and respects God’s Name, Guru Ji says: “(O’ my friends), for me God’s Name is my caste, my honor, and my family. The Name is my close friend, who is always with me, and it is God’s Name, which is going to ferry me across (the worldly ocean).” (1)

In conclusion, Guru Ji says: “(O’ my friends), we are told about too many sinful pleasures, but none of these accompany us (after our death. Therefore the) Name is Nanak’s friend and mate, and God’s Name is in my treasure.” (2-2-7)

The messages of this *shabad* is that instead of feeling proud of our wealth and high caste or trying to find happiness in false sinful pleasures, we should deem God’s Name as our wealth, high caste, source of pleasure, and our true friend, who would accompany us to the end and ferry us across the worldly ocean.

ਟੋਡੀ ਮਃ ੫ ॥

ਨੀਕੇ ਗੁਣ ਗਾਉ ਮਿਟਹੀ ਰੋਗ ॥
ਮੁਖ ਊਜਲ ਮਨੁ ਨਿਰਮਲ ਹੋਈ ਹੈ ਤੇਰੇ ਰਹੈ ਈਹਾ
ਊਹਾ ਲੋਗੁ ॥੧॥ ਰਹਾਉ ॥

ਚਰਨ ਪਖਾਰਿ ਕਰਉ ਗੁਰ ਸੇਵਾ ਮਨਹਿ ਚਰਾਵਉ
ਭੋਗ ॥
ਛੋਡਿ ਆਪਤੁ ਬਾਦੁ ਅਹੰਕਾਰਾ ਮਾਨੁ ਸੋਈ ਜੋ ਹੋਗੁ
॥੧॥

ਸੰਤ ਟਹਲ ਸੋਈ ਹੈ ਲਾਗਾ ਜਿਸੁ ਮਸਤਕਿ
ਲਿਖਿਆ ਲਿਖੋਗੁ ॥
ਕਹੁ ਨਾਨਕ ਏਕ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕਰਣੈ ਜੋਗੁ
॥੨॥੩॥੮॥

todee mehlāa 5.

neekay guṇ gaa-o mithee rog.
mukh oojal man nirmal ho-ee hai t̥ayro
rahai eehaa oohaa log. ||1|| rahaa-o.

charan pakhaar kara-o gur sayvaa
maneh charaava-o bhog.
chhod aapat baad aha^Nkaarā maan
so-ee jo hog. ||1||

sant̥ tahal so-ee hai laagaa jis mastak
likhi-aa likhog.
kaho naanak ayk bin dūjaa avar na
karnai jog. ||2||3||8||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of feeling proud of our wealth and high caste, or trying to find happiness in false sinful pleasures, we should deem God's Name as our wealth, high caste, source of pleasure, and our true friend who would accompany us to the end and ferry us across the worldly ocean. In this *shabad*, he tells us how to meditate on God's Name, what are different aspects of doing that, and what kinds of blessings we obtain if we follow the Guru's advice.

He says: "(O' my friend), sing immaculate praises (of God; by doing so), your maladies would be removed. You would obtain honor, your mind would become pure, and your (life) in this and the next world would be (peaceful)." (1-pause)

In addition to singing of the praises of God, Guru Ji advises: "(O' man, with utmost respect, as if) washing his feet serve the Guru (by so humbly obeying his advice, as if you are) surrendering your mind to him as your offering. Give up your self-conceit, contentious nature, arrogance, and accept whatever happens (as the will of God)." (1)

However, Guru Ji concludes this *shabad* by pointing out that not everybody is so fortunate as to be blessed with the guidance of the Guru and the inclination to follow him. He says: "(O' my friends), only the one in whose destiny is written this writ can attune the mind to the service of the saint (Guru). Nanak says that except the one (God), there is no other, who can do anything (including inspiring a person to follow Guru's advice and meditate on God's Name)." (2-3-8)

The message of this *shabad* is that we should listen to the advice of the Guru (Granth Sahib Ji) and sing praises of God; by doing so all our sufferings would cease, and we would find honor both in this and the next world.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰ ਆਇਓ ਸਰਣਿ ਤੁਹਾਰੀ ॥
ਮਿਲੈ ਸੂਖੁ ਨਾਮੁ ਹਰਿ ਸੋਭਾ ਚਿੰਤਾ ਲਾਹਿ ਹਮਾਰੀ
॥੧॥ ਰਹਾਉ ॥

ਅਵਰ ਨ ਸੂਝੈ ਦੂਜੀ ਠਾਹਰ ਹਾਰਿ ਪਰਿਓ ਤਉ
ਦੁਆਰੀ ॥
ਲੇਖਾ ਛੋਡਿ ਅਲੇਖੈ ਛੁਟਹ ਹਮ ਨਿਰਗੁਨ ਲੇਹੁ
ਉਬਾਰੀ॥੧॥

ਸਦ ਬਖਸਿੰਦੁ ਸਦਾ ਮਿਹਰਵਾਨਾ ਸਭਨਾ ਦੇਇ
ਅਧਾਰੀ ॥
ਨਾਨਕ ਦਾਸ ਸੰਤ ਪਾਛੈ ਪਰਿਓ ਰਾਖਿ ਲੇਹੁ ਇਹ
ਬਾਰੀ ॥੨॥੪॥੯॥

todee mehlā 5.

satgur aa-i-o saran tuhaaree.
milai sookh naam har sobhaa chintaa
laahi hamaaree. ||1|| rahaa-o.

avar na soojhai doojee thaahar haar
pari-o ta-o du-aaree.
laykhaa chhod alaykhai chhootah
ham nirgun layho ubaaree. ||1||

sad baksind sadaa miharvaanaa
sabhnaa day-ay adhaaree.
naanak daas sant paachhai pari-o
raakh layho ih baaree. ||2||4||9||

Todi Mehla-5

In stanza (1) of the previous *shabad*, Guru Ji said to us: “(O’ man, with utmost respect, as if) washing his feet serve the Guru by so humbly obeying his advice, as if you are surrendering your mind to him as your offering. In this *shabad*, he shows us how to seek the shelter of the true Guru and what to ask for.

Putting himself in our situation, he addresses his Guru and says: “O’ true Guru, I have come to your refuge. (I beg that) I may be bestowed with the bliss of (meditating on) God’s Name, which may rid me of my worry.” (1-pause)

Showing even more humility, Guru Ji adds: “(O true Guru), I cannot think of any other source of support; I have come to your door (for help, completely exhausted. O’ my Guru God), ignore the account (of our deeds, because it is only without considering account (of our deeds that we) could be saved. Save me the meritless one (as you will).” (1)

Guru Ji concludes the *shabad*, by saying: “(O’ my friends, God) is always forgiving and merciful and provides sustenance to all. Servant Nanak has sought the shelter of the saint (Guru and prays, “O God) save me this time (from further rounds of births and deaths).” (2-4-9)

The message of this *shabad* is that if we want to save ourselves from all kinds of worries and future rounds of births and deaths, then we should follow the advice of the saint (Guru Granth Sahib Ji), and most humbly pray to God to have mercy on us and emancipate us without taking into account our faults.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਗੁਣ ਗੋਪਾਲ ਨਿਧਿ ਗਾਇਣ ॥
ਸਾਂਤਿ ਸਹਜੁ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਸਗਲੇ ਦੂਖ
ਪਲਾਇਣ ॥੧॥ ਰਹਾਉ ॥

todee mehlāa 5.

rasnaa guṇ gopaal niDh gaa-in.
saa^Nt sahj rahas man upji-o saglay
dookh palaa-in. ||1|| rahaa-o.

ਪੰਨਾ ੭੧੪

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ਜੇ ਮਾਗਹਿ ਸੋਈ ਸੋਈ ਪਾਵਹਿ ਸੇਵਿ ਹਰਿ ਕੇ
ਚਰਣ ਰਸਾਇਣ ॥
ਜਨਮ ਮਰਣ ਦੁਹਰੁ ਤੇ ਛੂਟਹਿ ਭਵਜਲੁ ਜਗਤੁ
ਤਰਾਇਣ ॥੧॥

jo maageh so-ee so-ee paavahi sayv
har kay charan rasaa-in.
janam maran duhhoo tay chhooteh
bhavjal jagat taraa-in. ||1||

ਖੋਜਤ ਖੋਜਤ ਤਤੁ ਬੀਚਾਰਿਓ ਦਾਸ ਗੋਵਿੰਦ
ਪਰਾਇਣ ॥
ਅਬਿਨਾਸੀ ਖੋਮ ਚਾਹਹਿ ਜੇ ਨਾਨਕ ਸਦਾ ਸਿਮਰਿ
ਨਾਰਾਇਣ ॥੨॥੫॥੧੦॥

khojat khojat tat beechaari-o daas
govind paraa-in.
abhinaasee khaym chaah eh jay naanak
sadaa simar naaraa-in. ||2||5||10||

Todi Mehla-5

In the previous *shabad* (2), Guru Ji advised us that we should listen to the advice of the Guru and sing praises of God. By doing so all our sufferings would cease and we would find honor, both in this and the next world. In this *shabad*, on the basis of his personal experience he lists the blessings those devotees have enjoyed who have sung praises of God.

He says: “(O’ my friends), they who with their tongues have sung praises of God of the universe, the treasure of merits, in their mind has welled up peace, poise, bliss, and all their sorrows have hastened away.” (1- pause)

Listing other benefits of meditating on God's Name, Guru Ji says: “(O’ my friends), by serving God’s lotus feet (by meditating on His Name, which) is the source of all pleasure), the devotees obtain that very thing, which they ask for. They are) liberated both from (future) births and deaths and are thus ferried across the dreadful worldly ocean.” (1)

Guru Ji now gives his conclusion and says: “(O’ my friends), after searching and reflecting again and again, I have reached this conclusion, that servants of God always remain dependant on the support of God of the universe. Therefore Nanak says, (O’ man), if you wish to enjoy eternal bliss, then always meditate on the all-pervading God.” (2-5-10)

The message of this *shabad* is that singing praises of God is so beneficial that it can cure all our ailments, bring us eternal bliss, and save us from the pains of birth and death.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlāa 5.

ਨਿੰਦਕੁ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਹਾਟਿਓ ॥
ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਦਇਆਲਾ ਸਿਵ ਕੈ ਬਾਣਿ
ਸਿਰੁ ਕਾਟਿਓ ॥੧॥ ਰਹਾਉ ॥

niṇḍak gur kirpaa tay haati-o.
paarbarahm parabh bha-ay da-i-aalaa
siv kai baan sir kaati-o. ||1|| rahaa-o.

ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਚ ਕਾ ਪੰਥਾ
ਬਾਟਿਓ ॥
ਖਾਤ ਖਰਚਤ ਕਿਛੁ ਨਿਖੁਟਤ ਨਾਹੀ ਰਾਮ ਰਤਨੁ
ਧਨੁ ਖਾਟਿਓ ॥੧॥

kaal jaal jam johi na saakai sach kaa
panthaa thaati-o.
khaat kharchat kichh nikhutat naahee
raam raṭan Dhan khaati-o. ||1||

ਭਸਮਾ ਭੂਤ ਹੋਆ ਖਿਨ ਭੀਤਰਿ ਅਪਨਾ ਕੀਆ
ਪਾਇਆ ॥
ਆਗਮ ਨਿਗਮੁ ਕਹੈ ਜਨੁ ਨਾਨਕੁ ਸਭੁ ਦੇਖੈ ਲੋਕੁ
ਸਬਾਇਆ ॥੨॥੬॥੧੧॥

bhasmaa bhoot ho-aa khin bheetar
apnaa kee-aa paa-i-aa.
aagam nigam kahai jan naanak sabh
daykhai lok sabaa-i-aa. ||2||6||11||

Todi Mehla-5

In this *shabad*, Guru Ji cites an incident from his life, which illustrates how the Guru saves us even from the worst of danger when a devotee seeks His shelter. He refers to the story when *Sulhi Khan*, a general of the Mughal empire, came to attack Guru Ji. But instead of inflicting any harm on Guru Ji, he himself fell in a brick kiln and was killed.

Referring to the above incident, Guru Ji says: “(O’ my friends), by Guru's grace, the slanderer (*Sulhi Khan*) was warded off. The all-pervading God became merciful, and He chopped off his head, as if with (the god) *Shiva*’s arrow.” (1-pause)

Expressing his firm faith in God, Guru Ji says: “(O’ my friends, now) the demon with his net of death cannot even look towards us with evil intentions, because I have set up the path of truth (true loving devotion of God). I have earned the jewel of God's Name, which even after enjoying and spending never falls short.” (1)

Referring again to the fate of the evildoer, Guru Ji concludes: “Within a moment (the evil doer) was reduced to ashes, and obtained the fruit of his own deeds. Devotee Nanak is uttering this in-comprehensible principle, which all people can see (for themselves, how God destroyed the slanderer, and protected His devotee).” (2-6-11)

The message of this *shabad* is that no matter what, we should always stick to truth and keep meditating on God’s Name, and on His own God would take care of our enemies, and protect us from all other dangers as well.

ਟੋਡੀ ਮਃ ੫ ॥

ਕਿਰਪਨ ਤਨ ਮਨ ਕਿਲਵਿਖ ਭਰੇ ॥
ਸਾਧਸੰਗਿ ਭਜਨੁ ਕਰਿ ਸੁਆਮੀ ਢਾਕਨ ਕਉ ਇਕੁ
ਹਰੇ ॥੧॥ ਰਹਾਉ ॥

ਅਨਿਕ ਛਿਦ੍ਰ ਬੋਹਿਥ ਕੇ ਛੁਟਕਤ ਥਾਮ ਨ ਜਾਹੀ
ਕਰੇ ॥
ਜਿਸ ਕਾ ਬੋਹਿਥੁ ਤਿਸੁ ਆਰਾਧੇ ਖੋਟੇ ਸੰਗਿ ਖਰੇ
॥੧॥

ਗਲੀ ਸੈਲ ਉਠਾਵਤ ਚਾਹੈ ਓਇ ਉਹਾ ਹੀ ਹੈ
ਧਰੇ ॥
ਜੋਰੁ ਸਕਤਿ ਨਾਨਕ ਕਿਛੁ ਨਾਹੀ ਪ੍ਰਭ ਰਾਖਹੁ
ਸਰਣਿ ਪਰੇ ॥੨॥੧੨॥

todee mehlāa 5.

kirpan ṭan man kilvikh bharay.
saaDhsang bhajan kar su-aamee
dhaakan ka-o ik haray. ||1|| rahaa-o.

anik chhidar bohith kay chhutkat thaam
na jaahee karay.
jis kaa bohith tis aaraaDhay khotay
sang kharay. ||1||

galee sail uthaavat chaahai o-ay oohaa
hee hai Dharay.
jor sakat naanak kichh naahee parabh
raakhho saran paray. ||2||7||12||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that no matter what, we should always stick to truth and keep meditating on God's Name, on His own God would take care of our enemies and protect us from all dangers. But the human being does not care for God's Name; instead like a miser keeps engrossed in amassing worldly wealth, and in that pursuit commits many misdeeds and even sins. But towards the end of life, the same human being still wishes to go to heaven or obtain salvation. In this *shabad*, Guru Ji comments on the general nature and conduct of human beings, and tells us what is the way to save ourselves even at this late stage of life.

Guru Ji says: "O' miser person, your body and mind are full of so many sins and vices. (I suggest), that joining the society of saints, you should worship God, because it is only the One God who could cover your (sins)." (1-pause)

Giving an example to illustrate his point, Guru Ji says: "(If you compare your soul to a ship, then you can see that) this ship is full of countless holes, and this boat cannot be saved by trying to plug the holes with hands. In such a situation if a person prays to (God) the Master to whom this ship belongs, (then He makes such arrangements that) along with the genuine (truly pious persons, the sinners and the) base ones are also saved." (1)

Guru Ji concludes the *shabad* by reminding us that just by mere words we cannot save ourselves from the consequences of our sins and misdeeds. The only way is to seek the shelter of God and pray for His mercy. So putting himself in our situation, Guru Ji addresses God and says: "(O' God), if one wants to lift rocks by mere talk, one cannot do so, one has to let it remain where it is. Nanak says, "We don't have any energy or power in us (to take off the weight of these sins, therefore) we have sought Your shelter, save us." (2-7-12)

The message of this *shabad* is that we should realize our evil nature, and remember how many sins and bad deeds we have already committed. Simply by our own wisdom or efforts we cannot save ourselves. The only way now is to seek the shelter of God and beg Him to save us without taking into account our misdeeds.

Personal Note: This shabad reminds me of an incident from my own life. In 1965, when we were both newly married, my brother and I, along with our wives, went for boating in a small lake in India. In the middle of the lake we noticed that our boat had one hole, through which water was seeping in. All of us started trying, but could not stop even that one hole with our own hands, so we started panicking and calling for help. Ultimately some one from the shore called us and said: "Do not to worry, just look around; the water is very shallow and you can simply stand in the water." Therefore, I wonder, if so many persons could not stop one hole in the boat, how could any one stop so many holes in the ship of one's life and save him or herself without the help and grace of one's Guru and God?

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlā 5.

ਹਰਿ ਕੇ ਚਰਨ ਕਮਲ ਮਨਿ ਧਿਆਉ ॥
ਕਾਢਿ ਕੁਠਾਰੁ ਪਿਤ ਬਾਤ ਹੰਤਾ ਅਉਖਧੁ ਹਰਿ ਕੇ
ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

har kay charan kamal man Dhi-aa-o.
kaadh kuthaar pit baat hantaa
a-ukhaDh har ko naa-o. ||1|| rahaa-o.

ਤੀਨੇ ਤਾਪ ਨਿਵਾਰਣਗਾਰਾ ਦੁਖ ਹੰਤਾ ਸੁਖ
ਰਾਸਿ ॥
ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗੈ ਜਾ ਕੀ ਪ੍ਰਭ ਆਗੈ
ਅਰਦਾਸਿ ॥੧॥

teenay taap nivaaranhaaraa dukh
hantaa sukh raas.
taa ka-o bighan na ko-oo laagai jaa kee
parabh aagai ardaas. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਬੈਦ ਨਾਰਾਇਣ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭ
ਏਕ ॥
ਬਾਲ ਬੁਧਿ ਪੂਰਨ ਸੁਖਦਾਤਾ ਨਾਨਕ ਹਰਿ ਹਰਿ
ਟੇਕ ॥੨॥੮॥੧੩॥

sant parsaad baid naaraa-in karan
kaaran parabh ayk.
baal buDh pooran sukh-daata naanak
har har tayk. ||2||8||13||

Todi Mehla-5

In the previous *shabad* (2-6-11), Guru Ji advised us that no matter what, we should always stick to truth and keep meditating on God's Name; On His own God would take care of our enemies and protect us from all other dangers as well. In this *shabad*, he tells us how meditating on God's Name can save us from all kinds of sufferings and pains, whether physical, psychological, or social, and how a sincere prayer to God can bring us His blessings and support.

Guru Ji says: "(O' my friends), meditate on the lotus feet of God (His immaculate Name) in your mind. Just as *Kuthar* (*Kaahr*, a special Indian potion) cures a person of diseases of bile and gas, similarly the Name of God is the panacea or cure-all (for all such ailments as lust, anger, and greed etc.)." (1-pause)

Commenting further on the power and potency of God's Name, he says: "(O' my friends, God's Name) can destroy all the three major maladies of a person; (whether mental, physical or social. God) is the destroyer of sorrows, and provider of the commodity of comforts. No impediment comes that person's way, who prays to God (for His support)." (1)

Guru Ji concludes the *shabad*, by saying: "(O' my friends), through the grace of the saints (one realizes) that only the one God is the (true) physician, who is the Cause and Doer of every thing. He is the giver of wisdom to those whose intellect is like that of children and giver of complete comfort. Nanak seeks the shelter of that God." (2-8-13)

The message of this *shabad* is that in case we want to find relief from any of our troubles, whether physical, psychological, or social, we should seek the support of the Guru and through him seek the grace of God who is the cure all for all kinds of ailments and problems.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlāa 5.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸਦ ਜਾਪਿ ॥
ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਵਸਦੀ
ਕੀਨੀ ਆਪਿ ॥੧॥ ਰਹਾਉ ॥

har har naam sadāa sad jaap.
Dhaar anoograhū paarbarahm su-aamee
vasdēe keenee aap. ||1|| rahaa-o.

ਜਿਸ ਕੇ ਸੇ ਫਿਰਿ ਤਿਨ ਹੀ ਸਮਾਲੇ ਬਿਨਸੇ ਸੋਗ
ਸੰਤਾਪ ॥
ਹਾਥ ਦੇਇ ਰਾਖੇ ਜਨ ਅਪਨੇ ਹਰਿ ਹੋਏ ਮਾਈ
ਬਾਪ ॥੧॥

jis kay say fir tin hee sam^haalay binsay
sog santāap.
haath d^hay-ay raakhay jan apnay har
ho-ay maa-ee baap. ||1||

ਜੀਅ ਜੰਤ ਹੋਏ ਮਿਹਰਵਾਨਾ ਦਯਾ ਧਾਰੀ ਹਰਿ
ਨਾਥ ॥
ਨਾਨਕ ਸਰਨਿ ਪਰੇ ਦੁਖ ਭੰਜਨ ਜਾ ਕਾ ਬਡ
ਪਰਤਾਪ ॥੨॥੯॥੧੪॥

jee-a jant ho-ay miharvaanaa d^a-yaa
Dhaaree har naath.
naanak saran paray d^uk^h b^hanjan jaa kaa
bad partāap. ||2||9||14||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that in case we want to find relief from any of our troubles, whether physical, psychological, or social, we should seek the support of the Guru and through him seek the grace of God who is the cure all for all kinds of ailments and problems. In this *shabad*, he describes how God protected him from the attacks of his enemies and helped him in repopulating the city of *Amritsar*, when he returned from village *Vadaali*.

Expressing his gratitude to God at this occasion, Guru Ji says: "(O' my mind), ever and forever contemplate on God. See, showing His mercy, God has repopulated (this town of *Amritsar*)."

Continuing to express his gratitude, he says: “(O’ my friends), to whom we belonged that God Himself has taken care of us, and all our sorrows and worries have been destroyed. By extending His own hand, God has saved His slaves and He Himself has become (like) their mother and father.” (1)

In closing, Guru Ji says: “(O’ my friends), when God showed His mercy all creatures and beings became kind upon (us). Therefore Nanak has fallen at the feet of (God, who is) the destroyer of pains (and) highest is whose glory.” (2-9-14)

The message of this *shabad* is that if we seek the shelter of God with full faith in Him, He becomes our own, and like parents, He protects and takes care of all our personal or social problems.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlāa 5.

ਸ੍ਵਾਮੀ ਸਰਨਿ ਪਰਿਓ ਦਰਬਾਰੇ ॥
ਕੋਟਿ ਅਪਰਾਧ ਖੰਡਨ ਕੇ ਦਾਤੇ ਤੁਝ ਬਿਨੁ ਕਉਨੁ
ਉਧਾਰੇ ॥੧॥ ਰਹਾਉ ॥

savaamee saran pari-o darbaaray.
kot apraaDh khandan kay daatay tujh
bin ka-un uDhaaray. ||1|| rahaa-o.

ਖੋਜਤ ਖੋਜਤ ਬਹੁ ਪਰਕਾਰੇ ਸਰਬ ਅਰਥ ਬੀਚਾਰੇ ॥

khojat khojat baho parkaaray sarab
arath beechaaray.

ਸਾਧਸੰਗਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ਮਾਇਆ ਰਚਿ ਬੰਧਿ
ਹਾਰੇ ॥੧॥

saaDhsang param gat paa-ee-ai
maa-i-aa rach banDh haaray. ||1||

ਪੰਨਾ ੭੧੫

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ਚਰਨ ਕਮਲ ਸੰਗਿ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ਸੁਰਿ ਜਨ
ਮਿਲੇ ਪਿਆਰੇ ॥
ਨਾਨਕ ਅਨਦ ਕਰੇ ਹਰਿ ਜਪਿ ਜਪਿ ਸਗਲੇ ਰੋਗ
ਨਿਵਾਰੇ ॥੨॥੧੦॥੧੫॥

charan kamal sang pareet man
laagee sur jan milay pi-aaray.
naanak anad karay har jap jap saglay
rog nivaaray. ||2||10||15||

Todi Mehla-5

In the previous *shabad* Guru Ji told us that if we seek the shelter of God, with full faith and trust in Him, He becomes our own, and like parents, He protects and takes care of all our personal or social problems. In this *shabad*, he shows us how to seek the shelter of God, where we find the right guidance, and what kinds of blessings we obtain when we meditate on God’s Name.

First of all approaching God on our behalf, Guru Ji says: “O’ Master, I have surrendered myself to (the mercy of) Your court. O’ the destroyer of millions of sins, without You who else can save us?” (1-pause)

Next addressing us, Guru Ji tells us how important it is to seek the company of the saintly persons for obtaining true guidance and inspiration. He says: “(O’ my friends)

after researching in many ways and reflecting on all the meanings (of different things given in the books of knowledge, I have come to the conclusion that it is only) in the company of saints that we obtain the supreme state (of bliss), but by getting engrossed in the bonds of *Maya* (the worldly riches and power), we lose (the game of life).” (1)

Guru Ji concludes the *shabad* by sharing with us what kind of blessing he enjoyed when he got in touch with the company of saints. He says: “(O’ my friends, when) I met the dear saintly persons, (my mind) was imbued with the love of the lotus feet (the immaculate Name) of God. Now, by meditating on God’s Name again and again, Nanak enjoys in bliss, and all his afflictions have been dispelled.” (2-10-15)

The message of this *shabad* is that if we want to be free from all kinds of troubles, sorrows, and pains, then instead of being absorbed in worldly riches and power, we should seek the company of saintly persons, imbue our mind with the love of God, and enjoy the pleasure of meditating on God’s Name.

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੩ ਚਉਪਦੇ

todee mehlāa 5 ghar 3 cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਹਾਂ ਹਾਂ ਲਪਟਿਓ ਰੇ ਮੂੜੇ ਕਛੂ ਨ ਥੋਰੀ ॥

haa^N haa^N lapti-o ray moorh^hay kachhoo na thoree.

ਤੇਰੇ ਨਹੀ ਸੁ ਜਾਨੀ ਮੋਰੀ ॥ ਰਹਾਉ ॥

tayro nahee so jaanee moree. rahaa-o.

ਆਪਨ ਰਾਮੁ ਨ ਚੀਨੋ ਖਿਨੂਆ ॥
ਜੋ ਪਰਾਈ ਸੁ ਅਪਨੀ ਮਨੂਆ ॥੧॥

aapan raam na cheeno khinoo-aa.
jo paraa-ee so apnee manoo-aa. ||1||

ਨਾਮੁ ਸੰਗੀ ਸੋ ਮਨਿ ਨ ਬਸਾਇਓ ॥
ਛੋਡਿ ਜਾਹਿ ਵਾਹੁ ਚਿਤੁ ਲਾਇਓ ॥੨॥

naam sangee so man na basaa-i-o.
chhod jaahi vaahoo chit laa-i-o. ||2||

ਸੋ ਸੰਚਿਓ ਜਿਤੁ ਭੂਖ ਤਿਸਾਇਓ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੋਸਾ ਨਹੀ ਪਾਇਓ ॥੩॥

so sanchi-o jit bhookh tisaa-i-o.
amrit naam toosaa nahee paa-i-o. ||3||

ਕਾਮ ਕ੍ਰੋਧਿ ਮੋਹ ਕੂਪਿ ਪਰਿਆ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਕੋ ਤਰਿਆ ॥੪॥੧॥੧੬॥

kaam kroDh moh koop pari-aa.
gur parsaad naanak ko tari-aa.
||4||1||16||

Todi Mehla-5 Ghar 3 Chaupadey

In the previous *shabad*, Guru Ji advised us that if we want to be free from all kinds of troubles, sorrows, and pains, then instead of being absorbed in worldly riches and power, we should seek the company of saintly persons, imbue our mind with the love of God, and enjoy the pleasure of meditating on God’s Name. However, we actually do quite the opposite. In this *shabad*, Guru Ji shows us the mirror of our own life, how

tightly we are attached to the pursuits of worldly riches, which we are going to leave here one day, but we do not try to amass the wealth of God's Name, which could provide us real support and sustenance even after our death.

Addressing us, he says: “Yes, O’ foolish (human being), you are clinging to (worldly riches and power), and your grip on it is not insignificant either. (But the problem is that this wealth), which is (truly) not yours, you have deemed it as yours. (Because if not in your life time itself, it is certainly going to desert you upon your death).” (pause)

Stressing the above point again, Guru Ji says: “(O’ man), God, who is really your own, you did not familiarize even for a moment. But *Maya* (the worldly riches and power), which belongs to others, you deemed as yours.” (1)

That is not all; commenting upon our involvement with friends and relatives, Guru Ji says: “(O’ man), God's Name, which could be your real companion, you have not enshrined in your mind, but (the relatives and friends), who are going to desert you, you have attuned your mind to them.” (2)

Once again commenting on our tendency to amass more and more worldly wealth, Guru Ji says: “(O’ man, you) have amassed that (wealth, after having which you still) remained hungry and thirsty (and kept on craving for more of it), but you did not acquire the ambrosial Name, which could serve you as your sustenance (on your journey after death).” (3)

In conclusion, Guru Ji says: “(O’ my friend), you have fallen into a deep blind well of lust, anger, and attachment. O’ Nanak by Guru’s grace, only a rare person has been able to swim across (the worldly ocean).” (4-1-16).

The message of this *shabad* is that we are so pre-occupied with amassing false worldly wealth, or satisfying the demands of our transitory relatives and friends, that we do not find any time to acquire the wealth of God’s Name, which could be our real sustenance after death and save us. It is only a rare person, who by Guru’s grace meditates on God’s Name and is saved from continuous pains of births and deaths.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਹਮਾਰੈ ਏਕੈ ਹਰੀ ਹਰੀ ॥
ਆਨ ਅਵਰ ਸਿਵਾਣਿ ਨ ਕਰੀ ॥ ਰਹਾਉ ॥
ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਅਪੁਨਾ ਪਾਇਓ ॥
ਗੁਰਿ ਮੋ ਕਉ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ॥੧॥

ਹਰਿ ਹਰਿ ਜਾਪ ਤਾਪ ਬ੍ਰਤ ਨੇਮਾ ॥
ਹਰਿ ਹਰਿ ਧਿਆਇ ਕੁਸਲ ਸਭਿ ਖੇਮਾ ॥੨॥

todee mehlāa 5.

hamaaray aikai haree haree.
aan avar sinjaan na karee. rahaa-o.
vadai bhaag gur apunaa paa-i-o.
gur mo ka-o har naam d̥rarīhāa-i-o. ||1||

har har jaap t̥aap barat̥ naymaa.
har har D̥hi-aa-ay kusal sabh̥ khaymaa.
||2||

ਆਚਾਰ ਬਿਉਹਾਰ ਜਾਤਿ ਹਰਿ ਗੁਨੀਆ ॥
ਮਹਾ ਅਨੰਦ ਕੀਰਤਨ ਹਰਿ ਸੁਨੀਆ ॥੩॥

aachaar bi-uhaar jaat har gunee-aa.
mahaa anand keertan har sunee-aa. ||3||

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਠਾਕੁਰੁ ਪਾਇਆ ॥
ਸਭੁ ਕਿਛੁ ਤਿਸ ਕੇ ਗ੍ਰਿਹ ਮਹਿ ਆਇਆ ॥੪॥੨॥੧੭॥

kaho naanak jin thaakur paa-i-aa.
sabh kichh tis kay garih meh aa-i-aa.
||4||2||17||

Todi Mehla-5

In the previous *shabad*, Guru Ji observed that we are so preoccupied with amassing false worldly wealth, or satisfying the demands of our transitory relatives and friends, that we do not find any time to meditate on God's Name, which could be our real sustenance after death and save us. It is only a rare person, who by Guru's grace meditates on God's Name, and is saved from continuous pains of births and deaths. In this *shabad*, he shares with us his own belief and conduct, and how he found the way to save his honor and enjoy eternal bliss.

He says: "(O' my friends, in my heart) I depend on the support of one God alone. (Except God), I do not recognize any other (support)." (1-pause)

Sharing with us how he obtained this understanding about God, Guru Ji says: "(O' my friends), by great good fortune I found my Guru, and the Guru helped me enshrine God's Name (in my heart)." (1)

Describing what kinds of worships or penances he now does and what kind of blessings he receives, as a result, Guru Ji says: "(O' my friends), God's Name is my worship, penance, fast, and my daily routine, and just by meditating on God's Name again and again (I enjoy all kinds of) comforts and pleasures." (2)

Elaborating on his daily routine, he says: "(O' my friends, in my view) to sing praises of God (is the observance of proper social) conduct, and (belonging to high) caste. By listening to the praises (of God), I enjoy supreme bliss." (3)

Therefore on the basis of his personal experience, Guru Ji concludes: "(O' my friends), Nanak says, that the person who has found the Master (feels such contentment, as if) everything has come in that person's home." (4-2-17)

The message of this *shabad* is that if we want to obtain all kinds of comforts, contentment, and supreme bliss, then we should seek the shelter of the Guru and under his guidance meditate on God's Name.

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ਦੁਪਦੇ

todee mehlāa 5 ghar 4 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur pargaad.

ਰੂੜੋ ਮਨੁ ਹਰਿ ਰੰਗੋ ਲੋੜੈ ॥
ਗਾਲੀ ਹਰਿ ਨੀਹੁ ਨ ਹੋਇ ॥ ਰਹਾਉ ॥

roorho man har rango lorhai.
gaalee har neehu na ho-ay. rahaa-o.

ਹਉ ਢੂਢੇਦੀ ਦਰਸਨ ਕਾਰਣਿ ਬੀਬੀ ਬੀਬੀ ਪੇਖਾ ॥

ha-o dhoodhaydee darsan kaaran
beethee beethee paykhaa.

ਗੁਰ ਮਿਲਿ ਭਰਮੁ ਗਵਾਇਆ ਹੇ ॥੧॥

gur mil bharam gavaa-i-aa hay. ||1||

ਇਹ ਬੁਧਿ ਪਾਈ ਮੈ ਸਾਧੂ ਕੰਨਹੁ ਲੇਖੁ ਲਿਖਿਓ ਧੁਰਿ
ਮਾਥੈ ॥

ih buDh paa-ee mai saaDhoo
kannahu laykh likhi-o Dhur maathai.

ਇਹ ਬਿਧਿ ਨਾਨਕ ਹਰਿ ਨੈਣ ਅਲੋਇ ॥੨॥੧॥੧੮॥

ih biDh naanak har nain alo-ay.
||2||1||18||

Todi Mehla-5 Ghar 2 Chaupadey

It goes without saying that when we are in love with a person we always want to see him (or her) with our own eyes. Similarly if any person were in love with God, that person would like to see Him with his or her own eyes. But the problem is that we may search God in different places of the world, still we cannot see or have His vision. Because God is not any particular person or thing whom we could see with our ordinary eyes. In this *shabad*, Guru Ji shares with us his love for God and how he has been able to see Him, and with what kind of eyes?

He says: “(O’ my friends), my beautiful (immaculate) mind seeks God’s love, (and craves to see Him. But I have come to the conclusion) that by mere words, God’s love is not obtained.” (pause)

Describing his experience regarding search for God, Guru Ji says: “I have been searching for Him from street to street (and from place to place, but in this way, I had no success. But now) after meeting the Guru, I have dispelled my illusion (and have realized that God is not anywhere outside, He is within ourselves).” (1)

Guru Ji concludes the *shabad* by telling us how and from where he obtained this divine wisdom. He says: “(O’ my friends), I obtained this (divine) wisdom from the saint (Guru). This writ was written in my destiny from the very beginning (by God). In this way, (I) Nanak saw God with (spiritual) eyes.” (2-1-18)

The message of this *shabad* is that in case we want to behold the sight of God, then instead of trying to find Him outside in any jungles or mountains, we should seek the guidance of the Guru, and obtain from Him the divine wisdom to develop true love for God and realize Him within our own selves.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlāa 5.

ਗਰਬਿ ਗਹਿਲੜੇ ਮੂੜੜੇ ਹੀਓ ਰੇ ॥

garab gahilarho moorh-rho hee-o ray.

ਹੀਓ ਮਹਰਾਜ ਰੀ ਮਾਇਓ ॥

hee-o mahraaj ree maa-i-o.

ਡੀਹਰ ਨਿਆਈ ਮੋਹਿ ਫਾਕਿਓ ਰੇ ॥ ਰਹਾਉ ॥

deehar ni-aa-ee mohi faaki-o ray.
rahaa-o.

ਘਣੇ ਘਣੇ ਘਣੇ ਸਦ ਲੋੜੇ ਬਿਨੁ ਲਹਣੇ ਕੈਨੈ
ਪਾਇਓ ਰੇ ॥

ਮਹਰਾਜ ਰੇ ਗਾਥੁ ਵਾਹੂ ਸਿਉ ਲੁਭਾਇਓ
ਨਿਹਭਾਗੜੇ ਭਾਹਿ ਸੰਜੋਇਓ ਰੇ ॥੧॥

ਸੁਣਿ ਮਨ ਸੀਖ ਸਾਧੂ ਜਨ ਸਗਲੇ ਥਾਰੇ ਸਗਲੇ
ਪ੍ਰਾਛਤ ਮਿਟਿਓ ਰੇ ॥

ਜਾ ਕੇ ਲਹਣੇ ਮਹਰਾਜ ਰੀ ਗਾਠੜੀਓ ਜਨ ਨਾਨਕ
ਗਰਭਾਸਿ ਨ ਪਉੜਿਓ ਰੇ ॥੨॥੨॥੧੯॥

ghano ghano ghano sad lorhai bin
lahnay kaithai paa-i-o ray.

mahraaj ro gaath vaahoo si-o lubh-rhi-o
nihbhaagrho bhaahi sanjo-i-o ray. ||1||

sun man seekh saaDhoo jan saglo
thaaray saglay paraachhat miti-o ray.

jaa ko lahno mahraaj ree gaath-rhee-o
jan naanak garbhaas na pa-orhi-o ray.
||2||2||19||

Todi Mehla-5

In the concluding paragraph of previous *shabad* (4-1-16), Guru Ji said to us: “(O’ my friend), you have fallen into a deep blind well of lust, anger, and attachment. O’ Nanak, it is a rare person, who by Guru’s grace has been saved (from falling in this well of worldly riches).” In this *shabad*, he illustrates with beautiful examples how we are completely in the grip of worldly riches and powers, burning with the fires of desires, and instead of loving God the Giver of all gifts, we are infatuated with the gifts themselves. He also tells us how we can save ourselves from our sinful ways.

Guru Ji says: “(O’ my friends), our ignorant mind is in the grip of self-conceit. Like a witch, *Maya* (the worldly riches and power) created by God has ensnared it in (worldly) attachment.” (pause)

Describing how this mind always hankers after worldly riches and how it is burning itself in the fire of desire, Guru Ji says: “(O’ my friends, this mind caught in worldly attachment) always keeps on hankering for more and more wealth, but how can it obtain this (wealth) without (it being written) in its destiny. It also is in love with the wealth and body given to it by God. In this way, the unfortunate (person) keeps burning in the fire of desire.” (1)

Guru Ji concludes the *shabad* by instructing him and indirectly us. He says: “O’ my mind, listen to the wisdom of the saints (Guru. Then) all your sins would be washed off. Servant Nanak says, that in whose destiny is written the receipt of (the wealth of God’s Name, that person) doesn’t go through the womb (the round of birth and death again).” (2-2-19)

The message of this *shabad* is that in case we want to save ourselves from the pains of continuous cycles of birth and death, then we should listen to the instructions of our Guru, and instead of obsessing our mind with the pursuits of worldly riches and power, we should concentrate on meditating on God’s Name.

ਪੰਨਾ ੭੧੬

SGGS P-716

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੫ ਦੁਪਦੇ

toddee mehlāa 5 ghar 5 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਐਸੇ ਗੁਨੁ ਮੇਰੇ ਪ੍ਰਭ ਜੀ ਕੀਨ ॥
ਪੰਚ ਦੋਖ ਅਰੁ ਅਹੰ ਰੋਗ ਇਹ ਤਨ ਤੇ
ਸਗਲ ਦੁਰਿ ਕੀਨ ॥ ਰਹਾਉ ॥

aiso gun mayro parabh jee keen.
panch dokh ar ahaⁿ rog ih tan tay sagal
door keen. rahaa-o.

ਬੰਧਨ ਤੋਰਿ ਛੋਰਿ ਬਿਖਿਆ ਤੇ ਗੁਰ ਕੋ
ਸਬਦੁ ਮੇਰੈ ਹੀਅਰੈ ਦੀਨ ॥
ਰੂਪੁ ਅਨਰੂਪੁ ਮੋਰੇ ਕਛੁ ਨ ਬੀਚਾਰਿਓ ਪ੍ਰੇਮ
ਗਹਿਓ ਮੋਹਿ ਹਰਿ ਰੰਗ ਭੀਨ ॥੧॥

banDhan tor chhor bikhi-aa tay gur ko
sabad mayrai hee-arai deen.
roop anroop moro kachh na beechaari-o
paraym gahi-o mohi har rang bheen. ||1||

ਪੇਖਿਓ ਲਾਲਨੁ ਪਾਟ ਬੀਚ ਖੋਏ ਅਨਦ
ਚਿਤਾ ਹਰਖੇ ਪਤੀਨ ॥
ਤਿਸ ਹੀ ਕੋ ਗ੍ਰਿਹੁ ਸੋਈ ਪ੍ਰਭੁ ਨਾਨਕ ਸੋ
ਠਾਕੁਰੁ ਤਿਸ ਹੀ ਕੋ ਧੀਨ ॥੨॥੧॥੨੦॥

paykhi-o laalan paat beech kho-ay anad
chitaa harkhay pateen.
tis hee ko garihu so-ee parabh naanak so
thaakur tis hee ko Dheen. ||2||1||20||

Todi Mehla-5 Ghar-5 Dupadai

In the previous *shabad*, Guru Ji advised us that if we want to save ourselves from the pains of continuous cycles of birth and death, then we should listen to the instructions of our Guru and instead of obsessing our mind with pursuits of worldly riches and power, we should concentrate on meditating on God's Name. In this *shabad*, he tells us what kind of blessings he obtained from God when he sung His praises and attuned his mind to Him with love and devotion.

Guru Ji says: “(O’ my friends), my benevolent God blessed me with such a virtue that all the five evil passions and the malady of ego have been completely eradicated from my body (and mind).” (pause)

Describing the process through which God blessed him, Guru Ji says: “(O’ my friends), breaking the bonds and liberating me from the poison (of *Maya*, the worldly riches and power), He implanted the word of the Guru in my heart. He did not take into account my beauty or ugliness, but taking hold of me filled me with His love.” (1)

Guru Ji concludes the *shabad*, by describing his state of mind after seeing God. He says: “(O’ my friends, since) the curtains between me and God have been removed, and I have seen my beloved (God), my mind is elated in delight. Now (I) Nanak (feel

that this body) is the abode of (God) Himself, He is the Master, and I am His servant.” (2-1-20)

The message of this *shabad* is that if we want to be released from the clutches of worldly problems, and enjoy a state of supreme bliss then we should enshrine the Guru's instructions in our mind and meditate on God's Name with love and devotion. One day, showing His mercy, God would embrace us with love, and bless us with such virtues that all our vices would vanish, and we would live in eternal peace and bliss.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlāa 5.

ਮਾਈ ਮੇਰੇ ਮਨ ਕੀ ਪ੍ਰੀਤਿ ॥
ਏਹੀ ਕਰਮ ਧਰਮ ਜਪ ਏਹੀ ਰਾਮ ਨਾਮ
ਨਿਰਮਲ ਹੈ ਰੀਤਿ ॥ ਰਹਾਉ ॥

maa-ee mayray man kee pareet.
ayhee karam Dharam jap ayhee raam
naam nirmal hai reet. rahaa-o.

ਪ੍ਰਾਨ ਅਧਾਰ ਜੀਵਨ ਧਨ ਮੋਰੈ ਦੇਖਨ ਕਉ
ਦਰਸਨ ਪ੍ਰਭ ਨੀਤਿ ॥
ਬਾਟ ਘਾਟ ਤੋਸਾ ਸੰਗਿ ਮੋਰੈ ਮਨ ਅਪੁਨੇ ਕਉ ਮੈ
ਹਰਿ ਸਖਾ ਕੀਤ ॥੧॥

paraan aDhaar jeevan Dhan morai
daykhan ka-o darsan parabh neet.
baat ghaat tosaa sang morai man
apunay ka-o mai har sakhaa keet. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਮਨ ਨਿਰਮਲ ਕਰਿ ਕਿਰਪਾ
ਅਪੁਨੇ ਕਰਿ ਲੀਤ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਸੁਖ ਪਾਇਆ ਆਦਿ
ਜੁਗਾਦਿ ਭਗਤਨ ਕੇ ਮੀਤ ॥੨॥੨॥੨੧॥

sant parsaad bha-ay man nirmal kar
kirpaa apunay kar leet.
simar simar naanak sukh paa-i-aa aad
jugaad bhagtan kay meet. ||2||2||21||

Todi Mehla-5

It is but natural that all good parents want and often advise their children to study hard, devote some time in worshipping God, and doing other deeds and rituals as per the practices of their particular religion or community. Sometimes the parents, generally the mother, would ask the child about such things. In this *shabad*, as if talking to his mother Guru Ji describes, what kind of rituals and deeds he is doing and how he is going to earn money. As if addressing his mother, Guru Ji says: “O’ my mother! (First of all, let me share with you the real passion and) love of my mind (For me, meditation on) God’s Name (is the most) immaculate way (of worshipping Him. Therefore for me), this is the most sacred religious deed and worship.” (pause)

Describing how much he loves and values God and His Name, Guru Ji says: “(O’ my mother), to see the sight of God every day is the support of my life breath. God's Name is my sustenance on the high way and the river bank, and in my mind I deem God as my companion.” (1)

Guru Ji concludes the *shabad* by stating how he obtained God as his friend and mate. He says: “(O’ my mother), by the grace of the saint (Guru), my mind became immaculate and showing mercy, he made me his own. (Then as advised by him), by

meditating (on God) again and again, (I) Nanak obtained bliss (and God as my friend), because He is the friend of His devotees from the beginning to the end of all ages.” (2-2-21)

The message of this *shabad* is that if we want to enjoy the love, affection, and support of God, then we should love Him so much, that meditating on the His Name, singing His praises, and remembering God should become the purpose of our life and our preoccupation.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਜੀ ਮਿਲੁ ਮੇਰੇ ਪ੍ਰਾਨ ॥
ਬਿਸਰੁ ਨਹੀ ਨਿਮਖ ਹੀਅਰੇ ਤੇ ਅਪਨੇ ਭਗਤ ਕਉ
ਪੂਰਨ ਦਾਨ ॥ ਰਹਾਉ ॥

ਖੋਵਹੁ ਭਰਮੁ ਰਾਖੁ ਮੇਰੇ ਪ੍ਰੀਤਮ ਅੰਤਰਜਾਮੀ ਸੁਘੜ
ਸੁਜਾਨ ॥

ਕੋਟਿ ਰਾਜ ਨਾਮ ਧਨੁ ਮੇਰੈ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਧਾਰਹੁ
ਪ੍ਰਭ ਮਾਨ ॥੧॥

ਅਠ ਪਹਰ ਰਸਨਾ ਗੁਨ ਗਾਵੈ ਜਸੁ ਪੂਰਿ ਅਘਾਵਹਿ
ਸਮਰਥ ਕਾਨ ॥

ਤੇਰੀ ਸਰਣਿ ਜੀਅਨ ਕੇ ਦਾਤੇ ਸਦਾ ਸਦਾ ਨਾਨਕ
ਕੁਰਬਾਨ ॥੨॥੩॥੨੨॥

todee mehlāa 5.

parabh jee mil mayray paraan.
bisar nahee nimakh hee-aray tay
apnay bhagat ka-o pooran daan.
rahaa-o.

khovhu bharam raakh mayray
pareetam antarjaamee sugharh
sujaan.

kot raaj naam Dhan mayrai amrit
darisat Dhaarahu parabh maan. ||1||

aath pahar rasnaa gun gaavai jas poor
aghaaveh samrath kaan.

tayree saran jee-an kay daatay sadaa
sadaa naanak kurbaan. ||2||3||22||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the love, affection, and support of God, then we should love Him so much that meditating on His Name, singing His praises, and remembering Him should become the purpose of our life and our preoccupation. In this *shabad*, Guru Ji teaches us how to start loving God, and how to pray to God for imbuing us with such love.

Addressing God, Guru Ji says: “O’ reverend God, my life-breath, come and meet me. Please bestow upon Your devotee, this perfect boon that You are never forsaken from his mind even for a moment.” (pause)

Continuing his prayer, Guru Ji says: “O’ my Beloved, the inner-knower of all hearts, and wisest of the wise, eradicate my doubts and save me. (O’ God), for me the wealth of Your Name is like millions of kingdoms. O’ reverend God, bestow Your nectar like glance of grace (and bless me with this boon).” (1)

In closing, Guru Ji says: “(O’ God), I wish that at all the times my tongue may sing Your praises, and my ears remain completely satiated listening to these. O’ the benefactor of all creatures, Nanak has come to Your shelter, and forever he is a sacrifice to You.” (2-3-22)

The message of this *shabad* is that if we want to enjoy the bliss of God’s love and union, then we should pray to Him to bless us with this gift that our tongue may sing His praises day and night, our ears feel satiated listening to His praise, and His Name should be more valuable for us than anything else.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlā 5.

ਪ੍ਰਭ ਤੇਰੇ ਪਗ ਕੀ ਧੂਰਿ ॥
ਦੀਨ ਦਇਆਲ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਕਰਿ ਕਿਰਪਾ
ਮੇਰੀ ਲੋਚਾ ਪੂਰਿ ॥ ਰਹਾਉ ॥

parabḥ tayray pag kee Dhoor.
deen da-i-aal pareetam manmohan kar
kirpaa mayree lochaa poor. rahaa-o.

ਦਹ ਦਿਸ ਰਵਿ ਰਹਿਆ ਜਸੁ ਤੁਮਰਾ ਅੰਤਰਜਾਮੀ
ਸਦਾ ਹਜੂਰਿ ॥
ਜੋ ਤੁਮਰਾ ਜਸੁ ਗਾਵਹਿ ਕਰਤੇ ਸੇ ਜਨ ਕਬਹੂ ਨ
ਮਰਤੇ ਭੂਰਿ ॥੧॥

dah dis rav rahi-aa jas tumraa
antarjaamee sadaa hajoor.
jo tumraa jas gaavahi kartay say jan
kabahu na martay jhoor. ||1||

ਧੰਧ ਬੰਧ ਬਿਨਸੇ ਮਾਇਆ ਕੇ ਸਾਧੂ ਸੰਗਤਿ ਮਿਟੇ
ਬਿਸੂਰ ॥
ਸੁਖ ਸੰਪਤਿ ਭੋਗ ਇਸੁ ਜੀਅ ਕੇ ਬਿਨੁ ਹਰਿ
ਨਾਨਕ ਜਾਨੇ ਕੂਰ ॥੨॥੪॥੨੩॥

DhanDh banDh binsay maa-i-aa kay
saaDhoo sangat mitay bisoor.
sukh sampat bhog is jee-a kay bin har
naanak jaanay koor. ||2||4||23||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of God’s love and union, then we should pray to Him to bless us that our tongue may sing His praises day and night, our ears feel satiated listening to His praise, and His Name is more valuable for us than anything else. In this *shabad*, Guru Ji indicates how much he loves and values God, and what kinds of blessings those devotees obtain who sing His praises.

Addressing God, Guru Ji says: “O’ merciful God of the meek, my heart enticing Beloved, show mercy and fulfill this longing of mine, that I may always keep obtaining the dust of Your feet (Your love).” (pause)

Acknowledging the glory of God, he says: “O’ the Knower of all hearts, You are always present with us, Your glory pervades in (all) ten directions. O’ Creator, the devotees who sing Your praises never die repenting.” (1)

Guru Ji concludes the *shabad* by saying: “(O’ my friends, by singing praises of God) in the company of saints, all one’s worldly conflicts, bonds and worries are destroyed,

and Nanak considers that all the comforts, possessions, or worldly enjoyments of this body are false (and short lived) without God's (Name).” (2-4-23)

The message of this *shabad* is that instead of running after worldly riches, possessions, and pleasures, and entering into conflicts and quarrels for their sake, we should sing praises of God in the company of saintly people and pray for God's love and grace. Then we would experience and enjoy true and eternal pleasure.

ਟੋਡੀ ਮਃ ੫ ॥

todee mehlāa 5.

ਮਾਈ ਮੇਰੇ ਮਨ ਕੀ ਪਿਆਸ ॥
ਇਕੁ ਖਿਨੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਪ੍ਰੀਤਮ ਦਰਸਨ ਦੇਖਨ
ਕਉ ਧਾਰੀ ਮਨਿ ਆਸ ॥ ਰਹਾਉ ॥

maa-ee mayray man kee pi-aas.
ik khin reh na saka-o bin pareetam
darsan daykhan ka-o Dhaaree man
aas. rahaa-o.

ਸਿਮਰਉ ਨਾਮੁ ਨਿਰੰਜਨ ਕਰਤੇ ਮਨ ਤਨ ਤੇ ਸਭਿ
ਕਿਲਵਿਖ ਨਾਸ ॥
ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ਸੁਖਦਾਤੇ ਅਬਿਨਾਸੀ ਬਿਮਲ ਜਾ ਕੋ
ਜਾਸ ॥੧॥

simra-o naam niranjan kartay man
tan tay sabh kilvikh naas.
pooran paarbarahm sukh-daatay
abhinaasee bimal jaa ko jaas. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੇਰੇ ਪੂਰ ਮਨੋਰਥ ਕਰਿ ਕਿਰਪਾ ਭੇਟੇ
ਗੁਣਤਾਸ ॥

sant pargaad mayray poor manorath
kar kirpaa bhaytay guntaas.

ਪੰਨਾ ੭੧੭

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ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਮਨਿ ਉਪਜਿਓ ਕੋਟਿ ਸੂਰ ਨਾਨਕ
ਪਰਗਾਸ ॥੨॥੫॥੨੪॥

saa^Nt sahj sookh man upji-o kot soor
naanak pargaas. ||2||5||24||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of running after worldly riches, possessions, and pleasures, and entering into conflicts and quarrels for their sake, we should sing praises of God in the company of saintly people and pray for God's love and grace. Then we would experience and enjoy, true and eternal pleasure. In this *shabad*, he again shares with us his deepest longing and craving for God, how it was fulfilled, and what kind of bliss he obtained.

He says: “O’ my mother, this is the craving of my mind that without seeing God I cannot live even for a moment, therefore in my heart I cherish a desire to see the vision of God.” (pause)

Guru Ji now tells why he has this kind of craving and love for God. He says: “(O’ my mother, I wish that I may keep) meditating on the Name of that immaculate Creator,

because it destroys the sins and evils from one's body and mind. That perfect all-pervading and bliss giving God is immortal and immaculate is His glory." (1)

Guru Ji concludes the *shabad* by telling us how his wishes were fulfilled and what kind of bliss he is now enjoying. He says: "By the grace of the saint (Guru), my wishes have been fulfilled, by showing His mercy, the Treasure of all virtues has blessed me with His sight. Now in my mind has welled up peace, poise, and pleasure, and (I) Nanak (say that I have gained such immense divine wisdom, as if) there is illumination of millions of suns in my mind." (2-5-24)

The message of this *shabad* is that if we want to enjoy the bliss and immense divine wisdom, then we should seek the grace of the saint (Guru) and meditate on God's Name with true love and devotion.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlāa 5.

ਹਰਿ ਹਰਿ ਪਤਿਤ ਪਾਵਨ ॥
ਜੀਅ ਪ੍ਰਾਨ ਮਾਨ ਸੁਖਦਾਤਾ ਅੰਤਰਜਾਮੀ ਮਨ ਕੋ
ਭਾਵਨ ॥ ਰਹਾਉ ॥

har har paṭiṭ paavan.
jee-a paraan maan sukh-dāṭa
anṭarjaamee man ko bhaavan. rahaa-o.

ਸੁੰਦਰੁ ਸੁਖਤੁ ਚਤੁਰੁ ਸਭ ਬੇਤਾ ਰਿਦ ਦਾਸ
ਨਿਵਾਸ ਭਗਤ ਗੁਨ ਗਾਵਨ ॥
ਨਿਰਮਲ ਰੂਪ ਅਨੂਪ ਸੁਆਮੀ ਕਰਮ ਭੂਮਿ
ਬੀਜਨ ਸੋ ਖਾਵਨ ॥੧॥

sundar sugharh chaṭur sabh bayṭaa riḍ
dāas nivaas bhagaṭ gun gaavan.
nirmal roop anoop su-aamee karam
bhoom beejan so khaavan. ||1||

ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦਾ ਆਨ ਨ ਬੀਓ
ਦੂਸਰ ਲਾਵਨ ॥
ਰਸਨਾ ਸਿਮਰਿ ਸਿਮਰਿ ਜਸੁ ਜੀਵਾ ਨਾਨਕ
ਦਾਸ ਸਦਾ ਬਲਿ ਜਾਵਨ ॥੨॥੬॥੨੫॥

bisman bisam bha-ay bismaḍaa aan na
bee-o doosar laavan.
rasnaa simar simar jas jeevaa naanak
dāas ṣaḍaa bal jaavan. ||2||6||25||

Todi Mehla-5

In the concluding paragraph of the previous *shabad*, Guru Ji stated that by the grace of the saint (Guru), his wishes have been fulfilled; by showing His mercy (God) the Treasure of all virtues has blessed him with His sight. In this *shabad*, he shares with us what else did he find about God after seeing Him, and what was his reaction at that time.

Guru Ji says: "(O' my friends, I have found out that) God is the purifier of sinners. He is the giver of life-breath, honor, and comfort. That inner knower of all hearts is pleasing to the mind." (pause)

Describing how God looks like, where He lives, and some other unique merits about God, Guru Ji says: "(O' my friends), God is most beautiful, sagacious, wise and all-knowing. He abides in the hearts of His devotees, who sing His praises. That Master is

of immaculate form and unequalled beauty. (As per His law, whatever the human beings) sow in the field of their duty (their body), they reap accordingly. (In other words, their fate is determined by their actions).” (1)

Guru Ji concludes the *shabad* by describing his reaction upon seeing God. He says: “(O’ my friends, upon seeing God), I was completely dazed and went into a state of ecstasy, I tell you, no one else is equal to Him. I, servant Nanak, feel rejuvenated by meditating on His Name with my tongue again and again and am always a sacrifice to Him.” (2-6-25)

The message of this *shabad* is that God is wise, sagacious, and inner knower of all hearts. His astonishing wonders and qualities should remind us about Him at all times and make us sing His praises.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlāa 5.

ਮਾਈ ਮਾਇਆ ਛਲੁ ॥

ਤ੍ਰਿਣ ਕੀ ਅਗਨਿ ਮੇਘ ਕੀ ਛਾਇਆ ਗੋਬਿਦ
ਭਜਨ ਬਿਨੁ ਹੜ ਕਾ ਜਲੁ ॥ ਰਹਾਉ ॥

maa-ee maa-i-aa chhal.

tarin kee agan maygh kee chhaa-i-aa
gobid bhajan bin harh kaa jal. rahaa-o.

ਛੋਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ਦੁਇ ਕਰ ਜੋਤਿ
ਸਾਧ ਮਗਿ ਚਲੁ ॥

ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਮਾਨੁਖ ਦੇਹ ਕਾ
ਇਹੁ ਉਤਮ ਫਲੁ ॥੧॥

chhod si-aanap baho chaturaa-ee du-ay
kar jorh saaDh mag chal.

simar su-aamee antarjaamee maanukh
dayh kaa ih ootam fal. ||1||

ਬੇਦ ਬਖਿਆਨ ਕਰਤ ਸਾਧੂ ਜਨ ਭਾਗਹੀਨ
ਸਮਝਤ ਨਹੀ ਖਲੁ ॥

ਪ੍ਰੇਮ ਭਗਤਿ ਰਾਚੇ ਜਨ ਨਾਨਕ ਹਰਿ ਸਿਮਰਨਿ
ਦਹਨ ਭਏ ਮਲ ॥੨॥੨॥੨੬॥

bayd bakhi-aan karat saaDhoo jan
bhaagheen samjhat nahee khal.

paraym bhagat raachay jan naanak har
simran dahan bha-ay mal. ||2||7||26||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that God is wise, sagacious, and knower of all hearts. His astonishing wonders and qualities should remind us about Him at all times and make us sing His praises. However, it is seen that in spite of all these instructions from the Guru, we are engrossed in the pursuits of *Maya* or worldly riches and power, and keep suffering on account of that. In this *shabad*, Guru Ji is cautioning us against being involved in the pursuit of worldly wealth, which is a very illusory and transitory thing and tells us about the real purpose of our human birth.

Addressing us very respectfully, Guru Ji says: “O’ mother, this *Maya* (worldly riches and power) is an illusion. It is transitory like the fire of straw, or shadow of a cloud, and without (God’s) meditation is like the water of a flood (which comes and disappears very quickly).” (pause)

Therefore, Guru Ji advises: “(O’ man), forsake cleverness or too much sharp wit, and instead with both hands joined (in utmost humility), walk on the path shown by the saint (Guru). Meditate on our Master, the inner knower of all hearts, this is the foremost objective of human life.” (1)

However Guru Ji observes: “(O’ my friends, many) saintly persons keep delivering such sermons based on *Vedas* (holy scriptures, but still) the unfortunate foolish (human being) doesn’t understand. However O’ Nanak, God’s devotees who remain absorbed in His loving devotion, by worshipping God burn down the dirt (of their evil deeds).” (2-7-26)

The message of this *shabad* is that we should realize that *Maya* (the worldly wealth) is very short lived, and only meditation of God’s Name is the lasting thing. Therefore instead of running after *Maya*, we should act on the guidance of our Guru, and meditate on God’s Name, which is the only objective of the human life.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlā 5.

ਮਾਈ ਚਰਨ ਗੁਰ ਮੀਠੇ ॥
ਵਡੈ ਭਾਗਿ ਦੇਵੈ ਪਰਮੇਸਰੁ ਕੋਟਿ ਫਲਾ ਦਰਸਨ
ਗੁਰ ਡੀਠੇ ॥ ਰਹਾਉ ॥

maa-ee charan gur meethay.
vadai bhaag dayvai parmaysar kot falaa
darsan gur deethay. rahaa-o.

ਗੁਨ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ ਕਾਮ ਕ੍ਰੋਧ ਬਿਨਸੇ
ਮਦ ਢੀਠੇ ॥
ਅਸਥਿਰ ਭਏ ਸਾਚ ਰੰਗਿ ਰਾਤੇ ਜਨਮ ਮਰਨ
ਬਾਹੁਰਿ ਨਹੀ ਪੀਠੇ ॥੧॥

gun gaavat achut abhinaasee kaam
kroDh binsay mad dheethay.
asthir bha-ay saach rang raatay janam
maran baahur nahee peethay. ||1||

ਬਿਨੁ ਹਰਿ ਭਜਨ ਰੰਗ ਰਸ ਜੇਤੇ ਸੰਤ ਦਇਆਲ
ਜਾਨੇ ਸਭਿ ਝੂਠੇ ॥
ਨਾਮ ਰਤਨੁ ਪਾਇਓ ਜਨ ਨਾਨਕ ਨਾਮ ਬਿਹੂਨ
ਚਲੇ ਸਭਿ ਮੂਠੇ ॥੨॥੮॥੨੭॥

bin har bhajan rang ras jaytay sant
da-i-aal jaanay sabh jhoothay.
naam ratan paa-i-o jan naanak naam
bihoon chalay sabh moothay.
||2||8||27||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that we should realize that *Maya* (the worldly wealth) is very short lived, and only meditation of God’s Name is the lasting thing. Therefore instead of running after *Maya*, we should act on the guidance of our Guru, and meditate on God’s Name, which is the only objective of the human life. In this *shabad*, he shares with us his own experience of falling at the feet of his Guru and acting on his advice.

He says: “(O’ my mother), sweet are the feet of the Guru (his immaculate words of advice). Most fortunate are they, whom God gives (the love of Guru’s words or

Gurbani. They who) see the sight of the Guru (deem that they) have obtained the reward of millions (of virtues).” (pause)

Now describing some of the blessings one enjoys by singing praises of God, he says: “(O’ my friends), by singing praises of the immortal and imperishable God, one’s stubborn addictions of lust and anger are destroyed, and they who remain imbued with the love of eternal God are not subjected to agonizing pains of birth and death again.” (1)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), they on whom the saint (Guru) has shown mercy (and given his immaculate advice), have realized that without meditation on God all the pleasures or revelries are false (and short lived). O’ Nanak, such devotees have obtained the (invaluable) jewel of God’s Name, and all others who are without Name, have departed (from the world) cheated.” (2-8-27)

The message of this *shabad* is that if we want to save ourselves from the pain of birth and death and enjoy eternal pleasure, then we should be in love with the lotus feet or the immaculate word of our Guru (Guru Granth Sahib), and following the advice contained therein meditate on the jewel of God's Name.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlāa 5.

ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਿਤਾਰਾ ॥
ਸਹਜਿ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਅੰਕੁਰੁ ਭਲੋ
ਹਮਾਰਾ ॥ ਰਹਾਉ ॥

saaDhsang har har naam chitāraa.
sahj anand hovai dīn raatēe ankur bhalo
hamaaraa. rahaa-o.

ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਓ ਬਡਭਾਗੀ ਜਾ ਕੋ ਅੰਤੁ ਨ
ਪਾਰਾਵਾਰਾ ॥
ਕਰੁ ਗਹਿ ਕਾਢਿ ਲੀਓ ਜਨੁ ਅਪੁਨਾ ਬਿਖੁ ਸਾਗਰ
ਸੰਸਾਰਾ ॥੧॥

gur pooraa bhayti-o badbhaagee jaa ko
ant na paaraavaaraa.
kar geh kaadh lee-o jan apunaa bikh
saagar sansaaraa. ||1||

ਜਨਮ ਮਰਨ ਕਾਟੇ ਗੁਰ ਬਚਨੀ ਬਹੁੜਿ ਨ ਸੰਕਟ
ਦੁਆਰਾ ॥
ਨਾਨਕ ਸਰਨਿ ਗਹੀ ਸੁਆਮੀ ਕੀ ਪੁਨਹ ਪੁਨਹ
ਨਮਸਕਾਰਾ ॥੨॥੯॥੨੮॥

janam maran kaatay gur bachnee
bahurh na sankat du-aaraa.
naanak saran gahee su-aamee kee
punah punah namaskaaraa. ||2||9||28||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to save ourselves from the pain of birth and death and enjoy eternal pleasure, then we should be in love with the lotus feet (the immaculate words) of our Guru and following his advice meditate on the jewel of God's Name. In this *shabad*, he shares with us what he himself did in the company of his saint (Guru) and what kind of blessings he received as a result.

He says: “(O’ my friends), in the company of the saint (Guru), I contemplated on God’s Name. Now I enjoy a state of poise and bliss at all times and I feel that my good destiny has started to emerge.” (pause)

Guru Ji however does not want to take any credit for his efforts, instead he feels indebted to God for blessing him with good destiny, so he says: “By good fortune, I met the perfect Guru, whose limit of (merits) cannot be defined. Extending his hand, he pulled out His slave from the poisonous ocean of the worldly (temptations).” (1)

In conclusion, Guru Ji says: “(O’ my friends), by acting in accordance with the Guru’s words, my nooses of birth and death have been cut off, and (now I know that) I would not have to suffer through any more major troubles. Therefore, Nanak has caught hold of the shelter of the Master, and I bow (to my Guru, again and again for his advice).” (2-9-28)

The message of this *shabad* is that if we want to enjoy peace, avoid repeated pains of births and deaths, or major troubles, then we should follow the guidance of the saint (Guru) and meditate on God’s Name.

ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlāa 5.

ਮਾਈ ਮੇਰੇ ਮਨ ਕੋ ਸੁਖੁ ॥

maa-ee mayray man ko sukh.

ਕੋਟਿ ਅਨੰਦ ਰਾਜ ਸੁਖੁ ਭੁਗਵੈ ਹਰਿ ਸਿਮਰਤ
ਬਿਨਸੈ ਸਭ ਦੁਖੁ ॥੧॥ ਰਹਾਉ ॥

kot anand raaj sukh bhugvai har simrat
binsai sabh dukh. ||1|| rahaa-o.

ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸਹਿ ਸਿਮਰਤ
ਪਾਵਨ ਤਨ ਮਨ ਸੁਖੁ ॥

kot janam kay kilbikh naaseh simrat
paavan tan man sukh.

ਦੇਖਿ ਸਰੂਪੁ ਪੂਰਨੁ ਭਈ ਆਸਾ ਦਰਸਨੁ ਭੇਟਤ
ਉਤਰੀ ਭੁਖ ॥੧॥

daykh saroop pooran bha-ee aasaa
darsan bhaytat utree bhukh. ||1||

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਮਹਾ ਸਿਧਿ ਕਾਮਧੇਨੁ
ਪਾਰਜਾਤ ਹਰਿ ਹਰਿ ਰੁਖੁ ॥

chaar padaarath asat mahaa siDh
kaamDhayn paarjaat har har rukh.

ਨਾਨਕ ਸਰਨਿ ਗਹੀ ਸੁਖ ਸਾਗਰ ਜਨਮ ਮਰਨ
ਫਿਰਿ ਗਰਭ ਨ ਧੁਖੁ ॥੨॥੧੦॥੨੯॥

naanak saran gahee sukh saagar janam
maran fir garabh na Dhukh.

||2||10||29||

Todi Mehla-5

In the previous *shabad*, Guru Ji, told us that if we want to enjoy peace, avoid repeated pains of births and deaths, or major troubles, then we should follow the guidance of the saint (Guru) and meditate on God’s Name. In this *shabad*, he describes the kind of blessings he has obtained by meditating on God’s Name.

Respectfully addressing us, Guru Ji says: “O’ mother, by meditating on God’s Name, my mind is in (so much) peace, as if I am enjoying the bliss of millions of kingdoms. (I find that) by meditating on God’s Name all pain is destroyed.” (1)

Elaborating on the merits of meditating on God's Name, he says: “(O’ mother), by meditating on God, sins of millions of births are eradicated, one’s body and mind are purified and obtain peace. Seeing the form (of God), all my desire has been fulfilled, and seeing His sight my hunger (for worldly things) has been quenched.” (1)

Guru Ji concludes the *shabad* by sharing with us another important secret. He says: “(O’ mother, I have found out that in reality, God Himself is) the four objects of life: (health, wealth, faith, and beauty), the eight extra psychic powers, *Kaamdhain* (the legendary wish-fulfilling cow) and even *Paarjaat* (the mythical wish-fulfilling tree in the garden of the god *Indira*). Therefore Nanak has caught hold of the shelter of (God), the ocean of peace Himself, (so that he) may not suffer the pains of birth and death again.” (2-10-29)

The message of this *shabad* is that if we want to get rid of our sins of myriads of births, fear of pains of birth and death, and want to enjoy so much bliss and pleasure as if we are having the peace and happiness of millions of empires, we should follow the Guru's instructions and meditate on God's Name.

ਪੰਨਾ ੭੧੮

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ਟੋਡੀ ਮਹਲਾ ੫ ॥

todee mehlā 5.

ਹਰਿ ਹਰਿ ਚਰਨ ਰਿਦੈ ਉਰ ਧਾਰੇ ॥
ਸਿਮਰਿ ਸੁਆਮੀ ਸਤਿਗੁਰੁ ਅਪੁਨਾ ਕਾਰਜ ਸਫਲ
ਹਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

har har charan ridai ur Dhaaray.
simar su-aamee satgur apunaa kaaraj
safal hamaaray. ||1|| rahaa-o.

ਪੁੰਨ ਦਾਨ ਪੂਜਾ ਪਰਮੇਸੁਰ ਹਰਿ ਕੀਰਤਿ ਤਤੁ
ਬੀਚਾਰੇ ॥
ਗੁਨ ਗਾਵਤ ਅਤੁਲ ਸੁਖੁ ਪਾਇਆ ਠਾਕੁਰ ਅਗਮ
ਅਪਾਰੇ ॥੧॥

punn daan poojaa parmaysur har keerat
tat beechaaray.
gun gaavat atul sukh paa-i-aa thaakur
agam apaaray. ||1||

ਜੋ ਜਨ ਪਾਰਬ੍ਰਹਮਿ ਅਪਨੇ ਕੀਨੇ ਤਿਨ ਕਾ ਬਾਹੁਰਿ
ਕਛੁ ਨ ਬੀਚਾਰੇ ॥
ਨਾਮ ਰਤਨੁ ਸੁਨਿ ਜਪਿ ਜਪਿ ਜੀਵਾ ਹਰਿ ਨਾਨਕ
ਕੰਠ ਮਝਾਰੇ ॥੨॥੧੧॥੩੦॥

jo jan paarbarahm apnay keenay tin
kaa baahur kachh na beechaaray.
naam ratan sun jap jap jeevaa har
naanak kanth majhaaray. ||2||11||30||

Todi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our sins of myriads of births, fear of pains of birth and death, and want to enjoy so much bliss and pleasure as if we are having the peace and happiness of millions of empires, we should follow the Guru's instructions and meditate on God's Name. In this *shabad*, he tells us what he himself does, what kinds of blessings he is enjoying as a result, and what advice he has for us.

He says: “(O’ my friends), I have enshrined the feet (the immaculate Name) of God in my heart, and by meditating on my Master again and again, all my tasks have been successfully accomplished.” (pause)

So on the basis of his own experience, Guru Ji says: “(O’ my friends), after due reflection I have come to this conclusion, that all (the merits of) charity, alms, or worship of God are included in singing praises of God. By singing praises of the incomprehensible and limitless God (I) have obtained inestimable peace.” (1)

Guru Ji concludes the *shabad* by mentioning another wonderful quality of God. He says: “(O’ my friends, I have found out that) whom God has accepted as His own, He does not bother about anything else about them (and count their merits or demerits). Therefore (I) feel rejuvenated upon listening and meditating on the jewel of God’s Name, and God’s (Name) is enshrined in Nanak’s heart.” (2-11-30)

The message of this *shabad* is that in case we want that all our tasks are accomplished and God doesn’t count our merits and demerits, then we should meditate on God’s Name with such an intense love and devotion that He is enshrined in our heart, and He accepts us as His own.

ਟੋਡੀ ਮਹਲਾ ੯

todee mehlā 9

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsāad.

ਕਹਉ ਕਹਾ ਅਪਨੀ ਅਧਮਾਈ ॥
ਉਰਝਿਓ ਕਨਕ ਕਾਮਨੀ ਕੇ ਰਸ ਨਹ ਕੀਰਤਿ
ਪ੍ਰਭ ਗਾਈ ॥੧॥ ਰਹਾਉ ॥

kaha-o kahaa apnee aDhmaa-ee.
urjhi-o kanak kaamnee kay ras nah
keerat̃ parabh̃ gaa-ee. ||1|| rahaa-o.

ਜਗ ਝੂਠੇ ਕਉ ਸਾਚੁ ਜਾਨਿ ਕੈ ਤਾ ਸਿਉ ਰੁਚ
ਉਪਜਾਈ ॥
ਦੀਨ ਬੰਧ ਸਿਮਰਿਓ ਨਹੀ ਕਬਹੂ ਹੋਤ ਜੁ ਸੰਗਿ
ਸਹਾਈ ॥੧॥

jag jhoothay ka-o saach jaan kai t̃aa si-
o ruch upjaa-ee.
deen banDh̃ simri-o nahee kabhoo hot̃
jo sang sahaa-ee. ||1||

ਮਗਨ ਰਹਿਓ ਮਾਇਆ ਮੈ ਨਿਸ ਦਿਨਿ ਛੁਟੀ ਨ
ਮਨ ਕੀ ਕਾਈ ॥
ਕਹਿ ਨਾਨਕ ਅਬ ਨਾਹਿ ਅਨਤ ਗਤਿ ਬਿਨੁ ਹਰਿ
ਕੀ ਸਰਨਾਈ ॥੨॥੧॥੩੧॥

magan rahi-o maa-i-aa mai nis d̃in
chhutee na man kee kaa-ee.
kahi naanak ab naahi anāt̃ gat̃ bin har
kee sarnaa-ee. ||2||1||31||

Todi Mehla-9

In the previous *shabad*, Guru Ji advised us that in case we want that all our tasks are accomplished and God doesn’t count our merits or demerits, then we should meditate on God’s Name with such an intense love and devotion that He is enshrined in our heart, and He accepts us as His own. But in this *shabad*, Guru Ji notes with regret that we human beings do not listen to the Guru and do not meditate on God’s Name.

Instead we remain engrossed in the love of false worldly wealth, possessions, and relatives. However, when we realize that our end is near and reflect on our past life, then we feel miserable and dread the punishment awaiting us. Out of his compassion, Guru Ji suggests us a solution, adopting which we may still save ourselves.

First making a complete confession on our behalf, he says: “(O’ my Guru), how far may I describe my baseness? I have remained engrossed in enjoying the relish of gold (and affairs with other’s) women (or men), but I have never sung praises of God.” (1-pause)

Continuing his confession on our behalf, Guru Ji says: “Assuming the false world as true, I got interested in it. But I never meditated on (God, the powerful) relative of the weak, who becomes our helper (in this and the next world).” (1)

In conclusion, Guru Ji says: “Day and night I have remained involved in the pursuit of worldly riches, and the evil of my mind was never removed. Nanak says, now except the shelter of God, there is no other way for salvation.” (2-1-31)

The message of this *shabad* is that if we reflect on our past life, we would conclude that so far we have been living a totally misguided life, indulging in all kinds of greed and pursuits of lust. The only way we can save our soul from terrible punishment is that we seek the shelter of God and meditate on His Name.

Detail of Shabads-M: 4=1, M: 5=30, M: 9=1, Total=32

ਟੋਡੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ

todee banee bhagtaa^N kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਕੋਈ ਬੋਲੈ ਨਿਰਵਾ ਕੋਈ ਬੋਲੈ ਦੂਰਿ ॥
ਜਲ ਕੀ ਮਾਛੁਲੀ ਚਰੈ ਖਜੂਰਿ ॥੧॥

ko-ee bolai nirvaa ko-ee bolai door.
jal kee maachhulee charai khajoor. ||1||

ਕਾਂਇ ਰੇ ਬਕਬਾਦੁ ਲਾਇਓ ॥
ਜਿਨਿ ਹਰਿ ਪਾਇਓ ਤਿਨਹਿ ਛਪਾਇਓ ॥੧॥
ਰਹਾਉ ॥

kaa^N-ay ray bakbaad laa-i-o.
jin har paa-i-o tīneh chhapaa-i-o. ||1||
rahaa-o.

ਪੰਡਿਤੁ ਹੋਇ ਕੈ ਬੇਦੁ ਬਖਾਨੈ ॥
ਮੂਰਖੁ ਨਾਮਦੇਉ ਰਾਮਹਿ ਜਾਨੈ ॥੨॥੧॥

pandit ho-ay kai bayd bakhaanai.
moorakh naamday-o raameh jaanai.
||2||1||

Todi Bani Bhakta Kee

(Todi hymens of the saints)

In this very brief couplet devotee Namdev Ji comments upon the useless claims and arguments between different people regarding whereabouts of God. He tells us how can we truly realize God, and what should be our real focus.

He says: “(O’ my friends), someone says that God is very near, and some other person tells that He is very far off. (But to reach any conclusion with such discussions is as impossible as) a fish climbing a tree.” (1)

So admonishing people for making such claims without actually seeing God, devotee *Namdev* Ji says: “(O’ my friends), why are you entering into such useless discussion (about God, because) they who have obtained God (and have known how He looks or where He lives, they) have kept it as a secret (and have not revealed His identity).” (1-pause)

Namdev Ji humbly concludes the couplet by saying: “(O’ my friends), by becoming a *Pundit* one may discourse on *Vedas* (the Hindu holy books), but simpleton *Namdev* knows God only (by meditating on His Name).” (2-1)

The message of this *shabad* is that we should not be mislead by the false claims of others regarding God, and whether He exists or not. We should simply keep meditating on His Name with love and devotion, one day we will realize Him within our own heart.

ਕਉਨ ਕੋ ਕਲੰਕੁ ਰਹਿਓ ਰਾਮ ਨਾਮੁ ਲੇਤ ਹੀ ॥

ka-un ko kalank rahi-o raam naam layt hee.

ਪਤਿਤ ਪਵਿਤ ਭਏ ਰਾਮੁ ਕਹਤ ਹੀ ॥੧॥
ਰਹਾਉ ॥

patit pavit bha-ay raam kahaṭ hee. ||1||
rahaa-o.

ਰਾਮ ਸੰਗਿ ਨਾਮਦੇਵ ਜਨ ਕਉ ਪ੍ਰਤਗਿਆ
ਆਈ ॥

raam sang naamdayv jan ka-o
partagi-aa aa-ee.

ਏਕਾਦਸੀ ਬ੍ਰਤੁ ਰਹੈ ਕਾਹੇ ਕਉ ਤੀਰਥ ਜਾਈ
॥੧॥

aykaadasee barat rahai kaahay ka-o
tirath jaa-ee^N. ||1||

ਭਨਤਿ ਨਾਮਦੇਉ ਸੁਕ੍ਰਿਤ ਸੁਮਤਿ ਭਏ ॥

bhanat naamday-o sukarit sumat
bha-ay.

ਗੁਰਮਤਿ ਰਾਮੁ ਕਹਿ ਕੋ ਕੋ ਨ ਬੈਕੁੰਠਿ ਗਏ
॥੨॥੨॥

gurmat raam kahi ko ko na baikunth
ga-ay. ||2||2||

In the previous *shabad*, devotee *Namdev* Ji advised us that we should not be mislead by false claims of others regarding God, and whether does He exists or not. We should simply keep meditating on His Name with love and devotion, one day we will realize Him within our own heart. In this *shabad*, he tells that once you are meditating on God's Name with true love and devotion, then there is no need to do any rituals, pilgrimages, or any kinds of penances, and no matter what sins you might have committed before, you would be saved.

In this regard, he asks: “(O’ friends, tell me) whose any stigma has ever remained once that person started uttering God's Name? (Because I know that) as soon as they uttered God's Name, even the sinners became immaculate.” (1-pause)

Sharing his own experience, devotee *Namdev* Ji says: “By getting attuned to God, devotee *Namdev* has developed this faith (that to meditate on God’s Name is the only way to realize Him). Therefore now gone are my fasts on days such as *Ekaadasi* (the eleventh lunar day), and what for I have to go to pilgrimage places (when God is with me)?” (1)

In conclusion, *Namdev* Ji says: “*Namdev* submits that by doing the virtuous deed (of meditation on God’s Name), I have become a man of good intellect, because (I don’t know any persons), who after uttering God’s Name in accordance with the Guru’s instruction, have not gone to heaven.” (2-2)

The message of this *shabad* is that the meditation on God's Name, under Guru's instruction is far superior to any other rituals such as fasting or going to pilgrimage places. All persons who have meditated on God's Name (with true love and devotion) without exception have gone to heaven.

ਤੀਨਿ ਛੰਦੇ ਖੇਲੁ ਆਛੈ ॥੧॥ ਰਹਾਉ ॥

teen chhanday khayl aachhai. ||1||
rahaa-o.

ਕੁੰਭਾਰ ਕੇ ਘਰ ਹਾਂਡੀ ਆਛੈ ਰਾਜਾ ਕੇ ਘਰ ਸਾਂਡੀ
ਗੋ ॥

kumbhaar kay ghar haa^Ndee aachhai
raajaa kay ghar saa^Ndee go.

ਬਾਮਨ ਕੇ ਘਰ ਰਾਂਡੀ ਆਛੈ ਰਾਂਡੀ ਸਾਂਡੀ ਹਾਂਡੀ ਗੋ
॥੧॥

baaman kay ghar raa^Ndee aachhai
raa^Ndee saa^Ndee haa^Ndee go. ||1||

ਬਾਣੀਏ ਕੇ ਘਰ ਹੀਂਗੁ ਆਛੈ ਭੈਸਰ ਮਾਥੈ ਸੀਂਗੁ
ਗੋ ॥

baanee-ay kay ghar hee^Ng aachhai
bhaisar maathai see^Ng go.

ਦੇਵਲ ਮਧੇ ਲੀਗੁ ਆਛੈ ਲੀਗੁ ਸੀਗੁ ਹੀਗੁ ਗੋ ॥੨॥

dayval maDhay leeg aachhai leeg seeg
heeg go. ||2||

ਤੇਲੀ ਕੈ ਘਰ ਤੇਲੁ ਆਛੈ ਜੰਗਲ ਮਧੇ ਬੇਲ ਗੋ ॥

taylee kai ghar tayl aachhai jangal
maDhay bayl go.

ਮਾਲੀ ਕੇ ਘਰ ਕੇਲੁ ਆਛੈ ਕੇਲੁ ਬੇਲੁ ਤੇਲੁ ਗੋ ॥੩॥

maalee kay ghar kayl aachhai kayl bayl
tayl go. ||3||

ਸੰਤਾਂ ਮਧੇ ਗੋਬਿੰਦੁ ਆਛੈ ਗੋਕਲ ਮਧੇ ਸਿਆਮ
ਗੋ ॥

jantaa^N maDhay gobind aachhai gokal
maDhay si-aam go.

ਨਾਮੇ ਮਧੇ ਰਾਮੁ ਆਛੈ ਰਾਮ ਸਿਆਮ ਗੋਬਿੰਦੁ ਗੋ
॥੪॥੩॥

naamay maDhay raam aachhai raam
si-aam gobind go. ||4||3||

This stanza or poem is masterpiece of devotee *Namdev* Ji. In this *shabad*, he uses three different commodities or things to highlight the character or the nature of different kinds of people or different kinds of places, and then in the end he shows us what is the real defining characteristic of a saint or devotee of God.

But before presenting his poetic play, *Namdev* Ji muses about the play of the world, and says: “(O’ my friends, this entire world as set up by God) is in fact a play of the three dispositions (of vice, virtue, and power).” (1-pause)

Now *Namdev* Ji gives the identifying signs of places belonging to different kinds of people. He says: “In the potter’s home, you would find pots of different kinds, in a king’s house you would see camels (and other means of comfort and pleasure). Similarly in the house of a *Brahmin*, there would be scriptures like *Vedas*. So in the houses of these three different kinds of people, the main things are pots, camels, and the scriptures.” (1)

Namdev Ji adds: “In the house of grocer, you will find (herbs like) *Heeng*, just as on the head of a buffalo there are horns. Similarly in a temple dedicated to god Shiva, (a stone idol called) *Lingam* is the hallmark. In this way these three are known by their herbs, *lingam*, and the horns.” (2)

Continuing his thoughts, *Namdev* Ji says: “There is oil in the house of a oil man, in the forest there are creepers, and bananas in the house of a gardener. (So these three are known by their) bananas, creeper, and oil.” (3)

Namdev Ji concludes the *shabad* by telling us how God is being cherished and worshipped by holy people and at sacred places. He says: “(O’ my friends), amidst the saints (God is being remembered by the name) *Gobind*. In the holy city of *Gokal* (they worship Him as god *Krishna* or) *Shayam*. Similarly in the heart of *Namdev* is the all pervading God or *Raam*. (So God is paramount in all the hearts of holy people and sacred places as) *Raam*, *Shayam*, or *Gobind*.” (4-3)

The message of this *shabad* is that if we want to be saints or devotees of God then just as there are pots in a potter’s house and oil in oilman’s place, it is essential that there should always be God's Name in our heart.

ਪੰਨਾ ੭੧੯

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ਰਾਗੁ ਬੈਰਾੜੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ਦੁਪਦੇ

raag bairaarhee mehlāa 4 ghar 1
dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸੁਨਿ ਮਨ ਅਕਥ ਕਥਾ ਹਰਿ ਨਾਮ ॥

sun man akath kathaa har naam.

ਰਿਪਿ ਬੁਧਿ ਸਿਪਿ ਸੁਖ ਪਾਵਹਿ ਭਜੁ ਗੁਰਮਤਿ ਹਰਿ
ਰਾਮ ਰਾਮ ॥੧॥ ਰਹਾਉ ॥

riDh buDh siDh sukh paavahi bhaj
gurmat har raam raam. ||1|| rahaa-o.

ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਜਸੁ ਊਤਮ ਖਟ ਦਰਸਨ
ਗਾਵਹਿ ਰਾਮ ॥

naanaa khi-aan puraan jas ootam
khat darsan gaavahi raam.

ਸੰਕਰ ਕ੍ਰੋੜਿ ਤੇਤੀਸ ਧਿਆਇਓ ਨਹੀ ਜਾਨਿਓ ਹਰਿ
ਮਰਮਾਮ ॥੧॥

sankar krorh taytees Dhi-aa-i-o nahee
jaani-o har marmaam. ||1||

ਸੁਰਿ ਨਰ ਗਣ ਗੰਧੁਬ ਜਸੁ ਗਾਵਹਿ ਸਭ ਗਾਵਤ ਜੇਤ
ਉਪਾਮ ॥
ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੀ ਹਰਿ ਜਿਨ ਕਉ ਤੇ ਸੰਤ ਭਲੇ ਹਰਿ
ਰਾਮ ॥੨॥੧॥

sur nar gan ganDharab jas gaavahi
sabh gaavat jayt upaam.
naanak kirpaa karee har jin ka-o tay
sant bhalay har raam. ||2||1||

Raag Bairari Mehla 4 Ghar 1 Dupadaiy

Guru Ji begins this new *Raag* (musical measure) with an advice to his own mind (actually to us) to listen and sing God's praises, so that it may obtain peace and bliss, and have its wishes fulfilled. Guru Ji also tells it to listen to the indescribable discourse of God, whose secret even the scholars of *Vedas*, *Puranas*, and gods couldn't unravel.

Guru Ji says: "O' my mind, listen to the indescribable discourse of God's Name. Following Guru's instruction, meditate on God's Name; by doing so you would obtain riches, wisdom, supernatural powers, and comforts." (1-pause)

Next commenting on the mystery of God, Guru Ji says: "(O' my mind), myriads of legends (in Hindu holy books like) *Mahabharata*, *Puranas*, and the six *Shastras* sing sublime praises of God. (Even god) *Shiva* and three hundred thirty million gods have meditated on God, but they could not obtain His secret." (1)

Guru Ji concludes the *shabad* by saying: "(O' my mind), even the heavenly beings, servants, and musicians of gods and all other creatures, which God has created sing His praises. However O' Nanak, only those on whom God has shown His grace are the sublime saints of God, (and they alone are privileged to know the secret of God)." (2-1)

The message of this *shabad* is that if we want to enjoy true peace and have our wishes fulfilled, then we need to meditate on God's Name, without trying to unravel His mystery, which even the *Vedas*, *Puranas*, and gods like *Shiva* have not been able to unravel. That privilege is reserved for the true saints only.

ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

bairaarhee mehlai 4.

ਮਨ ਮਿਲਿ ਸੰਤ ਜਨਾ ਜਸੁ ਗਾਇਓ ॥
ਹਰਿ ਹਰਿ ਰਤਨੁ ਰਤਨੁ ਹਰਿ ਨੀਕੋ ਗੁਰਿ ਸਤਿਗੁਰਿ
ਦਾਨੁ ਦਿਵਾਇਓ ॥੧॥ ਰਹਾਉ ॥

man mil sant janaa jas gaa-i-o.
har har ratan ratan har neeko gur
satgur daan divaa-i-o. ||1|| rahaa-o.

ਤਿਸੁ ਜਨ ਕਉ ਮਨੁ ਤਨੁ ਸਭੁ ਦੇਵਉ ਜਿਨਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਸੁਨਾਇਓ ॥
ਧਨੁ ਮਾਇਆ ਸੰਪੈ ਤਿਸੁ ਦੇਵਉ ਜਿਨਿ ਹਰਿ ਮੀਤੁ
ਮਿਲਾਇਓ ॥੧॥

tis jan ka-o man tan sabh dayva-o jin
har har naam sunaa-i-o.
Dhan maa-i-aa sampai tis dayva-o jin
har meet milaa-i-o. ||1||

ਖਿਨੁ ਕਿੰਚਿਤ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸਰਿ ਤਬ ਹਰਿ ਹਰਿ
ਹਰਿ ਜਸੁ ਧਿਆਇਓ ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਭੇਟੇ ਸੁਆਮੀ ਦੁਖੁ ਹਉਮੈ ਰੋਗੁ
ਗਵਾਇਓ ॥੨॥੨॥

khin kichint kirpaa karee jagdeesar
tab har har har jas Dhi-aa-i-o.

jan naanak ka-o har bhaytay
su-aamee dukh ha-umai rog
gavaa-i-o. ||2||2||

Bairari Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true peace and have our wishes fulfilled, then we should meditate on God's Name, without trying to unravel His mystery. In this *shabad*, he tells us how God's Name is obtained and who are those people who can help us in this endeavor.

First addressing his mind, he says: "O' my mind, whom the Guru, the true Guru has helped to obtain the gift of the jewel like invaluable Name (from God), joining the saintly devotees, that person has sung praises of God." (1-pause)

Guru Ji now describes how much indebted he feels to that person who has recited God's Name to him and has helped him to meet his friend (God.) He says: "I offer my body, mind, and everything to that person who recited to me the God's Name. I surrender my wealth, riches, and property to him who has united me with my friend, God." (1)

Guru Ji concludes the *shabad* by indicating how he started singing praises and meditating on God's Name. He says: "When for a moment God showed just a little bit mercy on me, right then I started praising God again and again, and when devotee Nanak was blessed with the sight of God the Master showed, he lost his pain and ailment of ego." (2-2)

The message of this *shabad* is that if we want to get rid of all our pains including the ailment of ego, then we should pray to God to show His mercy upon us and unite is with the company of the saint (Guru) so that he may recite to us the value of God's praise and unite us with Him.

ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

bairaar^hee mehlāa 4.

ਹਰਿ ਜਨੁ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥
ਜੇ ਕੋਈ ਨਿੰਦ ਕਰੇ ਹਰਿ ਜਨ ਕੀ ਅਪੁਨਾ ਗੁਨੁ ਨ
ਗਵਾਵੈ ॥੧॥ ਰਹਾਉ ॥

har jan raam naam gun gaavai.
jay ko-ee ning karay har jan kee
apunaa gun na gavaavai. ||1|| rahaa-o.

ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਸੁਆਮੀ ਹਰਿ ਆਪੇ ਕਾਰ
ਕਮਾਵੈ ॥
ਹਰਿ ਆਪੇ ਹੀ ਮਤਿ ਦੇਵੈ ਸੁਆਮੀ ਹਰਿ ਆਪੇ
ਬੋਲਿ ਬੁਲਾਵੈ ॥੧॥

jo kichh karay so aapay su-aamee har
aapay kaar kamaavai.
har aapay hee mat dayvai su-aamee har
aapay bol bulaavai. ||1||

ਪੰਨਾ ੨੨੦

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ਹਰਿ ਆਪੇ ਪੰਚ ਤਤੁ ਬਿਸਥਾਰਾ ਵਿਚਿ ਧਾਤੂ ਪੰਚ
ਆਪਿ ਪਾਵੈ ॥

har aapay panch tat̃ bisthaaraa vich
Dhaatoo panch aap paavai.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲੇ ਆਪੇ ਹਰਿ ਆਪੇ ਝਗਰੁ
ਚੁਕਾਵੈ ॥੨॥੩॥

jan naanak satgur maylay aapay har
aapay jhagar chukhaavai. ||2||3||

Bairari Mehla-4

Guru Ji concluded the previous *shabad* by describing how he started singing praises of Gods. He stated that when for a moment, God showed just a little bit mercy on him, right then he started praising God again and again. In this *shabad*, he tells us about the qualities of true devotees of God and how they keep singing His praises in all circumstances.

He says: “(O’ my friends), a devotee of God always keeps singing praises of God. Even if somebody slanders him or her, (the devotee just ignores it) and does not loose his or her own merit (of singing praises of God).” (1-pause)

Explaining why a devotee remains unmindful of slander or other criticism and keeps singing praises of God, Guru Ji says: “(O’ my friends, even upon hearing his or her slander a devotee doesn’t change behavior, because the devotee knows that) what ever (God) the Master is doing, He is doing Himself and He Himself is doing every deed. The Master Himself gives (a person whatever) intellect (he or she has) and makes a person utter the words (which God wants uttered. In other words it is God who is causing the slanderer to slander the devotee, perhaps to test the faith of that devotee).” (1)

Guru Ji concludes the *shabad* by pointing out some more basic concepts about the reality of God and this world. He says: “(O’ my friends), God Himself has created the expanse (of the world, from the) five (basic elements of air, fire, water, earth, and ether), and it is He who has infused the five impulses of (sight, speech, relish, touch, and sexual desire) there in. Devotee Nanak (says that God) Himself unites His devotee with Him and He Himself ends all conflicts.” (2-3)

The message of this *shabad* is that we should keep singing God’s praises. We should have so much faith in God that even if some one tries to make fun of us or vilify us, we should not abandon our good habit of praising Him. We should understand that whatever our slanderers are doing is not in their power, it is as per God’s own plan and He would Himself end our troubles.

ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਨਿਸਤਾਰਾ ॥
 ਕੋਟ ਕੋਟੰਤਰ ਕੇ ਪਾਪ ਸਭਿ ਖੋਵੈ ਹਰਿ ਭਵਜਲੁ
 ਪਾਰਿ ਉਤਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਕਾਇਆ ਨਗਰਿ ਬਸਤੁ ਹਰਿ ਸੁਆਮੀ ਹਰਿ
 ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰਾ ॥
 ਹਰਿ ਨਿਕਟਿ ਬਸਤੁ ਕਛੁ ਨਦਰਿ ਨ ਆਵੈ
 ਹਰਿ ਲਾਧਾ ਗੁਰ ਵੀਚਾਰਾ ॥੧॥

ਹਰਿ ਆਪੇ ਸਾਹੁ ਸਰਾਫੁ ਰਤਨੁ ਹੀਰਾ ਹਰਿ
 ਆਪਿ ਕੀਆ ਪਾਸਾਰਾ ॥
 ਨਾਨਕ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁ ਹਰਿ ਨਾਮੁ
 ਵਿਹਾਝੇ ਸੇ ਸਾਹੁ ਸਚਾ ਵਣਜਾਰਾ ॥੨॥੪॥

bairaarhee mehlā 4.

jap man raam naam nistaaraa.
 kot kotantar kay paap sabh khovai har
 bhavjal paar utaaraa. ||1|| rahaa-o.

kaa-i-aa nagar basat har su-aamee har
 nirbha-o nirvair nirankaaraa.
 har nikat basat kachh nadar na aavai har
 laaDhaa gur veechaaraa. ||1||

har aapay saahu saraaf ratan heeraa har
 aap kee-aa paasaaraa.
 naanak jis kirpaa karay so har naam
 vihaajhay so saahu sachaa vanjaaraa.
 ||2||4||

Bairari Mehla-4

In the previous *shabad*, Guru Ji told us that we should that we should keep singing God's praises. We should have so much faith in God that even if some one tries to make fun of us or vilify us, we should not abandon our good habit of praising Him. We should understand that whatever our slanderers are doing is not in their power, it is as per God's own plan and He would Himself end our troubles. In this *shabad*, Guru Ji tells us the benefits of meditating on God's Name, where He resides, and how He can be obtained.

Addressing his own mind, Guru Ji says: "O' my mind meditate on God's Name, (by doing so) you would cross over (the worldly ocean. God) washes away sins of millions of births and ferries one across the dread full ocean." (1-pause)

Now Guru Ji tells us where God resides and how He is recognized. He says: "(O' my friends), God our Master resides in the city of the body itself. He is without fear, form, or enmity. (Even though) that God resides near us, yet He is not visible, but by reflecting on the Guru's word (the devotees) have found Him (in the body itself)." (1)

Guru Ji concludes this *shabad* by commenting on another very important quality of God. He says: "(O' my friends), God Himself is the banker, Himself the jewel and the diamond, and He Himself has made this expanse of the universe. Nanak says on whom (God) shows mercy, that person invests in God's Name and is a true banker and peddler (of Name)." (2-4)

The message of this *shabad* is that we should seek the guidance of the Guru, and as per his guidance meditate on God's Name, so that we may be able to realize God residing in our body and are ferried across this dreadful worldly ocean.

ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਹਰਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰਾ ॥
ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ਸੁਖਦਾਤਾ ਜਾ ਕਾ
ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਅਗਨਿ ਕੁੰਟ ਮਹਿ ਉਰਧ ਲਿਵ ਲਾਗਾ ਹਰਿ ਰਾਖੈ
ਉਦਰ ਮੰਝਾਰਾ ॥
ਸੋ ਐਸਾ ਹਰਿ ਸੇਵਹੁ ਮੇਰੇ ਮਨ ਹਰਿ ਅੰਤਿ
ਛਡਾਵਣਹਾਰਾ ॥੧॥

ਜਾ ਕੈ ਹਿਰਦੈ ਬਸਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਸੁ ਜਨ
ਕਉ ਕਰਹੁ ਨਮਸਕਾਰਾ ॥
ਹਰਿ ਕਿਰਪਾ ਤੇ ਪਾਈਐ ਹਰਿ ਜਪੁ ਨਾਨਕ ਨਾਮੁ
ਅਧਾਰਾ ॥੨॥੫॥

bairaarhee mehlāa 4.

jap man har niranjan nirankaaraa.
sadaa sadaa har Dhi-aa-ee-ai
sukh-daata jaa kaa ant na
paaraavaaraa. ||1|| rahaa-o.

agan kunt meh uraDh liv laagaa har
raakhai udar manijhaaraa.
so aisaa har sayvhu mayray man har
ant chhadaavanhaaraa. ||1||

jaa kai hirdai basi-aa mayraa har har tis
jan ka-o karahu namaskaaraa.
har kirpaa tay paa-ee-ai har jap naanak
naam aDhaaraa. ||2||5||

Bairari Mehla-4

In the previous *shabad*, Guru Ji advised us that we should seek the guidance of the Guru, and as per his guidance meditate on God's Name, so that we may be able to realize God residing in our body and are ferried across this dreadful worldly ocean. In this *shabad* also, Guru Ji is instructing his own mind (actually us) to meditate on that formless immaculate God. He tells us how God saves us in the midst of fire like mother's womb, and how much he values and respects the person who meditates on God.

Guru Ji says: "O' my mind, meditate on the (Name of) immaculate and formless God. Yes, we should ever and forever mediate on that comfort giving God, whose limit or ends can not be found." (1-pause)

Reminding us about our state while in the mother's womb, Guru Ji says: "(O' my friends), when hanging upside down in the fiery hot womb of the mother, the fetus is attuned to the love of God, He saves it in the middle of the womb. Therefore O' my mind, serve (and worship) that God, because God could save us in the end also." (1)

Guru Ji concludes the *shabad* by telling us how much he respects the person in whose mind God is enshrined. He says: "I salute that person in whose heart is enshrined my God. It is by God's grace that we obtain (the opportunity to) meditate on Him, and O' Nanak, then God's Name becomes the support (of our life and soul)." (2-5)

The message of this *shabad* is that we should meditate on God's Name, because it is God who saved us in our mother's womb, and it is God alone who can save us from the future pains of any birth and death.

ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਤ ਧਿਆਇ ॥
ਜੋ ਇਛਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਫਿਰਿ ਦੂਖੁ ਨ
ਲਾਗੈ ਆਇ ॥੧॥ ਰਹਾਉ ॥

ਸੋ ਜਪੁ ਸੋ ਤਪੁ ਸਾ ਬ੍ਰਤ ਪੂਜਾ ਜਿਤੁ ਹਰਿ ਸਿਉ
ਪ੍ਰੀਤਿ ਲਗਾਇ ॥
ਬਿਨੁ ਹਰਿ ਪ੍ਰੀਤਿ ਹੋਰ ਪ੍ਰੀਤਿ ਸਭ ਝੂਠੀ ਇਕ
ਖਿਨ ਮਹਿ ਬਿਸਰਿ ਸਭ ਜਾਇ ॥੧॥

ਤੂ ਬੇਅੰਤੁ ਸਰਬ ਕਲ ਪੂਰਾ ਕਿਛੁ ਕੀਮਤਿ ਕਹੀ ਨ
ਜਾਇ ॥
ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਹਰਿ ਜੀਉ ਭਾਵੈ ਤਿਵੈ
ਛਡਾਇ ॥੨॥੬॥

bairaarhee mehlā 4.

jap man har har naam nit Dhi-aa-ay.
jo ichheh so-ee fal paavahi fir dookh na
laagai aa-ay. ||1|| rahaa-o.

so jap so tap saa barat̃ poojaa jit̃ har
si-o pareet̃ lagaa-ay.
bin har pareet̃ hor pareet̃ sabh jhoothee
ik khin meh bisar sabh jaa-ay. ||1||

too bay-ant̃ sarab kal pooraa kichh
keemat̃ kahee na jaa-ay.
naanak sarañ tum^haaree har jee-o
bhaavai tivai chhadaa-ay. ||2||6||

Bairari Mehla-4

In the previous *shabad*, Guru Ji advised us that we should meditate on God's Name, because it is God who saved us in our mother's womb, and it is God alone who can save us from the future pains of any birth and death. In this *shabad*, Guru Ji wants to stress upon a very important ingredient of meditating on God or worshiping Him, the ingredient of Love, because without love all kinds of worship or any other ritual is of no use.

So Guru Ji says: "O' my mind, worship and meditate on God's Name day after day, (by doing so) you would obtain whatever you wish, and no sorrow would touch you again." (1-pause)

Next he tells us what the best type of meditation, austerity, or worship is. He says: "(O' my mind), that meditation, that penance, and that worship which imbues us with the love for God (is the most fruitful). Moreover any other love except the love of God is false because in an instant it is entirely forsaken." (1)

Guru Ji concludes the *shabad* by lovingly praying to God. He says: "(O' God), You are infinite and all powerful, nothing can be said about Your worth. O' God, Nanak has come to Your shelter, save him how so ever You please." (2-6)

The message of this *shabad* is that if we want to obtain that all our wishes are fulfilled and no sorrow ever afflicts us, then we should imbue ourselves with love for God and meditate on His Name day and night.

ਰਾਗੁ ਬੈਰਾੜੀ ਮਹਲਾ ੫ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਇਓ ॥
ਕੋਟਿ ਜਨਮ ਕੇ ਦੂਖ ਗਵਾਇਓ ॥੧॥
ਰਹਾਉ ॥

ਜੋ ਚਾਹਤ ਸੋਈ ਮਨਿ ਪਾਇਓ ॥
ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਨਾਮੁ ਦਿਵਾਇਓ ॥੧॥

ਸਰਬ ਸੂਖ ਹਰਿ ਨਾਮਿ ਵਡਾਈ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਤਿ ਪਾਈ ॥੨॥੧॥੨॥

raag bairaarhee mehlāa 5 ghar 1

ik-o^Nkaar satgur parsaaḁ.

sant̃ janaa mil har jas gaa-i-o.
kot janam kay dookh gavaa-i-o. ||1||
rahaa-o.

jo chaahaṭ so-ee man paa-i-o.
kar kirpaa har naam divaa-i-o. ||1||

sarab sookh har naam vadaa-ee.
gur parsaaḁ naanak mat̃ paa-ee.
||2||1||7||

Raag Bairari Mehla-5 Ghar 1

In the previous *shabad*, Guru Ji told us that if we want that all our wishes are fulfilled and no sorrow ever afflicts us, then we should imbue ourselves with love for God and meditate on His Name day and night. In this *shabad*, Guru Ji shares with us how he meditated on God's Name and what kinds of blessings he obtained.

He says: “(O’ my friends), joining with the saintly persons, I sang praises of God and got rid of sins of millions of births.” (1-pause)

Describing what happened after that, he says: “(O’ my friends), then showing mercy (the Guru) helped me to obtain God's Name, and I obtained what I wanted in my heart.” (1)

Therefore on the basis of his personal experience, Guru Ji says: “(O’ my friends), through Guru's grace Nanak has obtained this wisdom that all comforts and glory (lie in meditating on) God's Name.” (2-1-7)

The message of this *shabad* is that if we want to get rid of all our pains and sorrows and obtain all kinds of comforts and glory both here in this and the next world, then we should sing praises of God in the company of saints, and meditate on His Name with true love and devotion.

ਪੰਨਾ ੭੨੧

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ਰਾਗੁ ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥

raag tilang mehlāa 1 ghar-1

ik-o^Nkaar saṭ naam kartaa purakh
nirbhā-o nirvair akaal mooraṭ
ajoonē saibhā^N gur parsaaḁ.

ਯਕ ਅਰਜ ਗੁਫਤਮ ਪੇਸਿ ਤੋ ਦਰ ਗੋਸ ਕੁਨ
ਕਰਤਾਰ ॥

ਹਕਾ ਕਬੀਰ ਕਰੀਮ ਤੂ ਬੇਅੈਬ ਪਰਵਦਗਾਰ
॥੧॥

yak araj guftam pays to dar gos kun
kartaar.

hakaa kabeer kareem too bay-aib
parvardagaar. ||1||

ਦੁਨੀਆ ਮੁਕਾਮੇ ਫਾਨੀ ਤਹਕੀਕ ਦਿਲ
ਦਾਨੀ ॥

ਮਮ ਸਰ ਮੂਇ ਅਜਰਾਈਲ ਗਿਰਫਤਹ ਦਿਲ
ਹੇਚਿ ਨ ਦਾਨੀ ॥੧॥ ਰਹਾਉ ॥

dunee-aa mukaamay faanee tehkeek dil
daanee.

mam sar moo-ay ajraa-eel girafteh dil
haych na daanee. ||1|| rahaa-o.

ਜਨ ਪਿਸਰ ਪਦਰ ਬਿਰਾਦਰਾਂ ਕਸ ਨੇਸ
ਦਸਤੰਗੀਰ ॥

ਆਖਿਰ ਬਿਅਫਤਮ ਕਸ ਨ ਦਾਰਦ ਚੂੰ ਸਵਦ
ਤਕਬੀਰ ॥੨॥

jan pisar padar biraadaraa^N kas nays
dasta^Ngeer.

aakhir bi-aftam kas na daarad choo^N
savad takbeer. ||2||

ਸਬ ਰੋਜ ਗਸਤਮ ਦਰ ਹਵਾ ਕਰਦੇਮ ਬਦੀ
ਖਿਆਲ ॥

ਗਾਹੇ ਨ ਨੇਕੀ ਕਾਰ ਕਰਦਮ ਮਮ ਈ ਚਿਨੀ
ਅਹਵਾਲ ॥੩॥

sab roj gastam dar havaa kardaym badee
khi-aal.

gaahay na naykee kaar kardam mam ee^N
chinee ahvaal. ||3||

ਬਦਬਖਤ ਹਮ ਚੁ ਬਖੀਲ ਗਾਫਿਲ ਬੇਨਜਰ
ਬੇਬਾਕ ॥

ਨਾਨਕ ਬੁਗੋਯਦ ਜਨੁ ਤੁਰਾ ਤੇਰੇ ਚਾਕਰਾਂ ਪਾ
ਖਾਕ ॥੪॥੧॥

badbakhat ham cho bakheel gaafil
baynajar baybaak.

naanak bugoyad jan turaa tayray
chaakraa^N paa khaak. ||4||1||

Raag Tilang Mehla-1 Ghar-1

According to some historians Guru Nanak Dev Ji uttered this *shabad* when he was passing through *Kabul* and *Kandahar* in Afghanistan. The language used in this *shabad* is a mixture between Indian language *Hindi* and the Afghan language *Pashto*. In this *shabad*, Guru Ji is awakening us to the fact that human life is not eternal; soon we would be in the clutches of death, and at that time none of our friends or relatives would be able to save us. But, as is Guru Ji's style, instead of advising others, he assumes himself in that position and then shows us how to pray to God to save us.

So addressing God, Guru Ji says: "O' Creator, You are truly the greatest, merciful, and faultless sustainer of the world. Presenting myself before You, I have uttered one supplication; please listen to it carefully." (1)

Next addressing his mind, he says: "O' my mind, know this truth, that this world is a perishable place. O' my mind, you don't understand that (death is hovering over my head, as if) the angel *Azrael* has seized me by my hair." (1-pause)

In regards to any possibility of help from our friends and relatives at the time of our death, Guru Ji says: “(O’ my mind, remember that) when you fall down (dead) and (when after putting your body in the grave) the last prayer is read, then neither your wife, son, father, nor brothers would hold your hand (and save you from being thus buried).” (2)

Next showing us how to confess when facing judgment for our life conduct, he says: “(O’ God), the story of my life is that night and day I have been wandering in greed and kept thinking evil thoughts and never did a virtuous deed.” (3)

Concluding his confession on our behalf, Guru says: “(O’ God, I confess that like me) the unfortunate one, there is no one more slandering, careless, and shameless person. But still Nanak says that he is Your creature, the dust of the feet of Your servants, (so please show mercy and save him, as You would).” (4-1)

The message of this *shabad* is that we should reflect on our selves and realize what kind of sinful life we are leading. We should remember that any time death may come and nobody will be able to save us at that time. Therefore before it is too late, we should confess all our sins before God ask for His forgiveness and pray for His mercy to save us, by considering us as one of His humble servants.

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੨

tilang mehlāa 1 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਭਉ ਤੇਰਾ ਭਾਂਗ ਖਲੜੀ ਮੇਰਾ ਚੀਤੁ ॥

bha-o tayraa bhaa^Ng khalrhee mayraa cheet.

ਮੈ ਦੇਵਾਨਾ ਭਇਆ ਅਤੀਤੁ ॥

mai dayvaanaa bha-i-aa aateet.

ਕਰ ਕਾਸਾ ਦਰਸਨ ਕੀ ਭੁਖ ॥

kar kaasaa darsan kee bhookh.

ਮੈ ਦਰਿ ਮਾਗਉ ਨੀਤਾ ਨੀਤ ॥੧॥

mai dar maaga-o neetaa neet. ||1||

ਤਉ ਦਰਸਨ ਕੀ ਕਰਉ ਸਮਾਇ ॥

ta-o darsan kee kara-o samaa-ay.

ਮੈ ਦਰਿ ਮਾਗਤੁ ਭੀਖਿਆ ਪਾਇ ॥੧॥

mai dar maagat bheekhi-aa paa-ay. ||1||

ਰਹਾਉ ॥

rahaa-o.

ਕੇਸਰਿ ਕੁਸਮ ਮਿਰਗਮੈ ਹਰਣਾ ਸਰਬ
ਸਰੀਰੀ ਚੜ੍ਹਣਾ ॥

kaysar kusam mirgamai harṇaa sarab sareeree charh^hnaa.

ਚੰਦਨ ਭਗਤਾ ਜੋਤਿ ਇਨੇਹੀ ਸਰਬੇ ਪਰਮਲੁ
ਕਰਣਾ ॥੨॥

chandan bhagtaa jot inayhee sarbay parmāl karnaa. ||2||

ਪਿਆ ਪਟ ਭਾਂਡਾ ਕਹੈ ਨ ਕੋਇ ॥

ghi-a pat bhaa^Ndaa kahai na ko-ay.

ਐਸਾ ਭਗਤੁ ਵਰਨ ਮਹਿ ਹੋਇ ॥

aisaa bhagat varan meh ho-ay.

ਤੇਰੈ ਨਾਮਿ ਨਿਵੇ ਰਹੇ ਲਿਵ ਲਾਇ ॥

tayrai naam nivay rahay liv laa-ay.

ਨਾਨਕ ਤਿਨ ਦਰਿ ਭੀਖਿਆ ਪਾਇ

naanak tin dar bheekhi-aa paa-ay.

॥੩॥੧॥੨॥

||3||1||2||

Tilang Mehla-1 Ghar-2

According to mythology, Guru Nanak Dev Ji uttered this *shabad* during his conversation with Mogul king *Baabar* at the time of latter's first invasion of India. In this *shabad*, Guru Ji uses many different kinds of metaphors to express his love and desire to see the sight of God and have the gift of His Name.

First using the metaphor of an intoxicated person, Guru Ji addresses God and says: "O' God, for me Your fear is my hemp, and my mind the leather pouch. (In this way) I have become a crazy recluse of Yours. My hands are the begging bowl and I am hungry for Your sight. Day after day, I stand and beg at Your door." (1)

Continuing the metaphor of a beggar, Guru Ji says: "O' God I am begging at Your door and making a humble call for (the charity of) Your sight; please bless me with this charity." (1-pause)

Now Guru Ji gives some examples of the merits of the saintly people. He says: "(O' God), just as saffron flowers, deer's musk, and gold embellish and please all without any distinction, similarly sandal and devotees (of God) have the same virtue that they give (true delight or) fragrance to all." (2)

Guru Ji concludes the *shabad* by stating more virtues of the devotees and praying for service of such pious souls. He says: "(O' God), just as no one says anything against clarified butter or silk, similarly a devotee of God is immaculate, no matter to what caste he or she belongs. Therefore O' God, they who surrender to Your Name and are attuned to You in love, bless Nanak with the charity of their door, (so that joining them, he too may meditate on Your Name)." (3-1-2)

The message of this *shabad* is that in case we want to enjoy the vision of God, then we should pray for the most humble service and company of the devotees of God who remain attuned to Him. Then joining them we should meditate on God with true love and devotion, and keep begging Him like a beggar for the gift of His sight. Finally, we should be like saffron flowers and deer's musk, which give fragrance to everybody.

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੩

tilang mehlāa 1 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਇਹੁ ਤਨੁ ਮਾਇਆ ਪਾਹਿਆ ਪਿਆਰੇ ਲੀਤੜਾ
ਲਬਿ ਰੰਗਾਏ ॥

ih tan maa-i-aa paahi-aa pi-aaray leet-
rhaa lab rangaa-ay.

ਪੰਨਾ ੭੨੨

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ਮੇਰੈ ਕੰਤ ਨ ਭਾਵੈ ਚੋਲੜਾ ਪਿਆਰੇ ਕਿਉ ਧਨ ਸੋਜੈ
ਜਾਏ ॥੧॥

mayrai kant na bhaavai cholrhaa
pi-aaray ki-o Dhan sayjai jaa-ay. ||1||

ਹੰਉ ਕੁਰਬਾਨੈ ਜਾਉ ਮਿਹਰਵਾਨਾ ਹੰਉ ਕੁਰਬਾਨੈ
ਜਾਉ ॥
ਹੰਉ ਕੁਰਬਾਨੈ ਜਾਉ ਤਿਨਾ ਕੈ ਲੈਨਿ ਜੋ ਤੇਰਾ
ਨਾਉ ॥
ਲੈਨਿ ਜੋ ਤੇਰਾ ਨਾਉ ਤਿਨਾ ਕੈ ਹੰਉ ਸਦ ਕੁਰਬਾਨੈ
ਜਾਉ ॥੧॥ ਰਹਾਉ ॥

ਕਾਇਆ ਰੰਛਣਿ ਜੇ ਬੀਐ ਪਿਆਰੇ ਪਾਈਐ ਨਾਉ
ਮਜੀਠ ॥
ਰੰਛਣ ਵਾਲਾ ਜੇ ਰੰਛੈ ਸਾਹਿਬੁ ਐਸਾ ਰੰਗੁ ਨ ਡੀਠ
॥੨॥

ਜਿਨ ਕੇ ਚੋਲੇ ਰਤੜੇ ਪਿਆਰੇ ਕੰਤੁ ਤਿਨਾ ਕੈ
ਪਾਸਿ ॥
ਧੂੜਿ ਤਿਨਾ ਕੀ ਜੇ ਮਿਲੈ ਜੀ ਕਹੁ ਨਾਨਕ ਕੀ
ਅਰਦਾਸਿ ॥੩॥

ਆਪੇ ਸਾਜੇ ਆਪੇ ਰੰਗੇ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥
ਨਾਨਕ ਕਾਮਣਿ ਕੰਤੈ ਭਾਵੈ ਆਪੇ ਹੀ ਰਾਵੇਇ
॥੪॥੧॥੩॥

ha^N-u kurbaanai jaa-o miharvaanaa
ha^N-u kurbaanai jaa-o.
ha^N-u kurbaanai jaa-o tinaa kai lain jo
tayraa naa-o.
lain jo tayraa naa-o tinaa kai ha^N-u
sad kurbaanai jaa-o. ||1|| rahaa-o.

kaa-i-aa ranyan jay thee-ai pi-aaray
paa-ee-ai naa-o majeeth.
ranyan vaalaa jay ranyai saahib aisaa
rang na deeth. ||2||

Jin kay cholay rat-rhay pi-aaray kant
tinaa kai paas.
Dhoorh tinaa kee jay milai jee kaho
naanak kee ardaas. ||3||

aapay saajay aapay rangay aapay
nadar karay-i.
naanak kaaman kantai bhaavai aapay
hee raavay-ay. ||4||1||3||

Tilang Mehla-1 Ghar-3

This is the beauty of Guru Ji's sublime poetry that he uses very striking examples from common daily life to help us think about God and how to meet Him. In this *shabad*, he compares the soul to a lady who dyes and wears very beautiful colored dresses, but still her spouse is not pleased with her, because he knows that she does not have true love for him, and she is more concerned with his wealth or possessions. Using this example, Guru Ji tells us that if we try to please God by wearing holy clothes or doing empty rituals, but lack true love for Him, then we are sadly mistaken.

Using the above metaphor, Guru Ji addresses us and says: "O' my dear, that (bodily) dress of yours is treated with the chemical of *Maya* (the worldly riches and power) and dyed in the color of greed. Such a dress is not pleasing to my Groom at all, so how can such a woman be welcomed at His couch (or enjoy the company of God) her spouse?" (1)

Indicating what kind of persons God likes and how much he respects them, Guru Ji says: "O' my merciful (God), I am a sacrifice to those who meditate on Your Name. I am always a sacrifice to them who meditate on Your Name." (1-pause)

Again resuming the metaphor of colorful dress, Guru Ji explains how we could win over our spouse (God). He says: “O’ my dear, if your body becomes the dyeing vat, and in that you put the fast color of God’s Name, and (imbuing it with His love, God Himself) dyes it, then it would be dyed (in such a beautiful) color, which is never seen before (i.e. you would be imbued with such a love of God, which you have not experienced before).” (2)

Describing how much he respects those who are dyed in the color of God’s love, Guru Ji says: “(O’ my friend, those souls who are so imbued in Your love, as if) their dresses are dyed in (the pleasing) red color (of love), their dear spouse (God) is with them, (and they become so sacred that) Nanak prays for the dust of their feet.” (3)

However Guru Ji concludes the *shabad* by making a very important point, so that we may not enter into any kind of egoistic thoughts about our holiness or apparent love for God. He says: “(O’ my friends, actually God) Himself embellishes and dyes (a person, and imbues him or her with His Love). He Himself casts His glance of grace on that person. Only then O’ Nanak, the bride (soul) becomes pleasing to God, and He Himself enjoys her company.” (4-1-3)

The message of this *shabad* is that instead of trying to look holy by wearing saintly clothes or performing false rituals without true love for God, we should pray to Him to show His grace on us and imbue us with His true love, so that we may meditate on His Name with true devotion and become worthy of His union.

ਤਿਲੰਗ ਮਃ ੧ ॥

ṭilang mehlāa 1.

ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ ॥
ਆਪਨੜੈ ਘਰਿ ਹਰਿ ਰੰਗੇ ਕੀ ਨ ਮਾਣੇਹਿ ॥

ਸਹੁ ਨੇੜੈ ਧਨ ਕੰਮਲੀਏ ਬਾਹਰੁ ਕਿਆ ਢੂਢੇਹਿ ॥

ਭੈ ਕੀਆ ਦੇਹਿ ਸਲਾਈਆ ਨੈਣੀ ਭਾਵ ਕਾ ਕਰਿ
ਸੀਗਾਰੋ ॥

ਤਾ ਸੋਹਾਗਣਿ ਜਾਣੀਐ ਲਾਗੀ ਜਾ ਸਹੁ ਧਰੇ
ਪਿਆਰੇ ॥੧॥

ਇਆਣੀ ਬਾਲੀ ਕਿਆ ਕਰੇ ਜਾ ਧਨ ਕੰਤ ਨ ਭਾਵੈ
॥

ਕਰਣ ਪਲਾਹ ਕਰੇ ਬਹੁਤੇਰੇ ਸਾ ਧਨ ਮਹਲੁ ਨ
ਪਾਵੈ ॥

ਵਿਣੁ ਕਰਮਾ ਕਿਛੁ ਪਾਈਐ ਨਾਹੀ ਜੇ ਬਹੁਤੇਰਾ
ਧਾਵੈ ॥

ਲਬ ਲੋਭ ਅਹੰਕਾਰ ਕੀ ਮਾਤੀ ਮਾਇਆ ਮਾਹਿ
ਸਮਾਣੀ ॥

i-aanrhee-ay maanrhaa kaa-ay karayhi.
aapnarhai ghar har rango kee na
maaneh.

saho nayrhai Dhan kammlee-ay baahar
ki-aa dhoodhayhi.

bhai kee-aa deh salaa-ee-aa nainee
bhaav kaa kar seegaaro.

taa sohagan jaanee-ai laagee jaa saho
Dharay pi-aaro. ||1||

i-aanee baalee ki-aa karay jaa Dhan
kant na bhaavai.

karan palaah karay bahuṭayray saa
Dhan mahal na paavai.

vin karmaa kichh paa-ee-ai naahee jay
bahuṭayraa Dhaavai.

lab lobh aha^Nkaar kee maatee maa-i-aa
maahi samaanee.

ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ਨਾਹੀ ਭਈ ਕਾਮਣਿ
ਇਆਣੀ ॥੨॥

inee baatēe saho paa-ee-ai naahee
bha-ee kaaman i-aanee. ||2||

ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਵਾਹੈ ਕਿਨੀ ਬਾਤੀ ਸਹੁ
ਪਾਈਐ ॥

jaa-ay puchhahu sohaaganeē vaahai
kinee baatēe saho paa-ee-ai.

ਜੇ ਕਿਛੁ ਕਰੇ ਸੇ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ
ਹੁਕਮੁ ਚੁਕਾਈਐ ॥

jo kichh karay so bhalaa kar maanee-ai
hikmat hukam chukhaa-ee-ai.

ਜਾ ਕੈ ਪ੍ਰੇਮਿ ਪਦਾਰਥੁ ਪਾਈਐ ਤਉ ਚਰਣੀ ਚਿਤੁ
ਲਾਈਐ ॥

jaa kai paraym padaarath paa-ee-ai ta-o
charnee chit laa-ee-ai.

ਸਹੁ ਕਹੈ ਸੇ ਕੀਜੈ ਤਨੁ ਮਨੋ ਦੀਜੈ ਐਸਾ ਪਰਮਲੁ
ਲਾਈਐ ॥

saho kahai so keejai tan mano deejai
aisaa parmal laa-ee-ai.

ਏਵ ਕਹਹਿ ਸੋਹਾਗਣੀ ਭੈਣੇ ਇਨੀ ਬਾਤੀ ਸਹੁ
ਪਾਈਐ ॥੩॥

ayv kaheh sohaaganeē bhainay inee
baatēe saho paa-ee-ai. ||3||

ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ
ਚਤੁਰਾਈ ॥

aap gavaa-ee-ai taa saho paa-ee-ai a-or
kaisee chaturaa-ee.

ਸਹੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸੇ ਦਿਨੁ ਲੇਖੈ ਕਾਮਣਿ ਨਉ
ਨਿਧਿ ਪਾਈ ॥

saho nadar kar daykhai so din laykhai
kaaman na-o niDh paa-ee.

ਆਪਣੇ ਕੰਤ ਪਿਆਰੀ ਸਾ ਸੋਹਾਗਣਿ ਨਾਨਕ ਸਾ
ਸਭਰਾਈ ॥

aapnay kant pi-aaree saa sohagan
naanak saa sabhraa-ee.

ਐਸੇ ਰੰਗਿ ਰਾਤੀ ਸਹਜ ਕੀ ਮਾਤੀ ਅਹਿਨਿਸਿ
ਭਾਇ ਸਮਾਣੀ ॥

aisay rang raatēe sahj kee maatēe
ahinis bhaa-ay samaaneē.

ਸੁੰਦਰਿ ਸਾਇ ਸਰੂਪ ਬਿਚਖਣਿ ਕਹੀਐ ਸਾ
ਸਿਆਣੀ ॥੪॥੨॥੪॥

sundar saa-ay saroop bichkhan kahee-ai
saa si-aanee. ||4||2||4||

Tilang Mehla-1

One of the most prominent features of Guru Ji's divine poetry is that he often compares the human soul to a young bride who is ignorant and childlike and longs to win the love and affection of her beloved spouse, but does not know the right way to please him. She makes all kinds of efforts, such as wearing costly and enticing clothes, applying cosmetics, and decking herself with all kinds of jewelry, etc. But somehow, she misses doing the only thing that pleases her spouse, and that thing is imbuing her self with true love for him. Similar is the case of the human souls; we try to win the affection of God by such things as giving charities, wearing holy garbs, doing pilgrimages, and observing fasts, but we don't do that one real thing that pleases God, and that is abiding in His will and attuning our mind to His lotus feet and meditating on His Name. So in this *shabad*, using that metaphor of the young bride, Guru Ji gives a very practical advice to the human soul.

He says: "O' ignorant young bride, why do you feel so proud of Yourself, God resides in your own heart, why don't you enjoy His love? O' ignorant woman, your spouse

(God) is near you (in your heart itself), why are you searching outside (in jungles, mountains, or pilgrimage places? If you want to see Him, then instead of embellishing yourself with ordinary cosmetics) apply the needles of (the slaver of God's) fear (in your eyes), and decorate yourself with the ornaments of love. One is considered a truly united wedded united bride, only when she is attuned to her spouse (God), and He loves her.” (1)

Guru Ji now makes a general comment about these ignorant brides or souls who make all kinds of efforts, such as doing penances, observing fasts, and going to pilgrimages, but still cannot obtain to God, and then lament and wonder what else could they do. So on behalf of such a young bride (human soul), Guru Ji asks a question, and then he himself provides the answer. He says: “What can the young ignorant bride do, if she doesn't sound pleasing to her Spouse? (Even though) she moans and groans a lot, still that bride does not get to reach the mansion of her spouse (and win his heart. The answer is that) even if we run around a lot (and make too many efforts, still) without God's grace, we cannot obtain anything. The (soul) bride, who is intoxicated with lust, greed, and ego and is engrossed in *Maya* (the worldly riches and power), cannot obtain to her spouse (God) with such faults; she has remained an ignorant woman.” (2)

But Guru Ji doesn't leave us high and dry. He provides us guidance and tells us what can we do if we find ourselves in such a situation. Continuing the same metaphor, he says: O' (soul) bride go and ask the wedded and united wives, in what ways, we can obtain (the loving company of God, our) spouse? (They would tell you): (1) whatever God does, we should accept it as for our good; (2) discard cleverness and dictates of your own mind. (3) By being imbued in whose love, we obtain the commodity (of God's Name), we should attune our mind to the feet of that (God. 4) Whatever God asks us to do, we should (willingly) do that. (5) We should surrender our body and mind to Him; this is the kind of fragrance we should apply (to ourselves). So this is what the married and united wives would say, “O' sister, it is by doing these kind of things that we obtain our spouse (God).” (3)

In conclusion, Guru Ji says: “(O' ignorant bride), only when we shed our self (conceit) that we obtain our Groom, what other cleverness is there? The day the Master looks at us with His glance of grace, that day is fruitful one (as if the bride soul) has obtained the nine treasures (of life). O' Nanak, that bride (soul) who is dear to her spouse (God), she is the happily wedded wife, and she enjoys honor and respect (in the world). Such a bride (soul), who remains imbued with the love (for her spouse), and day and night remains absorbed in a state of peace and poise is called the most beautiful cultured and the wisest bride (soul with bewitching eyes).” (4-2-4)

The message of this *shabad* is that like a truly wedded wife we should embellish our soul and our entire personality with the love, fear, and respect for God. Whatever He does, we should accept it as the best thing. In that way when we are intoxicated with such a true and immaculate love and devotion for God, we would become dear to Him and would be respected both in this and the next world.

ਤਿਲੰਗ ਮਹਲਾ ੧ ॥

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ
ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥
ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ
ਦਾਨੁ ਵੇ ਲਾਲੋ ॥
ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ
ਪਰਧਾਨੁ ਵੇ ਲਾਲੋ ॥
ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਬਕੀ ਅਗਦੁ ਪੜੈ
ਸੈਤਾਨੁ ਵੇ ਲਾਲੋ ॥
ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿ ਕਰਹਿ
ਖੁਦਾਇ ਵੇ ਲਾਲੋ ॥
ਜਾਤਿ ਸਨਾਤੀ ਹੋਰਿ ਹਿਦਵਾਣੀਆ ਏਹਿ ਭੀ ਲੇਖੈ
ਲਾਇ ਵੇ ਲਾਲੋ ॥

ਪੰਨਾ ੭੨੩

ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ ਕਾ ਕੁੰਗੂ
ਪਾਇ ਵੇ ਲਾਲੋ ॥੧॥

ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ ਮਾਸ ਪੁਰੀ ਵਿਚਿ
ਆਖੁ ਮਸੋਲਾ ॥
ਜਿਨਿ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ ਵੇਖੈ ਵਖਿ
ਇਕੋਲਾ ॥
ਸਚਾ ਸੋ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ ਸਚੜਾ ਨਿਆਉ
ਕਰੇਗੁ ਮਸੋਲਾ ॥
ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ ਹਿਦੁਸਤਾਨੁ
ਸਮਾਲਸੀ ਬੋਲਾ ॥
ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ
ਮਰਦ ਕਾ ਚੋਲਾ ॥
ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ
ਕੀ ਬੋਲਾ ॥੨॥੩॥੪॥

tilang mehlā 1.

jaisee mai aavai khasam kee banee
taisrhaa karee gi-aan vay laalo.
paap kee janj lai kaablahu Dhaa-i-aa
joree mangai daan vay laalo.
saram Dharam du-ay chhap khalo-ay
koorh firai parDhaan vay laalo.
kaajee-aa baamnaa kee gal thakee
agad parhai saitaan vay laalo.
musalmaanee-aa parheh kaṭaybaa kasat
meh karahi khudaa-ay vay laalo.
jaat sanaaṭee hor hidvaanee-aa ayhi
bhee laykhai laa-ay vay laalo.

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khoon kay sohilay gavee-ah naanak rat
kaa kungoo paa-ay vay laalo. ||1||

saahib kay gun naanak gaavai maas
puree vich aakh masolaa.
Jin upaa-ee rang ravaa-ee baithhaa
vaykhai vakh ikaylaa.
sachaa so saahib sach tapaavas
sachrhaa ni-aa-o karayg masolaa.
kaa-i-aa kaparh tuk tuk hosee
hindusaṭaan samaalsee bolaa.
aavan ath-tarai jaan saṭaanvai hor bhee
uthsee marad kaa chaylaa.
sach kee banee naanak aakhhai sach
sunaa-isee sach kee baylaa. ||2||3||5||

Tilang Mehla-1

This *shabad* is one of many proofs that *Gurbani* (the word of the Guru as included in Guru Granth Sahib Ji) is the word of God. In this *shabad*, while addressing one of his disciples *Lallo*, Guru Ji foretells the coming attack of a ruthless invader *Baabar*. Here he describes in graphic details what kind of massacre and bloodshed is imminent. At

the same time Guru Ji also made a prediction when these tyrants would go away from here, when some other brave person would rise up and chase them away. Many people tie this prophecy to the event when *Baabar's* grandson *Himayun* was defeated, and lost his empire to *Sher Shah Soori*.

So addressing his devotee *Lallo*, Guru Ji says: “O’ *Lallo*, as I receive the word of God, I am describing it accordingly. (A man from Kabul-Afghanistan would march so ruthlessly on to India), as if he is leading a marriage party of sin, and (he would force people to surrender their wealth and property on pain of death as if he is) asking charity by force. The social conditions would deteriorate to such an extent, and there would be so much anarchy as if) modesty and righteousness have gone into hiding, and falsehood is reigning supreme. (Even small children and women wouldn’t be spared, and they would be forcibly made to satisfy the lust of the Mogul soldiers), as if there is no need of Muslim Judges or) *Qazis* and *Brahmins* (to preside over the marriage ceremonies), and now the devil is reading the marriage covenant. (In that tragic situation) the Muslim ladies would be reading *Koran*, and in this time of suffering they would utter the Name of God again and again. O’ *Lallo*, similar would be the account of the low and other high caste Hindu ladies. Nanak says, “O’ *Lallo*, (there would be so much carnage and bloodshed, as if) men are singing songs of blood, and instead of saffron, the ladies are anointing their hair with blood.” (1)

Guru Ji now shares with us what he thinks about this entire matter and what he expects to happen in future. He says: “(O’ *Lallo*, this is a very tragic situation, however) even in this city of death, Nanak is singing praises of the Master and is uttering the conclusive words. (The thing is that) He who has created (this universe) has also engrossed it in (the false worldly) pleasures, and then sitting alone, He is watching (the show: how the creatures in this world act and react with each other). That God is true, true is His justice, and ultimately He would do true justice. (But before that, there would be so much tearing of clothes, and cutting of bodies into pieces, that (entire) India would remember (this tragedy for a long time. (The end result would be that the Moguls) would come (and occupy India) in nineteen seventy-eight (A.D 1521), and would go away in ninety-seven (A.D 1540. Because at that time, another brave person would rise up (and chase the Moguls away. Nanak is uttering the words of truth and would always utter the truth when it is the time to say the truth, (and he wouldn’t hesitate to do so, because of any fear or other expedient considerations).” (2-3-5)

The message of this *shabad* is that the words included in Sri Guru Granth Sahib Ji are not ordinary sermons of some holy persons; these are the direct revelations to our divinely anointed Gurus, or to the devotees, whose *shabads* are included in Sri Guru Granth Sahib. Secondly, we should have faith in the justice of God, although for sometime some false evildoers may seem to be reigning supreme, ultimately the truth and justice would prevail. Finally this true happening should remind us that those who do not remember God when there is the time for it suffer terribly in the end.

ਤਿਲੰਗ ਮਹਲਾ ੪ ਘਰੁ ੨

tīlang mehlāa 4 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਸਭਿ ਆਏ ਹੁਕਮਿ ਖਸਮਾਹੁ ਹੁਕਮਿ ਸਭ ਵਰਤਨੀ ॥
॥

sabh aa-ay hukam khasmaahu hukam
sabh varṭanee.

ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਖੇਲੁ ਸਭੁ ਹਰਿ ਧਨੀ ॥੧॥

sach saahib saachaa khayl sabh har
Dhanee. ||1||

ਸਾਲਾਹਿਹੁ ਸਚੁ ਸਭ ਉਪਰਿ ਹਰਿ ਧਨੀ ॥

saalaahihu sach sabh oopar har
Dhanee.

ਜਿਸੁ ਨਾਹੀ ਕੋਇ ਸਰੀਕੁ ਕਿਸੁ ਲੇਖੈ ਹਉ ਗਨੀ ॥
ਰਹਾਉ ॥

jis naahee ko-ay sareek kis laykhai ha-o
ganee. rahaa-o.

ਪਉਣੁ ਪਾਣੀ ਧਰਤੀ ਆਕਾਸੁ ਘਰ ਮੰਦਰ ਹਰਿ
ਬਨੀ ॥

pa-un paanee Dharṭee aakaas ghar
mandar har banee.

ਵਿਚਿ ਵਰਤੈ ਨਾਨਕ ਆਪਿ ਝੂਠੁ ਕਹੁ ਕਿਆ ਗਨੀ
॥੨॥੧॥

vich varṭai naanak aap jhooth kaho
ki-aa ganee. ||2||1||

Tilang Mehla-4

In this *shabad*, Guru Ji wants to impress upon us the extent of power and resourcefulness of the eternal God. Also he wants to tell us how everything is working under His all pervading command.

Guru Ji says: “(O’ my friends), all have come into this world as per the command of God, the entire universe is working as per His directive. Immortal is that Master, everlasting is His play, and everywhere is God the Master.” (1)

Therefore Guru Ji advises: “(O’ my friends), keep praising that eternal God, because God is the supreme commander. There is no rival of His; of what account am I, that I may be able to describe any of His merits.” (pause)

Guru Ji concludes the *shabad*, by commenting on the true nature and purpose of this earth, water, air and sky. He says: “(O’ my friends), the air, water, land, and the sky have been made to serve as God's homes and temples. Nanak says (that God) Himself pervades in these, and he cannot count any of these as false (or short-lived).” (2-1)

The message of this *shabad* is that we should realize that everything happens under God’s command and God lives everywhere. Therefore, all places including air, water, earth, and the sky are abodes or temples of God. So we should live in these with care and respect and shouldn’t pollute or spoil them.

ਤਿਲੰਗ ਮਹਲਾ ੪ ॥

tilang mehlāa 4.

ਨਿਤ ਨਿਹਫਲ ਕਰਮ ਕਮਾਇ ਬਫਾਵੈ ਦੁਰਮਤੀਆ ॥

niṭ nihfal karam kamaa-ay bafaavai
durmatēe-aa.

ਜਬ ਆਣੈ ਵਲਵੰਚ ਕਰਿ ਝੂਠੁ ਤਬ ਜਾਣੈ ਜਗੁ ਜਿਤੀਆ
॥੧॥

jab aanai valvanch kar jhooth tab
jaanai jag Jitēe-aa. ||1||

ਐਸਾ ਬਾਜੀ ਸੈਸਾਰੁ ਨ ਚੇਤੈ ਹਰਿ ਨਾਮਾ ॥

aisaa baajee saisaar na chaytai har
naamaa.

ਖਿਨ ਮਹਿ ਬਿਨਸੈ ਸਭੁ ਝੂਠੁ ਮੇਰੇ ਮਨ ਧਿਆਇ ਰਾਮਾ
॥ ਰਹਾਉ ॥

khin meh binsai sabh jhooth mayray
man Dhi-aa-ay raamaa. rahaa-o.

ਸਾ ਵੇਲਾ ਚਿਤਿ ਨ ਆਵੈ ਜਿਤੁ ਆਇ ਕੰਟਕੁ ਕਾਲੁ
ਗੁਸੈ ॥

saa vaylaa chit na aavai Jit aa-ay
katak kaal garsai.

ਤਿਸੁ ਨਾਨਕ ਲਏ ਛਡਾਇ ਜਿਸੁ ਕਿਰਪਾ ਕਰਿ ਹਿਰਦੈ
ਵਸੈ ॥੨॥੨॥

tis naanak la-ay chhadā-ay Jis kirpaa
kar hirdai vasai. ||2||2||

Tilang Mehla 4

In the previous *shabad*, Guru Ji commented on the nature and purpose of this universe and advised us that all have come here as per His command, and all this air, water, earth and sky are His abodes. In this *shabad*, he comments on the general conduct of human beings, how we keep boasting about ourselves, and then suffer on account of our ego.

He says: “(O’ my friends, generally) every day the man of false intellect keeps doing useless deeds, and then feels puffed up. When earning by deceit, he brings home false wealth, he feels as if he has conquered the entire world.” (1)

Guru Ji therefore cautions his own mind (actually ours) and advises: “(O’ my mind), such is the play of the world that it does not remember God’s Name. (But, whatever you see) is all false and would be destroyed in an instant, therefore you should meditate on God (who alone is true, and who alone can save you).” (Pause)

In conclusion, Guru Ji comments: “(O’ my mind, the man) doesn’t remember the time when terrible death comes, and grips him (in its jaws). But O’ Nanak, (God) rescues him, showing mercy in whose mind God abides.” (2-2)

The message of this *shabad* is that if we want to be saved from the tortures of birth and death, then instead of being absorbed in collecting wealth and possessions through falsehoods and deceptions, we should remember God and meditate on His Name, so that He may come to reside in our heart and save us.

ਤਿਲੰਗ ਮਹਲਾ ੫ ਘਰੁ ੧

tilang mehlā 5 ghar-1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḍ.

ਖਾਕ ਨੂਰ ਕਰਦੰ ਆਲਮ ਦੁਨੀਆਇ ॥
ਅਸਮਾਨ ਜਿਮੀ ਦਰਖਤ ਆਬ ਪੈਦਾਇਸਿ
ਖੁਦਾਇ ॥੧॥

khāak noor kardā^N aalam ḍunee-aa-ay.
asmaan Jimee ḍarkhaṭ aab paidāa-is
khudāa-ay. ||1||

ਬੰਦੇ ਚਸਮ ਦੀਦੰ ਫਨਾਇ ॥
ਦੁਨੀਆ ਮੁਰਦਾਰ ਖੁਰਦਨੀ ਗਾਫਲ ਹਵਾਇ
॥ ਰਹਾਉ ॥

banday chasam deeda^N fanaa-ay.
ḍunee^N-aa murḍaar khurdanee gaafal
havaa-ay. rahaa-o.

ਗੈਬਾਨ ਹੈਵਾਨ ਹਰਾਮ ਕੁਸਤਨੀ ਮੁਰਦਾਰ
ਬਖੋਰਾਇ ॥
ਦਿਲ ਕਬਜ ਕਬਜਾ ਕਾਦਰੋ ਦੇਜਕ ਸਜਾਇ
॥੨॥

gaibaan haivaan haraam kustanee murḍaar
bakhoraa-ay.
ḍil kabaj kabjaa kaadro ḍojak sajaa-ay.
||2||

ਵਲੀ ਨਿਆਮਤਿ ਬਿਰਾਦਰਾ ਦਰਬਾਰ ਮਿਲਕ
ਖਾਨਾਇ ॥
ਜਬ ਅਜਰਾਈਲੁ ਬਸਤਨੀ ਤਬ ਚਿ ਕਾਰੇ
ਬਿਦਾਇ ॥੩॥

valee ni-aamat biraadaraa ḍarbaar milak
khaanaa-ay.
jab ajraa-eel bastanee ṭab chay kaaray
bidāa-ay. ||3||

ਹਵਾਲ ਮਾਲੂਮੁ ਕਰਦੰ ਪਾਕ ਅਲਾਹ ॥
ਬੁਗੋ ਨਾਨਕ ਅਰਦਾਸਿ ਪੇਸਿ ਦਰਵੇਸ ਬੰਦਾਹ
॥੪॥੧॥

havaal maaloom kardā^N paak alaah.
bugo naanak ardaas pays ḍarvays
bandāah. ||4||1||

Tilang Mehla 5 Ghar 1

As per tradition, it is believed that at one time some people complained to the Mogul emperor *Akbar* that the scriptures (Guru Granth Sahib Ji compiled) by Guru Arjan Dev Ji contains some hymns that are insulting to the beliefs of Hindus and Muslims. They cited this *shabad* as an example, but when the meanings of this *shabad* were explained to him, he found nothing offensive or objectionable, so he chastised the complainants and dismissed the complaint. In this *shabad*, Guru Ji once again warns us to remember that it is God who has made this universe, and that all men and other things in this universe are short-lived; therefore we shouldn't try to covet what belongs to others.

Guru Ji says: “(O’ my friends), by infusing His light into dust, God has made this universe and the world. (We should remember that the) sky, the earth, the trees, and the water are all creations of that God.” (1)

Next, showing us the mirror of our life, Guru Ji says: “O’ man, whatever you see with your eyes is all perishable. But still (swayed by greed) this world has forsaken God and keeps usurping what belongs to others.” (pause)

Commenting further on our nature, Guru Ji says: “(O’ my friends, I see that human beings are robbing others like) ghosts and goblins, like beasts killing and eating dead animals. (It appears, as if) man’s mind is completely under the control (of greed). Therefore, God would award him the punishment of hell.” (2)

Referring to the occasion when at the time of death none of his relatives or possessions would be able to help him, Guru Ji asks: “(O’ brother), of what use would all your patrons who gift you invaluable things, your brothers, lands and mansions be when *Azrael* (the angel of death) would bind you in his grip.” (3)

Therefore, Guru Ji advises: “(O’ my friend), that God who is purest of pure knows everything that you do (secretly or otherwise). Nanak advises you to pray before His saints, (so that they may lead you on to the right path).” (4-1)

The message of this *shabad* is that we should remember that it is God who has made the universe and us . He is closely watching our sinful deeds and animal-like behavior in amassing our wealth and possessions. Lest we suffer punishment in hell, we should seek the company of the saint (Guru) so that he may lead us to the right path and guide us into living a pure truthful life and remembering God.

ਤਿਲੰਗ ਘਰੁ ੨ ਮਹਲਾ ੫ ॥

tilang ghar 2 mehlaa 5.

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
ਤੂ ਕਰਤਾਰੁ ਕਰਹਿ ਸੋ ਹੋਇ ॥
ਤੇਰਾ ਜੋਰੁ ਤੇਰੀ ਮਨਿ ਟੇਕ ॥
ਸਦਾ ਸਦਾ ਜਪਿ ਨਾਨਕ ਏਕ ॥੧॥

tuDh bin doojaa naahee ko-ay.
too kartaar karahi so ho-ay.
tayraa jor tayree man tayk.
sadaa sadaa jap naanak ayk. ||1||

ਸਭ ਉਪਰਿ ਪਾਰਬ੍ਰਹਮੁ ਦਾਤਾਰੁ ॥
ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਆਧਾਰੁ ॥ ਰਹਾਉ ॥

sabh oopar paarbarahm daataar.
tayree tayk tayraa aaDhaar. rahaa-o.

ਪੰਨਾ ੨੨੪

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ਹੈ ਤੂਹੈ ਤੂ ਹੋਵਨਹਾਰ ॥ ਅਗਮ ਅਗਾਧਿ ਉਚੁ
ਆਪਾਰ ॥
ਜੋ ਤੁਧੁ ਸੇਵਹਿ ਤਿਨ ਭਉ ਦੁਖੁ ਨਾਹਿ ॥
ਗੁਰ ਪਰਸਾਦਿ ਨਾਨਕ ਗੁਣ ਗਾਹਿ ॥੨॥

hai toohai too hovanhaar. agam agaaDh
ooch aapaar.
jo tuDh sayveh tin bha-o dukh naahi.
gur parsaad naanak gun gaahi. ||2||

ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ ਰੂਪੁ ॥ ਗੁਣ ਨਿਧਾਨ ਗੋਵਿੰਦੁ
ਅਨੂਪੁ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਜਨ ਸੋਇ ॥
ਨਾਨਕ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੩॥

jo deesai so tayraa roop. gun niDhaan
govind anoop.
simar simar simar jan so-ay.
naanak karam paraapat ho-ay. ||3||

ਜਿਨਿ ਜਪਿਆ ਤਿਸ ਕਉ ਬਲਿਹਾਰ ॥
 ਤਿਸ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰ ॥
 ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਲੋਚਾ ਪੂਰਿ ॥
 ਸੰਤ ਜਨਾ ਕੀ ਬਾਛਉ ਧੂਰਿ ॥੪॥੨॥

jin japi-aa tīs ka-o balihaar.
 tīs kai sang tarai sansaar.
 kaho naanak parabh lochaa poor.
 sant janaa kee baachha-o Dhoor. ||4||2||

Tilang Ghar-2 Mehla-5

In the previous *shabad*, Guru Ji awakened us to the reality that it is God who has created us and everything else. But under the influence of worldly attachments, we human beings forget that God and indulge in all kinds of sinful ways. It is only when we are in the grips of death that we repent and ask ourselves why we wasted our life in sinful ways. In that *shabad*, Guru Ji advised us that in order to save us from such repentance we should seek the guidance of the saints who may show us the right path. In this *shabad* he shows us that right path.

He suggests that first thing to do is to pray to God. So addressing God, Guru Ji says: “(O’ God), except You there is no other (Master). You are the Creator, and only that which You do happens. In our minds are Your power and Your support. (Therefore) O’ Nanak, worship that God ever and forever.” (1)

Once again addressing God, Guru Ji says: “O’ beneficent all pervading God, You are higher than all, (all creation is dependent) upon Your support and sustenance.” (pause)

Continuing his praise and appreciation for God, Guru Ji says: “(O’ God), You always have been, You are, and You always will be. O’ inaccessible, incomprehensible, lofty, and infinite God, they who serve (and worship) You are not afflicted by any fear or pain. Nanak says that by Guru’s grace, they sing (Your) praises.” (2)

Guru Ji now comments on the rest of the world and the reality about it. He says: “O’ the treasure of merits, the Master of universe, O’ God of unparallel beauty, whatever we see is Your manifestation. O’ devotees, meditate on that (God) again and again. O’ Nanak, it is only by good fortune that one is blessed with this (meditation on God’s Name).” (3)

Guru Ji concludes the *shabad* by describing how much he values those who meditate on God. He says: “I am a sacrifice to those who have worshiped (God, because) in their company, (the rest of the world) also gets saved., Nanak says: “I beg for the dust of the feet of the saintly people, O’ God, please satisfy this craving (of mine).” (2)

The message of this *shabad* is that we should realize that except God there is no one else. He is the highest power. We should obtain the humble service of the saints (Guru) and as per their advice meditate on God's Name and sing His praises. By doing so we would obtain ever-lasting peace and happiness.

ਤਿਲੰਗ ਮਹਲਾ ੫ ਘਰੁ ੩ ॥

ਮਿਹਰਵਾਨੁ ਸਾਹਿਬੁ ਮਿਹਰਵਾਨੁ ॥
ਸਾਹਿਬੁ ਮੇਰਾ ਮਿਹਰਵਾਨੁ ॥
ਜੀਅ ਸਗਲ ਕਉ ਦੇਇ ਦਾਨੁ ॥ ਰਹਾਉ ॥

ਤੂ ਕਾਹੇ ਡੋਲਹਿ ਪ੍ਰਾਣੀਆ ਤੁਧੁ ਰਾਖੈਗਾ
ਸਿਰਜਣਹਾਰੁ ॥
ਜਿਨਿ ਪੈਦਾਇਸਿ ਤੂ ਕੀਆ ਸੋਈ ਦੇਇ ਆਧਾਰੁ
॥੧॥

ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਕਰਦਾ ਸਾਰ ॥
ਘਟਿ ਘਟਿ ਮਾਲਕੁ ਦਿਲਾ ਕਾ ਸਚਾ ਪਰਵਦਗਾਰੁ
॥੨॥

ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਵਡਾ ਵੇਪਰਵਾਹੁ ॥
ਕਰਿ ਬੰਦੇ ਤੂ ਬੰਦਗੀ ਜਿਚਰੁ ਘਟ ਮਹਿ ਸਾਹੁ
॥੩॥

ਤੂ ਸਮਰਥੁ ਅਕਥੁ ਅਗੋਚਰੁ ਜੀਉ ਪਿੰਡੁ ਤੇਰੀ
ਰਾਸਿ ॥
ਰਹਮ ਤੇਰੀ ਸੁਖੁ ਪਾਇਆ ਸਦਾ ਨਾਨਕ ਕੀ
ਅਰਦਾਸਿ ॥੪॥੩॥

ṭilang mehlāa 5 ghar 3.

miharvaan saahib miharvaan.
saahib mayraa miharvaan.
jee-a sagal ka-o day-ay daan. rahaa-o.

too kaahay doleh paraanee-aa tuDh
raakhaigaa sirjanhaar.
jin paidaa-is too kee-aa so-ee day-ay
aaDhaar. ||1||

Jin upaa-ee maydnee so-ee kardaa
saar.
ghat ghat maalak dilaa kaa sachaa
parvardagaar. ||2||

kudrat keem na jaanee-ai vadaa
vayparvaahu.
kar banday too bandagee jichar ghat
meh saahu. ||3||

too samrath akath agochar jee-o pind
tayree raas.
raham tayree sukh paa-i-aa sadaa
naanak kee ardaas. ||4||3||

Tilang Mehla-5 Ghar-3

Many times when we human beings face any big trouble, adversity, or disease, we really feel distressed, tense, and worried. At that time, we wonder what we should do, or to whom should we go for help. We are even afraid of approaching God and praying to Him for His support, because in our heart we know that our previous conduct has been so evil and sinful that it is unforgivable. So we feel doomed, hopeless, and sometimes so desperate that we feel like committing suicide. It appears that Guru Ji uttered this *shabad* to help and reassure us in these kinds of situations, and tell us that we should never give up and feel that God is not going to forgive our sins, because God is very magnanimous. He is not unforgiving like ordinary human beings. The only thing that God wants is that we approach Him with a truly sincere heart, genuinely realize our mistakes, and firmly resolve not to repeat these mistakes again.

So in that kind of context, Guru Ji tells us about the magnanimity of God and proclaims: “(O’ my friends), merciful is my Master. Yes, most kind hearted is my Master. He provides sustenance to all (His creatures).” (pause)

Therefore addressing those of us who might be feeling so desperate and depressed about their adverse circumstances that they might be feeling like committing suicide, Guru Ji says: “O’ mortal, why do you waiver and worry yourself like this, (I assure you that) He who has given birth to you, that Creator would protect you also.” (1)

Elaborating on the support and power of God, Guru Ji says: “(O’ my friend, remember that) He who has created this universe, also remembers and takes care of His creatures. That true Provider and sustainer pervades all hearts and knows what is happening inside each one.” (2)

Advising particularly those in distress, Guru Ji says: “We do not understand the worth or limits of that very magnanimous and carefree God. O’ mortal, you keep worshipping Him as long as you have breath in your body.” (3)

Guru Ji concludes the *shabad* by showing us how to pray to such a merciful God. He says: “(O’ God), You are omnipotent, indescribable, and incomprehensible; this body and mind are Your capital. The prayer of Nanak is that by Your grace we have enjoyed peace, (please always remain compassionate to us).” (4-3)

The message of this *shabad* is that no matter how desperate our situation is regarding any kind of problem, and no matter how many sins we have committed in the past, but if we sincerely pray to God and admit to Him that it is only by His grace that we can be saved, then God would surely come to our aid and bless us with such grace and happiness that we would forget when there was any problem.

ਤਿਲੰਗ ਮਹਲਾ ੫ ਘਰੁ ੩ ॥

ṭilang mehlāa 5 ghar 3.

ਕਰਤੇ ਕੁਦਰਤੀ ਮੁਸਤਾਕੁ ॥
ਦੀਨ ਦੁਨੀਆ ਏਕ ਤੂਹੀ ਸਭ ਖਲਕ ਹੀ ਤੇ
ਪਾਕੁ ॥ ਰਹਾਉ ॥

karṭay kudratee mustāak.
dēen dūnee-aa ayk toohee sabh khalak
hee ṭay paak. rahaa-o.

ਖਿਨ ਮਾਹਿ ਥਾਪਿ ਉਥਾਪਦਾ ਆਚਰਜ ਤੇਰੇ ਰੂਪ
॥
ਕਉਣੁ ਜਾਣੈ ਚਲਤ ਤੇਰੇ ਅੰਧਿਆਰੇ ਮਹਿ ਦੀਪ
॥੧॥

khin maahi thaap uthaapadaa aacharaj
ṭayray roop.
ka-un jāṇai chalaṭ ṭayray anDhi-aaray
meh dēep. ||1||

ਖੁਦਿ ਖਸਮ ਖਲਕ ਜਹਾਨ ਅਲਹ ਮਿਹਰਵਾਨ
ਖੁਦਾਇ ॥
ਦਿਨਸੁ ਰੈਣਿ ਜਿ ਤੁਧੁ ਅਰਾਧੇ ਸੋ ਕਿਉ ਦੋਜਕਿ
ਜਾਇ ॥੨॥

khud khasam khalak jahaan alah
miharvaan khudaa-ay.
dīnas rain je tuDh araaDhay so ki-o dojak
jaa-ay. ||2||

ਅਜਰਾਈਲੁ ਯਾਰੁ ਬੰਦੇ ਜਿਸੁ ਤੇਰਾ ਆਧਾਰੁ ॥
ਗੁਨਹ ਉਸ ਕੇ ਸਗਲ ਆਫੂ ਤੇਰੇ ਜਨ ਦੇਖਹਿ
ਦੀਦਾਰੁ ॥੩॥

ajraa-eel yaar banday Jis tayraa aaDhaar.
gunah us kay sagal aafoo tayray jan
daykheh deedaar. ||3||

ਦੁਨੀਆ ਚੀਜ ਫਿਲਹਾਲ ਸਗਲੇ ਸਚੁ ਸੁਖੁ ਤੇਰਾ
ਨਾਉ ॥
ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਬੁਝਿਆ ਸਦਾ ਏਕਸੁ ਗਾਉ
॥੪॥੪॥

dunee-aa cheej filhaal saglay sach sukh
tayraa naa-o.
gur mil naanak boojhi-aa sadaa aykas
gaa-o. ||4||4||

Tilang Mehla 5 Ghar 3

In the previous *shabad*, Guru Ji told us that no matter how desperate our situation is regarding any kind of problem, and no matter how many sins we have committed in the past, if we sincerely pray to God and admit to Him that it is only by His grace that we can be saved, then God would surely come to our aid and bless us with such grace and happiness that we would forget when there was any problem. In this *shabad*, he points to another aspect of God, His vast creation, beauty, and wonders that exist right before us, such as the beauty of daily sunrise and sunsets, vast creations after creations, millions and millions of starts, etc. All such phenomena should automatically bring in us a sense of awe, respect, and even a sense of love for our all-pervading God.

Reflecting on the such like astonishing wonders of God, Guru Ji goes into deep prayer and appreciation mode, and addressing God he says: “O’ Creator, seeing Your creation, I have become Your enraptured lover. (I am convinced) that whether it is the spiritual or the temporal world, You are the only Master, and although You are pervading everywhere, yet You remain detached from all the creation (of Yours).” (1)

Pointing to some more unique qualities of God, Guru Ji says: “O’ God, You (can) create and destroy (anything) in a moment. Astounding is Your manifestation; who can understand Your miracles, which serve as lights in the darkness (and provide divine wisdom, where there is ignorance).”(1)

Next commenting on God’s powers and merits of worshipping Him, Guru Ji says: “O’ *Allah* (O’ God), You Yourself are the Master of the entire universe. Therefore, whoever worships You day and night cannot go to hell.” (2)

Continuing to describe the merits of worshipping God, Guru Ji says: “O’ God, even (Azrael) the angel of death becomes that person’s friend, who depends only on Your support; all the sins of such a person are forgiven, (therefore such a person lives without any fear of death. That is why), Your devotees are anxious only to see Your sight.” (3)

In closing, Guru Ji says: “O’ God all other things in the world are very short lived, everlasting is the comfort of Your Name. After meeting the Guru, Nanak has realized this (truth); therefore, I always sing praises of one God alone.” (4-4)

The message of this *shabad* is that astounding and wonderful are the creations of God. It is He who establishes and destroys everything. He is the most merciful and beneficent Master of all this creation. Although we may find some little bit temporary pleasure in worldly things, yet if we want to enjoy eternal bliss, we should meditate on God's Name alone.

ਤਿਲੰਗ ਮਹਲਾ ੫ ॥

tilang mehlāa 5.

ਮੀਰਾਂ ਦਾਨਾਂ ਦਿਲ ਸੋਚ ॥

ਮੁਹਬਤੇ ਮਨਿ ਤਨਿ ਬਸੈ ਸਚੁ ਸਾਹ ਬੰਦੀ ਮੋਚ
॥੧॥ ਰਹਾਉ ॥

meeraa^N daanaa^N dil soch.

muhabṭay man tan basai sach saah
bandee moch. ||1|| rahaa-o.

ਦੀਦਨੇ ਦੀਦਾਰ ਸਾਹਿਬ ਕਛੁ ਨਹੀ ਇਸ ਕਾ
ਮੋਲੁ ॥

ਪਾਕ ਪਰਵਦਗਾਰ ਤੂ ਖੁਦਿ ਖਸਮੁ ਵਡਾ ਅਤੋਲੁ
॥੧॥

deednay deedaar saahib kachh nahee is
kaa mol.

paak parvardagaar too khud khasam
vadaa atol. ||1||

ਦਸ੍ਰਗੀਰੀ ਦੇਹਿ ਦਿਲਾਵਰ ਤੂਹੀ ਤੂਹੀ ਏਕ ॥

ਕਰਤਾਰ ਕੁਦਰਤਿ ਕਰਣ ਖਾਲਕ ਨਾਨਕ ਤੇਰੀ
ਟੇਕ ॥੨॥੫॥

dastgeeree deh dilaavar toohee toohee
ayk.

kartaar kudrat karan khaalak naanak
tayree tayk. ||2||5||

Tilang Mehla 5

In the previous *shabad*, Guru Ji advised us that astounding and wonderful are the creations of God. It is He who establishes and destroys everything. He is the most merciful and beneficent God of all creation. Although we may find some little bit temporary pleasure in worldly things, yet if we want to enjoy eternal bliss, we should meditate on God's Name alone. In this *shabad*, Guru Ji shows us how to meditate on God's Name, sing His praise, and the kind of words we should speak when we address Him.

Addressing God, Guru Ji says: "O' my sagacious King, I think about You in my heart. O' Deliverer from the bondages, my true Banker, my body and mind are imbued with Your love." (pause)

Describing the intensity of his love for God, and how much he values even the vision of his Beloved, Guru Ji says: "(O' God), no value can be placed even on a slight glance of Your vision. You are the most immaculate cherisher of the world, and You Yourself are the supreme and immeasurable Master." (1)

In conclusion, Guru Ji says: "O' brave Warrior God, hold my hand, it is You and You alone (on whom I depend). You are the Creator of all creation, and Master of the universe, Nanak (leans only on) Your support." (2-5)

The message of this *shabad* is that we should always address God with love and respect and express our full faith in Him and ask only for His grace and support in all our spiritual and temporal endeavors.

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੨

tilang mehlāa 1 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਕਿਆ ਕਹੀਐ ਰੇ
ਭਾਈ ॥

Jin kee-aa t̃in daykhi-aa ki-aa
kahee-ai ray bhaa-ee.

ਪੰਨਾ ੭੨੫

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ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਜਿਨਿ ਵਾੜੀ ਹੈ ਲਾਈ ॥੧॥

aapay jaanai karay aap Jin vaarhee
hai laa-ee. ||1||

ਰਾਇਸਾ ਪਿਆਰੇ ਕਾ ਰਾਇਸਾ ਜਿਤੁ ਸਦਾ ਸੁਖੁ ਹੋਈ
॥ ਰਹਾਉ ॥

raa-isaa pi-aaray kaa raa-isaa Jit
sadaa sukh ho-ee. rahaa-o.

ਜਿਨਿ ਰੰਗਿ ਕੰਤੁ ਨ ਰਾਵਿਆ ਸਾ ਪਛੋ ਰੇ ਤਾਣੀ ॥

Jin rang kant na raavi-aa saa pachho
ray taanee.

ਹਾਥ ਪਛੋੜੈ ਸਿਰੁ ਧੁਣੈ ਜਬ ਰੈਣਿ ਵਿਹਾਣੀ ॥੨॥

haath pachhorhay sir Dhunai jab rain
vihaanee. ||2||

ਪਛੋਤਾਵਾ ਨਾ ਮਿਲੈ ਜਬ ਚੁਕੈਗੀ ਸਾਰੀ ॥

pachhotavavaa naa milai jab
chookaigee saaree.

ਤਾ ਫਿਰਿ ਪਿਆਰਾ ਰਾਵੀਐ ਜਬ ਆਵੈਗੀ ਵਾਰੀ
॥੩॥

taa fir pi-aaraa raavee-ai jab aavaigee
vaaree. ||3||

ਕੰਤੁ ਲੀਆ ਸੋਹਾਗਣੀ ਮੈ ਤੇ ਵਧਵੀ ਏਹ ॥

kant lee-aa sohaagane mai tay
vaDhvee ayh.

ਸੇ ਗੁਣ ਮੁਝੈ ਨ ਆਵਨੀ ਕੈ ਜੀ ਦੇਸੁ ਧਰੇਹ ॥੪॥

say gun mujhai na aavnee kai jee dos
Dharayh. ||4||

ਜਿਨੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਤਿਨ ਪੂਛੁਉਗੀ ਜਾਏ ॥

Jinee sakhee saho raavi-aa t̃in
poochh-ugee jaa-ay.

ਪਾਇ ਲਗਉ ਬੇਨਤੀ ਕਰਉ ਲੇਉਗੀ ਪੰਥੁ ਬਤਾਏ
॥੫॥

paa-ay laga-o bayntee kara-o
lay-ugee panth bataa-ay. ||5||

ਹੁਕਮੁ ਪਛਾਣੈ ਨਾਨਕਾ ਭਉ ਚੰਦਨੁ ਲਾਵੈ ॥

hukam pachhaanai naankaa bha-o
chandān laavai.

ਗੁਣ ਕਾਮਣ ਕਾਮਣਿ ਕਰੈ ਤਉ ਪਿਆਰੇ ਕਉ ਪਾਵੈ
॥੬॥

gun kaaman kaaman karai ta-o
pi-aaray ka-o paavai. ||6||

ਜੋ ਦਿਲਿ ਮਿਲਿਆ ਸੁ ਮਿਲਿ ਰਹਿਆ ਮਿਲਿਆ
ਕਹੀਐ ਰੇ ਸੋਈ ॥

ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਬਾਤੀ ਮੇਲੁ ਨ ਹੋਈ ॥੭॥

jo dīl mili-aa so mil rahi-aa mili-aa
kahee-ai ray so-ee.

jay bahuṭayraa lochee-ai baatēe mayl
na ho-ee. ||7||

ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਲਿਵ ਲਿਵੈ ਕਉ
ਧਾਵੈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਜਾਣੀਐ ਤਉ ਅਨਭਉ ਪਾਵੈ ॥੮॥

Dhaat̤ milai fun Dhaat̤ ka-o liv livai
ka-o Dhaavai.

gur parsaadee jaanee-ai ṭa-o an**ḥ**ha-o
paavai. ||8||

ਪਾਨਾ ਵਾੜੀ ਹੋਇ ਘਰਿ ਖਰੁ ਸਾਰ ਨ ਜਾਣੈ ॥

ਰਸੀਆ ਹੋਵੈ ਮੁਸਕ ਕਾ ਤਬ ਫੂਲੁ ਪਛਾਣੈ ॥੯॥

paanaa vaar**h**ee ho-ay ghar khar saar
na jaanai.

rasee-aa hovai musak kaa ṭab fool
pach**h**aanai. ||9||

ਅਪਿਉ ਪੀਵੈ ਜੋ ਨਾਨਕਾ ਭ੍ਰਮੁ ਭ੍ਰਮਿ ਸਮਾਵੈ ॥

ਸਹਜੇ ਸਹਜੇ ਮਿਲਿ ਰਹੈ ਅਮਰਾ ਪਦੁ ਪਾਵੈ
॥੧੦॥੧॥

api-o peevai jo naankaa bharam
bharam samaavai.

sehjay sehjay mil rahai amraa paḍ
paavai. ||10||1||

Tilang Mehla-1 Ghar-2

This *shabad* is again a very beautiful and pictorial example of Guru Ji's poetry. Here Guru Ji once again uses the metaphor of a young bride who wants to know how she can also meet and enjoy the love of God like many of her other friends. That bride is the human soul.

First of all commenting on the working of this universe, Guru Ji says: “O’ brother, He who has created this universe, He has looked after it (also), but we cannot say (how He does that). He who has planted this garden (of the world), He Himself knows what He is doing.” (1)

Next putting himself in place of that bride (soul) who is dearly in love with her spouse and is looking forward to the joy of meeting her Beloved (God), Guru Ji says: “(O’ my friends), I would enjoy His company, yes I would enjoy the company of my Beloved, (by contemplating) whom one is always in bliss.” (pause)

Now Guru Ji shows us the opposite side of the picture, the condition and the state of mind of those who do not enjoy the company and love of God throughout their lives. He says: “(O’ my friends, that bride-soul) who has not enjoyed the love of her spouse (God) writhes her hands and beats her head in repentance when the night (of her life) is over.” (2)

Warning us further about this golden opportunity, Guru Ji says: “(O’ my friends), when all your life (span) ends, at that time you would not get the chance even to

repent. After that we can enjoy the company of our Beloved only when our turn (for human birth) comes again, (which may not happen for millions of years).” (3)

Looking at those meritorious brides who have already obtained union with the beloved Spouse, Guru Ji humbly says: “Those wedded and united brides who have obtained the company of their Spouse, they are all much more meritorious than me. Those kinds of virtues are not in me, so whom can I blame (for my inability to meet God)?” (4)

But instead of feeling jealous, Guru Ji says (to himself): “I would go and ask those (saintly) friends who have enjoyed the company of our Spouse. I would fall at their feet and supplicate them to tell me the way (to meet God).” (5)

Next sharing with us the advice he obtained, Guru Ji says: “(I was told) that O’ Nanak, when (a bride soul) understands the will (of her spouse God), when she deems the respectful fear (of God as her) sandal, and when the bride (soul) charms (her Spouse) with her merits, then she obtains to her Beloved (God).” (6)

Describing who is truly united with God, he says: “That person alone is considered united (with God) who within his or her heart remains united with (God). Even if we crave to do so, we cannot meet (God) by mere words.” (7)

Citing a beautiful example to illustrate the above statement. Guru Ji says: “(O’ my friends, just as upon melting one piece of) of metal blends with (another piece of the same) metal, similarly the love of a devotee attracts (God’s) love. But only when through the Guru’s grace one understands this thing that one obtains to the fear free (God).” (8)

But commenting on the nature of human beings, Guru Ji says: “(But O’ my friends), just as a donkey who has orchard of betel leaves in its own backyard does not know its value, (similarly the human being has the jewel of Name within his or her own mind but does not realize it). Or just as if one is a lover of fragrance, only then one recognizes the flowers, (similarly one realizes the value of God’s Name in one’s own heart, if one is a lover of God).” (9)

Guru Ji concludes the *shabad* by describing the blessings, that person receives, who drinks the nectar of God. He says: “O’ Nanak, one who drinks the nectar (of God, all that one’s doubt is so destroyed, as if) it has merged in doubt itself. Then slowly and steadily one blends with God and obtains the immortal status (of union with God).” (10-1)

The message of this *shabad* is that we should go and seek the guidance from those who have already relished the bliss of union with God. Like those beautiful brides who are in search of their love we should embellish our selves with the merits of God’s love and fear. Then we would merge in God just as a gold ornament when melted merges in the gold itself.

ਤਿਲੰਗ ਮਹਲਾ ੪ ॥

ਹਰਿ ਕੀਆ ਕਥਾ ਕਹਾਣੀਆ ਗੁਰਿ ਮੀਤਿ
ਸੁਣਾਈਆ ॥

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਗੁਰ ਕਉ ਬਲਿ ਜਾਈਆ
॥੧॥

ਆਇ ਮਿਲੁ ਗੁਰਸਿਖ ਆਇ ਮਿਲੁ ਤੂ ਮੇਰੇ ਗੁਰੂ ਕੇ
ਪਿਆਰੇ ॥ ਰਹਾਉ ॥

ਹਰਿ ਕੇ ਗੁਣ ਹਰਿ ਭਾਵਦੇ ਸੇ ਗੁਰੂ ਤੇ ਪਾਏ ॥

ਜਿਨ ਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਘੁਮਿ ਘੁਮਿ ਜਾਏ
॥੨॥

ਜਿਨ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਦੇਖਿਆ ਤਿਨ ਕਉ ਹਉ
ਵਾਰੀ ॥

ਜਿਨ ਗੁਰ ਕੀ ਕੀਤੀ ਚਾਕਰੀ ਤਿਨ ਸਦ ਬਲਿਹਾਰੀ
॥੩॥

ਹਰਿ ਹਰਿ ਤੇਰਾ ਨਾਮੁ ਹੈ ਦੁਖ ਮੋਟਣਹਾਰਾ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਪਾਈਐ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥੪॥

ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤੇ ਜਨ ਪਰਵਾਨਾ ॥

ਤਿਨ ਵਿਟਹੁ ਨਾਨਕੁ ਵਾਰਿਆ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨਾ
॥੫॥

ਸਾ ਹਰਿ ਤੇਰੀ ਉਸਤਤਿ ਹੈ ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ॥

ਜੋ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਦੇ ਤਿਨ ਹਰਿ ਫਲੁ ਪਾਵੈ
॥੬॥

ਜਿਨਾ ਹਰਿ ਸੇਤੀ ਪਿਰਹਤੀ ਤਿਨਾ ਜੀਅ ਪ੍ਰਭ ਨਾਲੇ
॥

ਓਇ ਜਪਿ ਜਪਿ ਪਿਆਰਾ ਜੀਵਦੇ ਹਰਿ ਨਾਮੁ ਸਮਾਲੇ
॥੭॥

ਜਿਨ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਿਆ ਤਿਨ ਕਉ ਘੁਮਿ
ਜਾਇਆ ॥

ਓਇ ਆਪਿ ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ ਸਭੁ ਜਗਤੁ
ਛਡਾਇਆ ॥੮॥

tīlang mehlāa 4.

har kee-aa kathaa kahaanēe-aa gur
meet̃ sunāa-ee-aa.

balihaaree gur aapṇay gur ka-o bal
jaa-ee-aa. ||1||

aa-ay mil gursikh aa-ay mil too
mayray guroo kay pi-aaray. rahaa-o.

har kay gun har bhaavday say guroo
tay paa-ay.

jin gur kaa bhaanaa mani-aa tin
ghum ghum jaa-ay. ||2||

jin satgur pi-aaraa daykhi-aa tin ka-o
ha-o vaaree.

jin gur kee keetee chaakree tin sad
balihaaree. ||3||

har har tayraa naam hai dukh
maytanhaaraa.

gur sayvaa tay paa-ee-ai gurmukh
nistaraa. ||4||

jo har naam Dhi-aa-iday tay jan
parvaanaa.

tin vitahu naanak vaari-aa sadaa
sadaa kurbaanaa. ||5||

saa har tayree ustāt hai jo har parabh
bhaavai.

jo gurmukh pi-aaraa sayvday tin har
fal paavai. ||6||

jinaa har saytee pirharhee tinaa jee-a
parabh naalay.

o-ay jap jap pi-aaraa jeevday har
naam samaalay. ||7||

jin gurmukh pi-aaraa sayvi-aa tin
ka-o ghum jaa-i-aa.

o-ay aap chhutay parvaar si-o sabh
jagat chhadaa-i-aa. ||8||

ਗੁਰਿ ਪਿਆਰੈ ਹਰਿ ਸੇਵਿਆ ਗੁਰੁ ਧੰਨੁ ਗੁਰੁ ਧੰਨੋ ॥

ਗੁਰਿ ਹਰਿ ਮਾਰਗੁ ਦਸਿਆ ਗੁਰੁ ਪੁੰਨੁ ਵਡ ਪੁੰਨੋ
॥੯॥

gur pi-aarai har sayvi-aa gur Dhan
gur Dhanno.

gur har maarag dasi-aa gur punn vad
punno. ||9||

ਪੰਨਾ ੭੨੬

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ਜੋ ਗੁਰਸਿਖ ਗੁਰੁ ਸੇਵਦੇ ਸੇ ਪੁੰਨ ਪਰਾਣੀ ॥

ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕਉ ਵਾਰਿਆ ਸਦਾ ਸਦਾ
ਕੁਰਬਾਣੀ ॥੧੦॥

jo gursikh gur sayvday say punn
paraanee.

jan naanak tin ka-o vaari-aa sadaa
sadaa kurbaanee. ||10||

ਗੁਰਮੁਖਿ ਸਖੀ ਸਹੇਲੀਆ ਸੇ ਆਪਿ ਹਰਿ
ਭਾਈਆ ॥

ਹਰਿ ਦਰਗਹ ਪੈਨਾਈਆ ਹਰਿ ਆਪਿ ਗਲਿ
ਲਾਈਆ ॥੧੧॥

gurmukh sakhee sahaylee-aa say aap
har bhaa-ee-aa.

har dargeh painaa-ee-aa har aap gal
laa-ee-aa. ||11||

ਜੋ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ ਦਰਸਨੁ ਦੀਜੈ ॥

ਹਮ ਤਿਨ ਕੇ ਚਰਣ ਪਖਾਲਦੇ ਧੂੜਿ ਘੋਲਿ ਘੋਲਿ ਪੀਜੈ
॥੧੨॥

jo gurmukh naam Dhi-aa-iday tin
darsan deejai.

ham tin kay charan pakhaalday
Dhoorh ghol ghol peejai. ||12||

ਪਾਨ ਸੁਪਾਰੀ ਖਾਤੀਆ ਮੁਖਿ ਬੀੜੀਆ ਲਾਈਆ ॥

ਹਰਿ ਹਰਿ ਕਦੇ ਨ ਚੇਤਿਓ ਜਮਿ ਪਕੜਿ ਚਲਾਈਆ
॥੧੩॥

paan supaaree khaate-aa mukh
beerhee-aa laa-ee-aa.

har har kaday na chayti-o jam pakarh
chala-ee-aa. ||13||

ਜਿਨ ਹਰਿ ਨਾਮਾ ਹਰਿ ਚੇਤਿਆ ਹਿਰਦੈ ਉਰਿ
ਧਾਰੇ ॥

ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਸਿਖ ਗੁਰੁ ਪਿਆਰੇ
॥੧੪॥

Jin har naamaa har chayti-aa hirdai
ur Dhaaray.

tin jam nayrh na aavee gursikh gur
pi-aaray. ||14||

ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਕੋਈ ਗੁਰਮੁਖਿ ਜਾਣੈ ॥

ਨਾਨਕ ਜਿਨ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਰੰਗਿ ਰਲੀਆ ਮਾਣੈ
॥੧੫॥

har kaa naam niDhaan hai ko-ee
gurmukh jaanai.

naanak Jin satgur bhayti-aa rang
ralee-aa maanai. ||15||

ਸਤਿਗੁਰੁ ਦਾਤਾ ਆਖੀਐ ਤੁਸਿ ਕਰੇ ਪਸਾਰਿ ॥

ਹਉ ਗੁਰੁ ਵਿਟਹੁ ਸਦ ਵਾਰਿਆ ਜਿਨਿ ਦਿਤੜਾ ਨਾਓ
॥੧੬॥

satgur daataa aakhee-ai tus karay
pasaa-o.

ha-o gur vitahu sad vaari-aa Jin dit-
rhaa naa-o. ||16||

ਸੋ ਧੰਨੁ ਗੁਰੂ ਸਾਬਾਸਿ ਹੈ ਹਰਿ ਦੇਇ ਸਨੇਹਾ ॥

ਹਉ ਵੇਖਿ ਵੇਖਿ ਗੁਰੂ ਵਿਗਸਿਆ ਗੁਰ ਸਤਿਗੁਰ ਦੇਹਾ
॥੧੭॥

ਗੁਰ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਬੋਲਦੀ ਹਰਿ ਨਾਮਿ ਸੁਹਾਵੀ ॥

ਜਿਨ ਸੁਣਿ ਸਿਖਾ ਗੁਰੁ ਮੰਨਿਆ ਤਿਨਾ ਭੁਖ ਸਭ
ਜਾਵੀ ॥੧੮॥

ਹਰਿ ਕਾ ਮਾਰਗੁ ਆਖੀਐ ਕਹੁ ਕਿਤੁ ਬਿਧਿ
ਜਾਈਐ ॥

ਹਰਿ ਹਰਿ ਤੇਰਾ ਨਾਮੁ ਹੈ ਹਰਿ ਖਰਚੁ ਲੈ ਜਾਈਐ
॥੧੯॥

ਜਿਨ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਿਆ ਸੇ ਸਾਹ ਵਡ
ਦਾਣੇ ॥

ਹਉ ਸਤਿਗੁਰ ਕਉ ਸਦ ਵਾਰਿਆ ਗੁਰ ਬਚਨਿ ਸਮਾਣੇ
॥੨੦॥

ਤੂ ਠਾਕੁਰੁ ਤੂ ਸਾਹਿਬੋ ਤੂਹੈ ਮੇਰਾ ਮੀਰਾ ॥

ਤੁਧੁ ਭਾਵੈ ਤੇਰੀ ਬੰਦਗੀ ਤੂ ਗੁਣੀ ਗਹੀਰਾ ॥੨੧॥

ਆਪੇ ਹਰਿ ਇਕ ਰੰਗੁ ਹੈ ਆਪੇ ਬਹੁ ਰੰਗੀ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ ॥੨੨॥੨॥

so Dhan guroo saabaas hai har
day-ay sanayhaa.

ha-o vaykh vaykh guroo vigsī-aa gur
satgur dayhaa. ||17||

gur rasnaa amrit boldeē har naam
suhaavee.

Jin sun sikhaa gur mani-aa tinaa
bhukh sabh jaavee. ||18||

har kaa maarag aak^hee-ai kaho kit
biDh jaa-ee-ai.

har har tayraa naam hai har kharach
lai jaa-ee-ai. ||19||

Jin gurmukh har aaraaDhi-aa say
saah vad daanay.

ha-o satgur ka-o sad vaari-aa gur
bachan samaanay. ||20||

too thaakur too saahibo toohai
mayraa meeraa.

tuDh bhaavai tayree bandagee too
gun^{ee} gaheeraa. ||21||

aapay har ik rang hai aapay baho
rangee.

jo tis bhaavai naankaa saa-ee gal
changee. ||22||2||

Tilang Mehla 4

In this *shabad* again, Guru Ji touches the heights of poetic imagination and displays his intense love and longing for God. What to speak of God, Guru Ji starts this *shabad* by telling us how much he values and respects those other fellow *Gursikhs* (the disciples of the Guru), who like him are passionately in love with God and long to see Him.

First stating how much he loves his Guru and friend and why, he says: “(O’ my friends), it was my Guru and friend who narrated to me the discourses and legends of God. Therefore, I am a sacrifice unto my Guru.” (1)

Guru Ji not only loves his Guru, but also has a longing to see others who also love the Guru so fondly. He says: “Come, and meet me, yes, come and meet me O’ *Gursikh*, the beloved of my Guru.” (pause)

Now giving the reasons why he so much loves the Guru and why he respects those who abide by Guru's advice, he says: "(O' my friends, singing) praises of God is pleasing to God; it is from the Guru that I have learnt those praises and they who have obeyed the will of the Guru, I am a sacrifice to them again and again." (2)

Elaborating on the above, Guru Ji says: "I am a sacrifice to those who have seen my beloved true Guru. I am always a sacrifice to those who have performed service of the Guru (and have faithfully followed his advice)." (3)

Next addressing God, Guru Ji says: "(O' God, Your Name is the destroyer of all pains. It is through the Guru's service that we obtain it, and it is by Guru's grace that we obtain emancipation (from this dreadful worldly ocean)." (4)

Describing how much he respects those who meditate on God's Name, Guru Ji says: "(O' my friends), the devotees, who meditate on God's Name are approved (by God). Nanak is a sacrifice to them, ever and forever." (5)

Next defining what is true praise of God, Guru Ji says: "(O' God), that alone is Your (true) praise which pleases You. (Therefore), those who worship the Beloved through the Guru (by singing with love and devotions hymns uttered by the Guru), them God rewards with the fruit (of His Name)." (6)

Listing some of the qualities of those who are in true love with God, Guru Ji says: "They who are in love with God, their minds always remain attuned to God. They live (as if) only to remember their Beloved and to amass (the wealth) of God's Name." (7)

Therefore once again telling us what kind of respect he has for those who truly love God. He says: "I am sacrifice unto those Guru's followers who have served (and worshiped the) beloved (God). They themselves are saved along with their family, and (in fact) they get the entire world delivered (by inspiring them to meditate on God)." (8)

Going one step farther in praise his Guru, he says: "Blessed again and again is my beloved Guru, (because it is by his grace that I have worshipped and) served dear God. (In fact, it is the Guru who) showed me the divine path, so this is the great deed of virtue and favor, which the Guru has done to me." (9)

Commenting on the merits of those *Gurmukhs* (Guru's followers) who serve (by acting on the advice of the Guru), he says: "Blessed are the *Gurmukhs* who serve (and follow his advice). Slave Nanak is a sacrifice to them forever." (10)

Continuing his praise of the *Gurmukhs*, Guru Ji says: "The *Gurmukh* mates and friends are pleasing to God Himself, they are honored in God's court and God Himself hugs them to His bosom." (11)

Therefore Guru Ji prays to God, and says: "(O' God), bless me with the sight of those *Gurmukhs* who meditate on Your Name. I would like to touch their feet and drink with relish the wash of dust of their feet again and again." (12)

Now Guru Ji tells us about the fate of those who keep wasting their lives in enjoying false worldly pleasures. He says: "Those bride (souls) who waste their life in (such false pleasures as) chewing nuts and betel leaves with *beerries* (cheap cigars) in their mouths, but never remember God; they are caught and driven (to hell) by the demon of death." (13)

On the other hand, listing the rewards those persons reap who keep God enshrined in their hearts, Guru Ji says: "They who have meditated on God's Name and have enshrined Him in their heart are the true *Gurmukhs* and beloveds of the Guru, and even the demon (or fear) of death does not come near them." (14)

Therefore commenting on the merits of God's Name, Guru Ji says: "(O' my friends), God's Name is (a unique) treasure. However only a rare Guru's follower knows this (secret). Nanak says: "One who has seen the true Guru (and following his advice has amassed this treasure) enjoys many (spiritual) pleasures." (15)

Elaborating on the merits of the true Guru, he says: "The true Guru is said to be the donor (of Name). When he is pleased, he blesses (one with this gift). I am a sacrifice to that Guru, who gave me (this gift of God's) Name." (16)

Continuing to talk about the merits of his Guru, and how much he loves his very sight, Guru Ji says: "Blessed and praiseworthy is that Guru who gives us (the divine) message. Seeing the body of the true Guru, I blossom in joy." (17)

It is not just the true Guru's body which charms him, even his speech so charms him that he says: "The Guru's tongue utters the nectar (Name) of God, and being imbued with God's Name, it looks beautiful. After listening (to the Guru's advice), the sikh (disciples) who have obeyed it, all their hunger (for worldly possessions) goes away." (18)

Next Guru Ji raises the question how to meet God, and then he himself provides an answer. He says: "We talk about the path leading to (union with God), pray tell me how can we tread on (such a path? O' God), it is Your Name, which is our helper, therefore it is God's Name, which we should take along with us as our expense on the way to God." (19)

Therefore praising those Guru's followers, who meditate on God, Guru Ji says: "(O' my friends), following Guru's advice, they who have meditated on God, they have become big wealthy bankers (of the wealth of God's Name). I am always a sacrifice to the true Guru, following whose words (of advice), they have merged in (God)." (20)

However Guru Ji recognizes another essential fact about the grace of God for doing any meditation. Therefore addressing God, he says: "O' God, You are my Master, and You are my King. Only if it so pleases You could I worship You, because You are the treasure of merits." (21)

Guru Ji concludes the *shabad* by commenting on the unique quality of God, and what is the best thing for us. He says: “(O’ my friends), God Himself manifests in one form, and on His own He is manifesting in myriad forms. Nanak says, whatever pleases Him, that is the best thing (for us).” (22-2)

The message of this *shabad* is that we should seek the company of those *Gurmukhs* who following Guru’s guidance, meditate on God’s Name. We should have such intense love for our Guru that just the sight of him brings us into bloom, and whatever pleases God we should accept it as the best thing for us.

ਤਿਲੰਗ ਮਹਲਾ ੯ ਕਾਫੀ

tilang mehlāa 9 kaafee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ ਦਿਨਿ ਮੈ ਪ੍ਰਾਨੀ ॥

chaytnaa hai ta-o chayt lai nis din mai paraanee.

ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਬਿਹਾਤੁ ਹੈ ਫੂਟੈ ਘਟ ਜਿਉ ਪਾਨੀ ॥੧॥ ਰਹਾਉ ॥

chhin chhin a-oDh bihaat hai footai ghat Ji-o paanee. ||1|| rahaa-o.

ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੂਰਖ ਅਗਿਆਨਾ ॥

har gun kaahi na gaavhee moorakh agi-aanaa.

ਝੂਠੈ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੁ ਪਛਾਨਾ ॥੧॥

jhoothai laalach laag kai neh maran pachhaanaa. ||1||

ਅਜਹੂ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ ॥

ajhoo kachh bigri-o nahee jo parabh gun gaavai.

ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜਨ ਤੇ ਨਿਰਭੈ ਪਦੁ ਪਾਵੈ ॥੨॥੧॥

kaho naanak tih bhajan tay nirbhai pad paavai. ||2||1||

Tilang Mehla-9 Kaafi

In this couplet Guru Ji is giving us a warning that if we want to meditate on God's Name, we should start meditating right now, because our life is passing by us very quickly.

He says: “O’ mortal, if you want to remember God, then do it right now by meditating on God day and night. Because with every moment your life is being shortened, just as water leaks out of a cracked pitcher.” (1-pause)

Guru Ji asks: “O’ ignorant fool, why don’t you sing praises of God? (It appears) that being engrossed in false greed, you have not even realized (that with every passing moment you are getting closer to) death.” (1)

Therefore urging us to meditate on God even now, Guru Ji says: “O’ mortal still no harm would come to you if you sing praises of God now. Nanak says by meditating on God, you would obtain state of fearlessness.” (2-1)

The message of this *shabad* is that just as water leaks out of a cracked pitcher, at every moment our life is becoming shorter and shorter. Therefore if we still want to save us from the fears of births and deaths, then we should start remembering God day and night, before it is too late and our life comes to an end.

ਤਿਲੰਗ ਮਹਲਾ ੯ ॥

ṭilang mehlāa 9.

ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ ਕਹਾ ਗਾਫਲ
ਸੋਇਆ ॥

jaag layho ray manaa jaag layho
kahaa gaafal so-i-aa.

ਜੇ ਤਨੁ ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗਿ ਨ ਹੋਇਆ
॥੧॥ ਰਹਾਉ ॥

jo tan upJi-aa sang hee so bhee sang
na ho-i-aa. ||1|| rahaa-o.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ ॥

maat pītāa sut̃ banDh jan hit̃ jaa si-o
keena.

ਜੀਉ ਛੂਟਿਓ ਜਬ ਦੇਹ ਤੇ ਡਾਰਿ ਅਗਨਿ ਮੈ ਦੀਨਾ
॥੧॥

jee-o chhooti-o jab dayh t̃ay daar
agan mai deenaa. ||1||

ਪੰਨਾ ੨੨੭

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ਜੀਵਤ ਲਉ ਬਿਉਹਾਰੁ ਹੈ ਜਗ ਕਉ ਤੁਮ ਜਾਨਉ ॥

jeevaṭ la-o bi-uhaar hai jag ka-o t̃um
jaan-o.

ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੈ ਸਭ ਸੁਫਨ ਸਮਾਨਉ
॥੨॥੨॥

naanak har gun gaa-ay lai sabh sufān
samaana-o. ||2||2||

Tilang Mehla-9

In the second paragraph of previous *shabad*, Guru Ji observed that being engrossed in false greed, we have not even realized that with every passing moment we are getting closer to death. Not only that, in spite of these warnings about our impending death, we human beings remain absorbed in worldly affairs and relationships, as if asleep in these pleasures. So Guru Ji wants to awaken us from that slumber and use this opportunity to meditate on God's Name.

Therefore, putting himself in place of ordinary human beings, Guru Ji addresses his own mind and says: "Wake up O' (my) mind, wake up. Why are you sleeping in that ignorant state? (Remember that even) the body which was born along with you doesn't accompany you (after death)." (pause)

Commenting on our relatives with whom we often get so attached, Guru Ji says: "(O' man), as soon as your breath leaves the body, (even your) mother, father, son, and relatives whom you have loved would throw you in fire." (1)

In conclusion, Guru Ji says: “(O’ mortal), deem this world (as a place) with which you have any business, (only) as long as you are alive. (Therefore) Nanak says, (while you are alive), sing praises of God (and meditate on His Name, which alone can help you even after death, otherwise) all else is just like a dream (and is of no use).” (2-2)

The message of this *shabad* is that what to speak of other things even our closest relatives and our body is not going to accompany us after death? The only thing that would accompany us and save us from future pains of births and deaths is God’s Name. Therefore while still we have time we should utilize it in singing God’s praises and meditating on His Name, instead of wasting it in false worldly attachments.

ਤਿਲੰਗ ਮਹਲਾ ੯ ॥

tilang mehlāa 9.

ਹਰਿ ਜਸੁ ਰੇ ਮਨਾ ਗਾਇ ਲੈ ਜੋ ਸੰਗੀ ਹੈ ਤੇਰੇ ॥

har jas ray manaa gaa-ay lai jo sangee hai tayro.

ਅਉਸਰੁ ਬੀਤਿਓ ਜਾਤੁ ਹੈ ਕਹਿਓ ਮਾਨ ਲੈ ਮੇਰੇ ॥੧॥ ਰਹਾਉ ॥

a-osar beeti-o jaat hai kahi-o maan lai mayro. ||1|| rahaa-o.

ਸੰਪਤਿ ਰਬ ਧਨ ਰਾਜ ਸਿਉ ਅਤਿ ਨੇਹੁ ਲਗਾਇਓ ॥

sampaṭ rath Dhan raaj si-o aṭ nayhu lagaa-i-o.

ਕਾਲ ਫਾਸ ਜਬ ਗਲਿ ਪਰੀ ਸਭ ਭਇਓ ਪਰਾਇਓ ॥੧॥

kaal faas jab gal paree sabh bha-i-o paraa-i-o. ||1||

ਜਾਨਿ ਬੂਝ ਕੈ ਬਾਵਰੇ ਤੈ ਕਾਜੁ ਬਿਗਾਰਿਓ ॥
ਪਾਪ ਕਰਤ ਸੁਕਚਿਓ ਨਹੀ ਨਹ ਗਰਬੁ ਨਿਵਾਰਿਓ ॥੨॥

jaan booḷh kai baavray tai kaaj bigaari-o.
paap karat sukchi-o nahee nah garab nivaari-o. ||2||

ਜਿਹ ਬਿਧਿ ਗੁਰ ਉਪਦੇਸਿਆ ਸੋ ਸੁਨੁ ਰੇ ਭਾਈ ॥

Jih biDh gur updaysi-aa so sun ray bhaa-ee.

ਨਾਨਕ ਕਹਤੁ ਪੁਕਾਰਿ ਕੈ ਗਹੁ ਪ੍ਰਭ ਸਰਨਾਈ ॥੩॥੩॥

naanak khat pukaar kai gahu parabh sarnaa-ee. ||3||3||

Tilang Mehla-9

In the previous *shabad*, Guru Ji advised us that what to speak of other things when even our closest relatives and our body is not going to accompany us after death. The only thing that would accompany us and save us from future pains of births and deaths is God’s Name. Therefore while still we have time we should utilize it in singing God’s praises and meditating on His Name instead of wasting it in false worldly attachments. In this *shabad* again, Guru Ji is awakening us from the slumber of *Maya* (involvement in worldly riches and relatives) and is advising us to make use of this opportunity of human birth in meditating on God’s Name, otherwise we would have to repent.

Addressing his own mind, Guru Ji says: “O’ my mind sing praises of God, who is your real friend and companion. Listen to my advice, (because) your opportunity (to meditate on God’s Name) is passing by.” (1-pause)

Commenting on what we are doing now and what awaits us, Guru Ji says: “(O’ my mind), you have attuned yourself very much to your possessions, such as your chariots, wealth, and power. But when the noose of death grips your neck, all these things would become property of others.” (1)

Guru Ji adds: “O’ foolish (mind), you have knowingly spoiled your own case. You have never hesitated from committing sins, nor you have eradicated your self-conceit.” (2)

Guru Ji concludes the *shabad* by sharing with us the wisdom he has obtained from his Guru, and says: “O’ brother, listen to how my Guru has instructed me. Speaking loudly, Nanak says, (O’ man) grasp the shelter of God.” (3-3)

The message of this *shabad* is that if we don’t want to loose this opportunity of human life to reunite with God, then we should listen to what Guru Ji says, and taking our mind away from the worldly riches, power, and relatives, seek the shelter of God and meditate on His Name.

ਤਿਲੰਗ ਬਾਣੀ ਭਗਤਾ ਕੀ ਕਬੀਰ ਜੀ

tilang banee bhagtaa kee kabeer jee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur parsaad.

ਬੇਦ ਕਤੇਬ ਇਫਤਰਾ ਭਾਈ ਦਿਲ ਕਾ ਫਿਕਰੁ ਨ ਜਾਇ ॥

bayd katayb iftarāa bhaa-ee dil kaa fikar na jaa-ay.

ਟੁਕੁ ਦਮੁ ਕਰਾਰੀ ਜਉ ਕਰਹੁ ਹਾਜਿਰ ਹਜੂਰਿ ਖੁਦਾਇ ॥੧॥

tuk dam karaaree ja-o karahu haaJir hajoor khudaa-ay. ||1||

ਬੰਦੇ ਖੋਜੁ ਦਿਲ ਹਰ ਰੋਜ ਨਾ ਫਿਰੁ ਪਰੇਸਾਨੀ ਮਾਹਿ ॥

banday khøj dil har roj naa fir paraysaanee maahi.

ਇਹ ਜੁ ਦੁਨੀਆ ਸਿਹਰੁ ਮੇਲਾ ਦਸਤਗੀਰੀ ਨਾਹਿ ॥੧॥ ਰਹਾਉ ॥

ih jo dunee-aa sihar maylaa dasatgeeree naahi. ||1|| rahaa-o.

ਦਰੋਗੁ ਪੜਿ ਪੜਿ ਖੁਸੀ ਹੋਇ ਬੇਖਬਰ ਬਾਦੁ ਬਕਾਹਿ ॥

darog parh parh khusee ho-ay baykhabar baad bakaahi.

ਹਕੁ ਸਚੁ ਖਾਲਕੁ ਖਲਕ ਮਿਆਨੇ ਸਿਆਮ ਮੂਰਤਿ ਨਾਹਿ ॥੨॥

hak sach khaalak khalak mi-aanay si-aam moorat naahi. ||2||

ਅਸਮਾਨ ਮ੍ਰਿਾਨੇ ਲਹੰਗ ਦਰੀਆ ਗੁਸਲ ਕਰਦਨ ਬੂਦ ॥

asmaan mi-yaanay lahang daree-aa gusal kardan bood.

ਕਰਿ ਫਕਰੁ ਦਾਇਮ ਲਾਇ ਚਸਮੇ ਜਹ ਤਹਾ
ਮਉਜੂਦੁ ॥੩॥

kar fakar daa-im laa-ay chasmay jah
tahaa ma-ujood. ||3||

ਅਲਾਹ ਪਾਕੈ ਪਾਕ ਹੈ ਸਕ ਕਰਉ ਜੇ ਦੂਸਰ
ਹੋਇ ॥

alaah paakaN paak hai sak kara-o jay
doosar ho-ay.

ਕਬੀਰ ਕਰਮੁ ਕਰੀਮ ਕਾ ਉਹੁ ਕਰੈ ਜਾਨੈ ਸੋਇ
॥੪॥੧॥

kabeer karam kareem kaa uho karai
jaanai so-ay. ||4||1||

Tilang Baani Bhagta Kee Kabir Ji

In this *shabad Kabir Ji* is enlightening us about the true way to find and experience God. He wants to discourage us from entering into arguments about others' holy books, and instead asks us to look within our own self for the divine.

He says: "(O' my friends), by giving references to *Vedas* and Semitic books (*Bible, Koran, Torah, and Talmud*, in order to prove others' beliefs) as false, the worry of one's mind doesn't go away. But if you fix your attention just for a moment (on God), you can see Him right in front of you." (1)

Therefore advising us directly, *Kabir Ji* says: "O' man, daily reflect on God little bit, then you would not sink into any worry or depression. Like a magic show, this world is (an illusion, in which) no one holds an others' hand (or helps in real time of need)." (1-pause)

Commenting on the philosophies of different religions regarding the shape, form, or existence of God at different places, *Kabir Ji* says: "Reading holy books of other faiths, some people find pleasure in proving them as false. But they don't know that the eternal God resides in His creation itself and is not any person of black (or white) form." (2)

Next telling us where exactly God resides and how can we realize Him, *Kabir Ji* says: "(O' my friend, that God) is flowing like a river in the tenth gate (of your mind). You should bathe in that (river and become so humble, as if you are) permanently looking through the glasses of a beggar, then you would (find God) present everywhere." (3)

In conclusion *Kabir Ji* says: "(O' my friends), God is the purest of the pure; I would doubt it if there were any other. *Kabir* says that all this creation is by the grace of that gracious (God), and He alone does and knows about it." (4-1)

The message of this *shabad* is that instead of finding pleasure in finding faults in the holy books of other faiths we should daily search our own minds and try to realize the divine river flowing in our own tenth gate (the secret place in the body, where God resides). If we do that and always look at others with attitude of such humility as if we are beggars, then we would see God everywhere and all this creation as His.

ਨਾਮਦੇਵ ਜੀ ॥

naamdayv jee.

ਮੈ ਅੰਧੁਲੇ ਕੀ ਟੇਕ ਤੇਰਾ ਨਾਮੁ ਖੁੰਦਕਾਰਾ ॥

mai anDhulay kee tayk tayraa naam khundkaaraa.

ਮੈ ਗਰੀਬ ਮੈ ਮਸਕੀਨ ਤੇਰਾ ਨਾਮੁ ਹੈ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

mai gareeb mai maskeen tayraa naam hai aDhaaraa. ||1|| rahaa-o.

ਕਰੀਮਾਂ ਰਹੀਮਾਂ ਅਲਾਹ ਤੂੰ ਗਨੀ ॥

kareemaaN raheemaaN alaah too ganeeN.

ਹਾਜਰਾ ਹਜੂਰਿ ਦਰਿ ਪੇਸਿ ਤੂੰ ਮਨੀ ॥੧॥

haajraa hajoor dar pays tooN maneeN. ||1||

ਦਰੀਆਉ ਤੂੰ ਦਿਹੰਦ ਤੂੰ ਬਿਸੀਆਰ ਤੂੰ ਧਨੀ ॥

daree-aa-o too dihand too bisee-aar too Dhanee.

ਦੇਹਿ ਲੇਹਿ ਏਕੁ ਤੂੰ ਦਿਗਰ ਕੋ ਨਹੀ ॥੨॥

deh layhi ayk tooN digar ko nahee. ||2||

ਤੂੰ ਦਾਨਾਂ ਤੂੰ ਬੀਨਾਂ ਮੈ ਬੀਚਾਰੁ ਕਿਆ ਕਰੀ ॥

tooN daanaaN tooN beenaaN mai beechaar ki-aa karee.

ਨਾਮੇ ਚੇ ਸੁਆਮੀ ਬਖਸੰਦ ਤੂੰ ਹਰੀ ॥੩॥੧॥੨॥

naamay chay su-aamee bakhsand tooN haree. ||3||1||2||

Namdev Ji

This is a very famous *shabad* of devotee *Namdev Ji*; it depicts the humility, love, and faith of *Namdev Ji* in God.

Addressing God in extreme humility, *Namdev Ji* says: “O’ God, for me Your Name is like the staff of a blind person. I am poor, I am humble, and (O’ God), Your Name is my only support.” (1-pause)

Continuing to express his complete faith in God, *Namdev Ji* says: “O’ the one who showers bounties on us, O’ the merciful one, You are our inaccessible and affluent Master. You are always present right in front and within me.” (1)

But that is not all, *Namdev Ji* says: “O’ God, You are (large hearted) like a river, the giver (of so many bounties), and You bless us like a magnanimous rich person. You alone give and take (everything to all of us), there is no other.” (2)

In conclusion, *Namdev Ji* humbly confesses and says: “O’ God, You are wise, and You see everything (done by the creatures, so which of Your merits, I may reflect upon? (I can say only this thing, that) O’ the Master of *Namdev*, O’ the Creator of the universe, You are always kind and forgiving.” (3-1-2)

The message of this *shabad* is that we should always remember God and love Him, deeming Him present right in front of us, and within us. No matter how many sins we might have committed in the past, but if we approach God in absolutely humble and truly loving fashion, the merciful God would forgive us.

ਹਲੇ ਯਾਰਾਂ ਹਲੇ ਯਾਰਾਂ ਖੁਸਿਖਬਰੀ ॥ halay yaaraaN halay yaaraaN khusikhabree.
ਬਲਿ ਬਲਿ ਜਾਂਉ ਹਉ ਬਲਿ ਬਲਿ ਜਾਂਉ ॥ bal bal jaaN-o ha-o bal bal jaaN-o.
ਨੀਕੀ ਤੇਰੀ ਬਿਗਾਰੀ ਆਲੇ ਤੇਰਾ ਨਾਉ neek^{ee} tayree bigaaree aalay tayraa naa-o.
॥੧॥ ਰਹਾਉ ॥ ||1|| rahaa-o.

ਕੁਜਾ ਆਮਦ ਕੁਜਾ ਰਫਤੀ ਕੁਜਾ ਮੇ ਰਵੀ ॥ kujaa aamad kujaa raftee kujaa may ravee.
ਦੁਾਰਿਕਾ ਨਗਰੀ ਰਾਸਿ ਬੁਝੋਈ ॥੧॥ davaarikaa nagree raas bugo-ee. ||1||

ਖੂਬੁ ਤੇਰੀ ਪਗਰੀ ਮੀਠੇ ਤੇਰੇ ਬੋਲ ॥ khoob tayree pagree meethay tayray bol.
ਦੁਾਰਿਕਾ ਨਗਰੀ ਕਾਹੇ ਕੇ ਮਗੋਲ ॥੨॥ davaarikaa nagree kaahay kay magol. ||2||

ਚੰਦੀ ਹਜਾਰ ਆਲਮ ਏਕਲ ਖਾਨਾਂ ॥ chandeeN hazaar aalam aykal khaanaaN.
ਹਮ ਚਿਨੀ ਪਾਤਿਸਾਹ ਸਾਂਵਲੇ ਬਰਨਾਂ ॥੩॥ ham chinee paatisaah saaNvlay barnaaN.
||3||

ਅਸਪਤਿ ਗਜਪਤਿ ਨਰਹ ਨਰਿੰਦ ॥ aspat̤ gajpat̤ narah narind̤.
ਨਾਮੇ ਕੇ ਸ੍ਵਾਮੀ ਮੀਰ ਮੁਕੰਦ ॥੪॥੨॥੩॥ naamay kay savaamee meer mukand̤.
||4||2||3||

According to some writers, *Namdev Ji* uttered this *shabad* on the occasion, when he was asked to do forced labor by a Mogul (a person belonging to the ruling class of that time), while he was going to *Dwaarka*, the Hindu holy city, where it is believed that god *Krishna* was born. Instead of grudging this forced labor, *Namdev Ji* realized God in that Mogul and started conversing with him in a very friendly way.

So addressing that Mogul, *Namdev Ji* says: “Greetings my friend, greetings. Is everything alright with you?”

As if without waiting for his answer, *Namdev Ji* adds: “I am a sacrifice to you again and again, the task you gave me is very pleasing, and beautiful is your name.” (1-pause)

Trying to engage him in further conversation, *Namdev Ji* asks: “(May I know), where you came from, and where are you going? (But remember that) it is the city of *Dwaarka* (the birth place of god *Krishna*), here we are all supposed to speak truth only, (so please don’t try to give me a false or vague answer).” (1)

Since *Namdev Ji* had recognized God in that Mogul, he confronts him and says: “(O’ my friend), beautiful is your turban, and sweet are your words, (but I wonder) what a Mogul is doing in *Dwaarka* (the holy city of Hindus)?” (2)

Without waiting for the response from the other side, *Namdev Ji* says: “(O’ God), even though myriads are the worlds, but You alone are the Master (of all). Similar king (of all worlds) is the dark colored (god *Krishna*).” (3)

In conclusion, *Namdev* Ji says: “O’ Master of *Namdev*, You Yourself are the sun god, You Your self are *Indira*, the god of rains. (You are god *Brahma*) the king of human beings, and You are the one who gives salvation.” (4-2-3)

The message of this *shabad* is that we should be so much in love with God that we cheerfully accept even the adverse circumstances and the troubles given to us by others, and instead of seeing the villain in our adversaries, we should be able to see God in them. This would make our life much happier.

ਪੰਨਾ ੭੨੮

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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar saṭ naam kartāa purakh
nirbha-o nirvair akaal moorat
ajoonē saibha^N gur parsaad.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧

raag soohee mehlāa 1 cha-upday
ghar-1

ਭਾਂਡਾ ਧੋਇ ਬੈਸਿ ਧੂਪੁ ਦੇਵਹੁ ਤਉ ਦੂਧੈ ਕਉ
ਜਾਵਹੁ ॥
ਦੂਪੁ ਕਰਮ ਫੁਨਿ ਸੁਰਤਿ ਸਮਾਇਣੁ ਹੋਇ
ਨਿਰਾਸ ਜਮਾਵਹੁ ॥੧॥

bhaa^Ndaa Dho-ay bais Dhoop dayvhu ṭa-o
dooDhai ka-o jaavhu.
dooDh karam fun surat samaa-in ho-ay
niraas jamaavahu. ||1||

ਜਪਹੁ ਤ ਏਕੋ ਨਾਮਾ ॥
ਅਵਰਿ ਨਿਰਾਫਲ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥

japahu ṭa ayko naamaa.
avar niraafal kaamaa. ||1|| rahaa-o.

ਇਹੁ ਮਨੁ ਈਟੀ ਹਾਥਿ ਕਰਹੁ ਫੁਨਿ ਨੇਤ੍ਰਉ
ਨੀਦ ਨ ਆਵੈ ॥
ਰਸਨਾ ਨਾਮੁ ਜਪਹੁ ਤਬ ਮਥੀਐ ਇਨ ਬਿਧਿ
ਅੰਮ੍ਰਿਤੁ ਪਾਵਹੁ ॥੨॥

ih man eetee haath karahu fun nayṭara-o
need na aavai.
rasnaa naam japahu ṭab mathee-ai in
biDh amrit paavhu. ||2||

ਮਨੁ ਸੰਪਟੁ ਜਿਤੁ ਸਤ ਸਰਿ ਨਾਵਨੁ ਭਾਵਨ
ਪਾਤੀ ਤ੍ਰਿਪਤਿ ਕਰੇ ॥
ਪੂਜਾ ਪ੍ਰਾਣ ਸੇਵਕੁ ਜੇ ਸੇਵੇ ਇਨੁ ਬਿਧਿ
ਸਾਹਿਬੁ ਰਵਤੁ ਰਹੈ ॥੩॥

man sampat Jit saṭ sar naavan bhaavan
paṭṭee ṭaripat karay.
poojaa paraan sayvak jay sayvay in^H biDh
saahib ravat rahai. ||3||

ਕਹਦੇ ਕਹਹਿ ਕਹੇ ਕਹਿ ਜਾਵਹਿ ਤੁਮ ਸਰਿ
ਅਵਰੁ ਨ ਕੋਈ ॥
ਭਗਤਿ ਹੀਨੁ ਨਾਨਕੁ ਜਨੁ ਜੰਪੈ ਹਉ ਸਾਲਾਹੀ
ਸਚਾ ਸੋਈ ॥੪॥੧॥

kahday kaheh kahay kahi jaaveh tum sar
avar na ko-ee.
bhagaṭ heen naanak jan jampai ha-o
saalaahee sachaa so-ee. ||4||1||

Raag Suhi Mehla-1 Chaupadaiy Ghar-1

Throughout Guru Granth Sahib Ji, the one point that is being stressed again and again is the importance of meditating on God's Name. But the question arises how really to do that? What preparations we need to make before starting on this task? What precautions we need to observe so that our effort is fruitful, and we experience God in our heart?

In this *shabad*, Guru Ji uses two examples to answer the above question. First he takes a very common example from the life in villages in those days when they used to churn curdled milk to obtain butter. In those days, when there were no machinery of any kind, the method to prepare butter was that you take a vat or clay pot, wash it thoroughly and then dry it either in the sun or put some burning charcoal to dry and disinfect it. Then you slowly pour lukewarm milk in it, and mix some fermentation material (usually some yogurt from the previous day), and leave it undisturbed overnight. Next morning when the milk has become yogurt, you slowly churn it with a *Madhaani*, till butter starts floating on the surface. (*Madhaani* is a specially crafted wooden round stick on which is tied a small rope in the form of a coil, whose both ends are tied to small wooden pieces, which one holds in one's hands to slowly churn the spindle in the yogurt).

So first using the above metaphor of making butter, Guru Ji describes the way to meditate on God's Name, and to obtain the nectar of God. He says: "(O' my friends, just as to obtain butter) you first sit and wash your pot, dry (and disinfect it) in sun, you go to obtain milk, and then you curdle (and make yogurt) by applying the ferment (usually, the a small amount of previous day's yogurt. Similarly if you want to obtain the nectar of Name), you need to first clean your inner mind (of the impurities of evil thoughts, and then you should go to obtain milk) of good deeds, and apply to it the ferment of concentration on God's feet (or meditation on His Name). Thus rising above (worldly hopes and desires), curdle the milk. (In other words, becoming detached from worldly allurements, live in a state of peace and poise)." (1)

Once again cautioning us against being side tracked into worldly affairs or some other useless rituals, such as going to pilgrimages, or observing fasts for obtaining to God, Guru Ji says: "(O' my friends), meditate only on God's Name, all other deeds, (rituals, or austerities) are useless efforts." (1-pause)

Resuming the above example, Guru Ji says: "(O' my friends), like holding the wooden pieces, control your mind and don't let it fall into the slumber of worldly allurements again. Let this be the cord (to churn the spindle). This is how by uttering God's Name with our tongue, you churn (the milk, and) this is how you obtain the nectar (of God's) Name." (2)

Next Guru Ji uses another metaphor of the practice of some Hindus to worship a small idol called *Thaakur*, which is kept in a small box. Whenever they want to do any worship, they take out this idol, wash it in some tank, place it on a pedestal, offer some flowers or leaves to it as their offering, and then start their prayer before it.

Using this metaphor, Guru Ji says: “(O’ my friends, like a Hindu worshipper, one should make) his mind the box (for God), wash it in the tank of holy congregation, and make leaf offering of devotion (to please God). In this way, the servant who serves God with his life-breath keeps enjoying the company of the Master.” (3)

In closing, Guru Ji makes a humble prayer and addressing God, he says: “O’ God, many people say many things (about many lesser gods and goddesses), and after saying all these things they depart from here, but (I know that) there is no one equal to You. The devotion less servant Nanak also worships, but (I only) praise that eternal (God).” (4-1)

The message of this *shabad* is that in case we want to obtain the nectar of God's Name and invite God into our heart, then we have to first purify our mind with enlightenment from the Guru. Then while doing good deeds, we have to keep uttering God's Name with our tongue. Secondly, we have to keep our mind pure and free of evil thoughts, like a beautiful clean box for our *Thaakur*, the eternal God, whom we daily bathe in the tank of holy congregation, and please Him with the leaf offerings of songs in His praise.

ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੨

soohee mehlāa 1 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur porsaad.

ਅੰਤਰਿ ਵਸੈ ਨ ਬਾਹਰਿ ਜਾਇ ॥
ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਕਾਹੇ ਬਿਖੁ ਖਾਇ ॥੧॥

anṭar vasai na baahar jaa-ay.
amrit̃ chhod kaahay bikh̃ khaa-ay. ||1||

ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥
ਹੋਵਹੁ ਚਾਕਰ ਸਾਚੇ ਕੇਰੇ ॥੧॥ ਰਹਾਉ ॥

aisaa gi-aan japahu man mayray.
hovhu chaakar saachay kayray. ||1||
rahaa-o.

ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਕੋਈ ਰਵੈ ॥
ਬਾਂਧਨਿ ਬਾਂਧਿਆ ਸਭੁ ਜਗੁ ਭਵੈ ॥੨॥

gi-aan Dhi-aan sabh̃ ko-ee ravai.
baa^NDhan baa^NDhi-aa sabh̃ jag bhavai.
||2||

ਸੇਵਾ ਕਰੇ ਸੁ ਚਾਕਰੁ ਹੋਇ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ਸੋਇ ॥੩॥

sayvaa karay so chaakar ho-ay.
jal thal mahee-al rav rahi-aa so-ay. ||3||

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਤਾਰੇ ਸੋਇ ॥੪॥੧॥੨॥

ham nahee changay buraa nahee ko-ay.
paraṇvaṭ naanak taaray so-ay. ||4||1||2||

Suhi Mehla-1 Ghar-2

In the previous *shabad*, Guru Ji described how to obtain the gift of God's Name and how to make our heart the abode of God. In this *shabad*, he describes some of the qualities of such a person who has obtained that butter of God's Name, how such a person conducts and how he or she advises the mind.

Guru Ji says: “(O’ my friends, the one who knows that God) resides within, doesn’t go out (to look for Him in jungles and mountains). Why should one forsake the nectar (of God’s Name) and eat the poison (of worldly evils)?” (1)

Therefore advising his own mind (and indirectly ours), Guru Ji says: “(O’ my mind, meditate on such (divine) knowledge (as stated above), and thus become the (true) servant of the eternal (God).” (1-pause)

However Guru Ji wants to caution us against boasting about our divine knowledge or meditation. He says: “(O’ my friends), everybody talks (as if he or she knows everything about) divine knowledge or meditation, (but the reality is that) the entire world is roaming around tied in the bonds (of *Maya*, the worldly riches and power).” (2)

Next telling us who becomes a true servant of God, Guru Ji says: “(O’ my friends, the person) who serves (and meditates upon Him) becomes the (true) servant (of God. Such a person) believes that God is pervading in all waters, lands, and skies.” (3)

Guru Ji concludes the *shabad* by summarizing the thinking of such a true servant of God. He says: “(A true servant of God says to himself), I am no better (than others), and no one is worse than me. Nanak submits, such a (person) saves him or herself, and (also) others.” (4-1-2)

The message of this *shabad* is that we should be so humble that we do not consider ourselves superior than anybody else and see God in every heart and everywhere. Secondly, we should meditate on God's Name with such dedication that we realize God in our heart and all places.

ਪੰਨਾ ੭੨੯

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ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੬

soohee mehlāa 1 ghar 6

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḁ.

ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ ॥

ujal kaihaa chilkanāa ghotim kaalrhee mas.

ਧੋਤਿਆ ਜੁਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ ॥੧॥

Dhoti-aa joṭh na utrai jay sa-o Dhovaa tīs. ||1||

ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ॥

sajan say-ee naal mai chaldi-aa naal chala^Nni^H.

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ ॥੧॥
ਰਹਾਉ ॥

Jithai laykhaa mangee-ai tithai kharhay dīsann. ||1|| rahaa-o.

ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਪਾਸਹੁ ਚਿਤਵੀਆਹਾ ॥

kothay mandap maar^hee-aa paashu
chit^hvee-aahaa.

ਢਠੀਆ ਕੰਮਿ ਨ ਆਵਨੀ ਵਿਚਹੁ ਸਖਣੀਆਹਾ
॥੨॥

dhat^hee-aa kamm na aavn^hee vichahu
sakh^h-^hnee-aahaa. ||2||

ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਝਿ ਵਸੰਨਿ ॥

bagaa bagay kap^hray tīrath manj^h
vasa^hni^h.

ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ ਨਾ ਕਹੀਅਨਿ
॥੩॥

ghut ghut jee-aa khaavnay bagay naa
kahee-ani^h. ||3||

ਸਿੰਮਲ ਰੁਖੁ ਸਰੀਰੁ ਮੈ ਮੈਜਨ ਦੇਖਿ ਭੁਲੰਨਿ ॥

simmal rukh sareer mai maijan daykh
bhula^hni^h.

ਸੇ ਫਲ ਕੰਮਿ ਨ ਆਵਨੀ ਤੇ ਗੁਣ ਮੈ ਤਨਿ ਹੰਨਿ
॥੪॥

say fal kamm na aavn^hee tay gun mai
tan ha^hni^h. ||4||

ਅੰਧੁਲੈ ਭਾਰੁ ਉਠਾਇਆ ਡੂਗਰ ਵਾਟ ਬਹੁਤੁ ॥

anDhulai bhaar uthaa-i-aa doogar vaat
bahu^t.

ਅਖੀ ਲੋੜੀ ਨਾ ਲਹਾ ਹਉ ਚੜਿ ਲੰਘਾ ਕਿਤੁ
॥੫॥

akhee lor^hee naa lahaa ha-o char^h
langh^haa ki^t. ||5||

ਚਾਕਰੀਆ ਚੰਗਿਆਈਆ ਅਵਰ ਸਿਆਣਪ
ਕਿਤੁ ॥

chaakree-aa chang-aa-ee-aa avar
si-aanap ki^t.

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ
॥੬॥੧॥੩॥

naanak naam samaal tooⁿ baDhaa
chhuteh Ji^t. ||6||1||3||

Suhi Mehla-1 Ghar 6

According to (old chronicles of Guru Nanak Dev Ji's life stories, called) *Janam Saakhi*, Guru Nanak Dev Ji uttered this *shabad* to render life-changing advice to *Sajjan Thug* (a highway robber), who used to entrap the innocent travelers by his hospitality and show of holiness, but later would steal their belongings and kill them. In this *shabad*, Guru Ji comments on those people who outwardly wear holy clothes or make pious gestures, but within their heart is all evil and malicious intent and tells us what we can do to save ourselves from such temptations and where to look for help.

Guru Ji begins this *shabad* by giving the example of a bronze vessel. He says: “(O’ my friend), a bronze vessel looks very bright and shining from outside, but when I scrub it (with some force), its blackness from within comes out, and then even if I wash it hundred times, the impurity (or blackness) doesn’t go away.” (1)

Now advising ordinary people like us regarding whom we should consider as our true friends, and perhaps making an oblique reference to *Sajjan Thug* (the villain referred to above in the *Janam Saakhi*) to remind him about the true meaning of his Name,

Guru Ji says: “I consider only those as *Sajjan* (true friends) who accompany me wherever I go, and where I am asked to render account (of my deeds), they are seen standing by my side (to help me).” (1-pause)

Next Guru Ji takes the example of big buildings and mansions, which may look very beautiful and impressive from outside, but are built with substandard material or are empty on the inside. He says: “(O’ my friend, there may be some) houses, mansions, and sky-scrapers, which are painted and beautifully carved from outside, but if these are empty inside (and there is nobody to take care of them), then these soon fall down and serve no purpose.” (2)

Now Guru Ji comments on those hypocritical persons who wear holy garbs, but from within are real cheats and murderers. Citing the example of white herons, Guru Ji says: “The herons have white bodies with white wings. They even reside in holy places. But when they throttle living beings to death, they are not considered white (or pure. The same is true for those human beings who appear holy on the outside, but are cheats inside).” (3)

Next Guru Ji puts himself in place of an ordinary person who realizes his own inadequacies. He says: “My body is like a *Simmal* tree (which grows very big and tall, but yields no useful fruit or leaves), beholding it the parrots are misled to it (but when they come and taste its fruits), they are disappointed, because these fruits are totally insipid and useless. Similarly I feel that my robust healthy body is (useless, if I don’t use it to help some needy person with it).” (4)

Next Guru Ji compares himself to a blind person with a heavy load on his head and is trying to find a way to the mountaintop (or salvation). He says: “(O’ my friend), I am like that blind man who is carrying a heavy load (of sins) and walking on a very difficult and treacherous path (of life). Even if I strain my eyes, I cannot find (the right path), so how can I climb or cross over (to my destination or obtain salvation, without true divine guidance)?” (5)

Guru Ji concludes the *shabad* by himself giving very simple answers to the above questions. He says: “(O’ my friends), the services, flatteries, and clever ways (to please others) don’t serve any purpose. Nanak says, (O’ man), you simply meditate on (God’s) Name, so that you may be liberated from the (worldly) bonds to which you are tied.” (6-1-3)

The message of this *shabad* is that instead of trying to impress the worldly people by wearing holy clothes, or by flatteries or other clever ways, we should simply meditate on God’s Name, which alone would liberate us from the bonds of worldly *Maya* and unite us with God.

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਜਪ ਤਪ ਕਾ ਬੰਧੁ ਬੇੜੁਲਾ ਜਿਤੁ ਲੰਘਹਿ ਵਹੇਲਾ ॥

ਨਾ ਸਰਵਰੁ ਨਾ ਊਛਲੈ ਐਸਾ ਪੰਥੁ ਸੁਹੇਲਾ ॥੧॥

ਤੇਰਾ ਏਕੋ ਨਾਮੁ ਮੰਜੀਠੜਾ ਰਤਾ ਮੇਰਾ ਚੋਲਾ ਸਦ ਰੰਗ
ਢੋਲਾ ॥੧॥ ਰਹਾਉ ॥

ਸਾਜਨ ਚਲੇ ਪਿਆਰਿਆ ਕਿਉ ਮੇਲਾ ਹੋਈ ॥

ਜੇ ਗੁਣ ਹੋਵਹਿ ਗੰਠੜੀਐ ਮੇਲੇਗਾ ਸੋਈ ॥੨॥

ਮਿਲਿਆ ਹੋਇ ਨ ਵੀਛੁੜੈ ਜੇ ਮਿਲਿਆ ਹੋਈ ॥

ਆਵਾ ਗਉਣੁ ਨਿਵਾਰਿਆ ਹੈ ਸਾਚਾ ਸੋਈ ॥੩॥

ਹਉਮੈ ਮਾਰਿ ਨਿਵਾਰਿਆ ਸੀਤਾ ਹੈ ਚੋਲਾ ॥

ਗੁਰ ਬਚਨੀ ਫਲੁ ਪਾਇਆ ਸਹ ਕੇ ਅੰਮ੍ਰਿਤੁ ਬੋਲਾ ॥੪॥

ਨਾਨਕੁ ਕਹੈ ਸਹੇਲੀਹੋ ਸਹੁ ਖਰਾ ਪਿਆਰਾ ॥

ਹਮ ਸਹ ਕੇਰੀਆ ਦਾਸੀਆ ਸਾਚਾ ਖਸਮੁ ਹਮਾਰਾ ॥
੫॥੨॥੪॥

soohee mehlāa 1.

jap tap kaa banDh bayrhulaa jit
langheh vahaylaa.

nā sarvar nā oochhlai aisaa panth
suhaylaa. ||1||

ṭayraa ayko naam manjeeth-rhaa
raṭaa mayraa cholaa saḍ rang dholaa.
||1|| rahaa-o.

saajan chalay pi-aari-aa ki-o maylaa
ho-ee.

jay gun hoveh ganth-rhee-ai
maylaygaa so-ee. ||2||

mili-aa ho-ay na veechhurhai jay
mili-aa ho-ee.

aavaa ga-on nivaari-aa hai saachaa
so-ee. ||3||

ha-umai maar nivaari-aa seetaa hai
cholaa.

gur bachnee fal paa-i-aa sah kay
amrit bolaa. ||4||

naanak kahai sahayleeho saho kharaa
pi-aaraa.

ham sah kayree-aa ḍaasee-aa
saachaa khasam hamaaraa.
||5||2||4||

Suhi Mehla-1

It is a common practice that whenever we want to cross a river, canal, or ocean, we build or ride a big boat, ship, or a raft to cross over that water. Using that analogy, Guru Ji tells us how we can cross this worldly ocean.

Addressing us, Guru Ji says: “(O’ my friend, for your spiritual journey) make your self a raft of worship and penance (meditation of God’s Name), riding which you would easily cross (the worldly ocean. By doing so, your spiritual journey would be along such) an easy path, in which there is neither any ocean nor rising (waves of attachment).” (1)

Therefore addressing God, Guru Ji says: “O’ my eternally loving Groom, Your one Name alone is (fast) like madder, with which my gown is dyed (and imbued deeply with love).” (1-pause)

Seeing some of his friends departing, Guru Ji raises a question and wonders whether they would ever be able to meet God, and then he himself provides the answer. He says: “(I see, some of my) dear friends are departing towards the dear friend (God, I wonder how would their union with Him happen when He is invisible? I know the answer is that) if they have merits in their account, that (God) Himself would unite them with Him.” (2)

Next describing the virtues of a union once formed with God, he says: “(O’ my friends, a person once) united with God, is not separated from Him (again). Then one’s coming and going are ended, (because) eternal is that (God).” (3)

Guru Ji now stresses upon the importance of erasing our self-conceit as one of the essential qualities of pleasing God. He uses the metaphor of a bride (soul), who wants to win the love of her beloved spouse and says: “(The bride soul) who has erased her self-conceit, she has in a way sewed for herself a dress (which is very pleasing to God. By following the instructions of the Guru, (she) has obtained the fruit of nectar sweet words of her Groom.” (4)

In conclusion, Guru Ji tells us: “O’ my friends, Nanak says, truly loveable is our Groom; we are the maid servants of our Spouse, and He is our eternal Master.” (5-2-4)

The message of this *shabad* is that we should listen to the Guru’s advice, erase our ego, and meditate on God’s Name with true love and devotion, so that God may unite us with Him. Once united, we would never be separated from Him.

ਸੂਹੀ ਮਹਲਾ ੧ ॥

soohee mehlāa 1.

ਜਿਨ ਕਉ ਭਾਂਡੈ ਭਾਉ ਤਿਨਾ ਸਵਾਰਸੀ ॥

jin ka-o bhaa^Ndai bhaa-o tinaa savaarasee.

ਸੂਖੀ ਕਰੈ ਪਸਾਉ ਦੂਖ ਵਿਸਾਰਸੀ ॥

sookhee karai pasaa-o dookh visaarasee.

ਸਹਸਾ ਮੂਲੇ ਨਾਹਿ ਸਰਪਰ ਤਾਰਸੀ ॥੧॥

sahsaa moolay naahi sarpar taarsee. ||1||

ਤਿਨ੍ਹਾ ਮਿਲਿਆ ਗੁਰੁ ਆਇ ਜਿਨ ਕਉ ਲੀਖਿਆ ॥

tin^Haa mili-aa gur aa-ay jin ka-o leekhi-aa.

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ਦੇਵੈ ਦੀਖਿਆ ॥

amrit har kaa naa-o dayvai deekhi-aa.

ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ਭਵਹਿ ਨ ਭੀਖਿਆ ॥੨॥

chaaleh satgur bhaa-ay bhaveh na bheekhi-aa. ||2||

ਜਾ ਕਉ ਮਹਲੁ ਹਜੂਰਿ ਦੂਜੇ ਨਿਵੈ ਕਿਸੁ ॥
ਦਰਿ ਦਰਵਾਣੀ ਨਾਹਿ ਮੂਲੇ ਪੁਛ ਤਿਸੁ ॥

ਛੁਟੈ ਤਾ ਕੈ ਬੋਲਿ ਸਾਹਿਬ ਨਦਰਿ ਜਿਸੁ ॥੩॥

jaa ka-o mahal hajoor doojay nivai kis.
dar darvaanee naahi moolay puchh
tis.

chhutai tāa kai bol saahib nadar jis.
||3||

ਘਲੇ ਆਣੇ ਆਪਿ ਜਿਸੁ ਨਾਹੀ ਦੂਜਾ ਮਤੈ ਕੋਇ ॥

ਢਾਹਿ ਉਸਾਰੇ ਸਾਜਿ ਜਾਣੈ ਸਭ ਸੋਇ ॥

ਨਾਉ ਨਾਨਕ ਬਖਸੀਸ ਨਦਰੀ ਕਰਮੁ ਹੋਇ ॥੪॥੩॥੫॥

ghalay aanay aap Jis naahee doojaa
matāi ko-ay.

dhāahi usaaray saaj jaanai sabh so-ay.

naa-o naanak bakhsees nadree karam
ho-ay. ||4||3||5||

Suhi Mehla-1

In the previous *shabad*, Guru Ji advised us that we should listen to the Guru's advice, erase our ego, and meditate on God's Name with true love and devotion, so that God may unite us with Him. In this *shabad*, in addition to the above requirements for union with God, he points to another essential thing, the God's grace. He tells us how from the very beginning God blesses a person with His love, unites that person with the true Guru, and bestows the gift of His Name.

Guru Ji says: "(O' my friends), they in the vessels (of whose hearts, God puts the gift of His) love, He would embellish (their lives). They on whom He bestows comforts He would make them forget their sorrows. There is absolutely no doubt that He would definitely ferry them across (the worldly ocean)." (1)

Next Guru Ji tells us who are the persons who are blessed with the guidance of the Guru and what kinds of merits and virtues they acquire. He says: "(O' my friends), only those in whose destiny (God has) so written from the beginning, the Guru comes to meet them, and gives them nectar Name of God as *Deekhya* (the Guru's special divine *mantra*). They follow the path laid down by the Guru, (lead their life as per the guidance of the Guru), and they don't roam around (from door to door) begging (for guidance)." (2)

Explaining why a person who has been blessed with the guidance of the Guru doesn't care for any further guidance or spiritual advice from others, Guru Ji says: "(O' my friends, when one starts following the guidance of one's divine true Guru, one feels very close to God). Therefore, when the mansion of God seems right in front of someone, why would that person bow down before any other? (Because even) the gatekeeper at (God's palace) doesn't ask (any question) from (that person). In short, the grace of the Master is upon the person who (by following the) Guru's words is liberated (from worldly bonds)." (3)

In conclusion, he says: "(O' my friends) the Master, whom no other gives any advice, Himself sends and calls back the mortals (from the world). On His own, He destroys,

creates, and embellishes (the universe), and He knows everything (happening anywhere). O' Nanak, on whom is bestowed the gift of His grace is blessed with (His) Name.” (4-3-5)

The message of this *shabad* is that we should always pray to God to bless us with the gift of His grace and guidance of the Guru. So that following the advice of that divine true Guru, we may rid ourselves from all kinds of worldly allurements and evils, and without any difficulty walk on the path to the mansion of God.

ਪੰਨਾ ੭੩੦

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ਸੂਹੀ ਮਹਲਾ ੧ ॥

soohee mehlā 1.

ਭਾਂਡਾ ਹਛਾ ਸੋਇ ਜੋ ਤਿਸੁ ਭਾਵਸੀ ॥

bhaa^Ndaa hachh^haa so-ay jo t̥is
bhaavsee.

ਭਾਂਡਾ ਅਤਿ ਮਲੀਨੁ ਧੋਤਾ ਹਛਾ ਨ ਹੋਇਸੀ ॥

bhaa^Ndaa aṭ maleen Dhoṭ^ṭaa hachh^haa na
ho-isee.

ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥

guroo du-aarai ho-ay soj^jhee paa-isee.

ਏਤੁ ਦੁਆਰੈ ਧੋਇ ਹਛਾ ਹੋਇਸੀ ॥

ayṭ du-aarai Dho-ay hachh^haa ho-isee.

ਮੈਲੇ ਹਛੇ ਕਾ ਵੀਚਾਰੁ ਆਪਿ ਵਰਤਾਇਸੀ ॥

mailay hachh^hay kaa veechaar aap
varṭaa-isee.

ਮਤੁ ਕੋ ਜਾਣੈ ਜਾਇ ਅਗੈ ਪਾਇਸੀ ॥

maṭ ko jaanai jaa-ay agai paa-isee.

ਜੇਹੇ ਕਰਮ ਕਮਾਇ ਤੇਹਾ ਹੋਇਸੀ ॥

jayhay karam kamaa-ay ṭayhaa ho-isee.

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ਆਪਿ ਵਰਤਾਇਸੀ ॥

amrit har kaa naa-o aap varṭaa-isee.

ਚਲਿਆ ਪਤਿ ਸਿਉ ਜਨਮੁ ਸਵਾਰਿ ਵਾਜਾ
ਵਾਇਸੀ ॥

chali-aa paṭ si-o janam savaar vaajaa
vaa-isee.

ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਤਿਹੁ ਲੋਕੁ ਸੁਣਾਇਸੀ ॥

maan^as ki-aa vaychaaraa t̥ihu lok
sunaa-isee.

ਨਾਨਕ ਆਪਿ ਨਿਹਾਲ ਸਭਿ ਕੁਲ ਤਾਰਸੀ
॥੧॥੪॥੬॥

naanak aap nihaal sabh kul taarsee.
||1||4||6||

Suhi Mehla-1

In stanza (1) of the previous *shabad* (4-3-5), Guru Ji stated that they in the vessels of whose hearts God puts the gift of His love, He embellishes their lives. It goes without saying that the vessel or the heart, which is going to receive the gift of God's love, has to be clean or pure. So in this *shabad*, Guru Ji tells us, what kind of vessel or the heart is good and clean enough to receive this gift, who makes this determination, how and where one can clean and purify the vessel of one's heart, and what kinds of blessings that person obtains.

He says: “(O’ my friends), only that vessel (of the heart) is pure which would look pleasing to God. If one’s mind is extremely dirty (and full of evil thoughts from inside), it won’t become pure by washing (the body from outside). Only by going to the Guru’s abode (by listening and reflecting on the Guru’s words or *Gurbani*, one) obtains the wisdom (to purify one’s mind). If one purifies (the mind) in this way, it becomes good (and pure enough to be pleasing to God. However, it is God) Himself who would determine (which vessel) is clean (and pure) and which one is soiled (or evil). Let no one think that he or she would obtain (the wisdom to purify the mind upon going to the next world. This is the law of the nature, that) whatever deeds one does (in this life), so would he or she become (in the next life. Lastly it is God) Himself who distributes the nectar of God’s Name. (The fortunate person who obtains this gift) embellishes his or her human birth and departs (from this world) earning honor and fame. What to speak of the poor human world (that person’s glory) resounds in all the three worlds. In short, O’ Nanak, that one is blessed personally and saves his or her entire lineage.” (1-4-6)

The message of this *shabad* is that by simply washing our body from outside, we cannot wash the evil thoughts in our minds. It is only by joining the holy congregation of the Guru and reflecting on his *Gurbani* that we can learn to purify our minds. We shouldn’t assume that we could learn this technique in our next life, because our next life would be determined by what we do in this life. Secondly, it is God who determines which human vessel or body is clean or pure enough to receive the nectar of His Name, and the one who is blessed with this gift obtains honor and salvation for him or her and the entire lineage.

ਸੂਹੀ ਮਹਲਾ ੧ ॥

soohee mehlāa 1

ਜੋਗੀ ਹੋਵੈ ਜੋਗਵੈ ਭੋਗੀ ਹੋਵੈ ਖਾਇ ॥

jogee hovai jogvai bhogee hovai
khaa-ay.

ਤਪੀਆ ਹੋਵੈ ਤਪੁ ਕਰੇ ਤੀਰਥਿ ਮਲਿ ਮਲਿ ਨਾਇ ॥੧॥

tapee-aa hovai tap karay tirath mal
mal naa-ay. ||1||

ਤੇਰਾ ਸਦੜਾ ਸੁਣੀਜੈ ਭਾਈ ਜੇ ਕੋ ਬਹੈ ਅਲਾਇ ॥੧॥
ਰਹਾਉ ॥

tayraa sad-rhaa suneejai bhaa-ee jay
ko bahai alaa-ay. ||1|| rahaa-o.

ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੇ ਜੋ ਖਟੇ ਸੋ ਖਾਇ ॥

jaisaa beejai so lunay jo khatay so
khaa-ay.

ਅਗੈ ਪੁਛ ਨ ਹੋਵਈ ਜੇ ਸਣੁ ਨੀਸਾਣੈ ਜਾਇ ॥੨॥

agai puchh na hova-ee jay san
neesaanai jaa-ay. ||2||

ਤੈਸੇ ਜੈਸਾ ਕਾਢੀਐ ਜੈਸੀ ਕਾਰ ਕਮਾਇ ॥

taiso jaisaa kaadhee-ai jaisee kaar
kamaa-ay.

ਜੋ ਦਮੁ ਚਿਤਿ ਨ ਆਵਈ ਸੋ ਦਮੁ ਬਿਰਥਾ ਜਾਇ ॥੩॥

jo dam chit na aavee so dam birthaa
jaa-ay. ||3||

ਇਹੁ ਤਨੁ ਵੇਚੀ ਬੈ ਕਰੀ ਜੇ ਕੋ ਲਏ ਵਿਕਾਇ ॥

ih tan vaychee bai karee jay ko la-ay
vikaa-ay.

ਨਾਨਕ ਕੰਮਿ ਨ ਆਵਈ ਜਿਤੁ ਤਨਿ ਨਾਹੀ ਸਚਾ ਨਾਉ
॥੪॥੫॥੭॥

naanak kamm na aavee Jiṭ tan
naahee sachaa naa-o. ||4||5||7||

Suhi Mehla-1

In the opening lines of the previous *shabad*, Guru Ji stated that only that heart is pure which looks pleasing to God. If one's mind is extremely dirty and full of evil thoughts from inside, it won't become pure by washing the body from outside. It is only by going to the Guru's abode and by reflecting on his words or *Gurbani* that one obtains the wisdom to purify one's mind. Yet followers of different faiths and traditions keep on following such practices, in the hope of purifying their minds and obtaining union with God. In this *shabad*, Guru Ji tells us what does a true devotee of God does to purify him or herself, and what is the most effective method of winning God's pleasure.

He says: "(O' my friends, the person) who becomes a yogi, practices Yoga; one who becomes a householder wants to enjoy worldly pleasures. The penitent practices penance and rubs and bathes the body at pilgrimage places." (1)

But stating what he himself wants to do, Guru Ji says: "But (O' my dear God), if somebody would sit and recite (Your message), I would (lovingly) listen to (that message)." (1-pause)

Explaining why he wants only to listen to the message or words in praise of God, Guru Ji says: "(O' my friends, in this world, what) one sows, so does one reap; whatever one earns, that one eats. (But in the court of God, only the singing of God's praise is valued. Therefore the person who) goes from here with the certificate (or mark of God's praise, that person) is not asked any question (and is received with honor in God's court)." (2)

Restating the above concept in simple words and what should we really do, Guru Ji states: "(O' my friends), whatever deeds a person does, that person is known accordingly. (So if we want to be considered as the devotees of God, then we should have the attitude that) the moment in which God is not remembered, that moment is going waste." (3)

Therefore in closing, Guru Ji says: "(O' my friends), if someone would buy this body of mine, I would sell and transfer it to his Name. Because, O' Nanak, that body serves no purpose in which is not (enshrined God's) true Name." (4-5-7)

The message of this *shabad* is that if we want to be the true devotees of God, then instead of doing any kinds of yoga, penances, or ablutions at holy places we should always look forward to listening to the *Gurbani* or message of the Guru, and enshrine God's Name in our hearts.

ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੭

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ
ਚੜਾਈਐ ॥

ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੂੰਡਿ ਮੁਢਾਇਐ ਜੋਗੁ ਨ ਸਿੰਝੀ
ਵਾਈਐ ॥

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ
ਇਵ ਪਾਈਐ ॥੧॥

ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥

ਏਕ ਦ੍ਰਿਸ਼ਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ
ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

ਜੋਗੁ ਨ ਬਾਹਰਿ ਮਤੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾਤੀ
ਲਾਈਐ ॥

ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ
ਤੀਰਥਿ ਨਾਈਐ ॥

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ
ਇਵ ਪਾਈਐ ॥੨॥

ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ
ਰਹਾਈਐ ॥

ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ
ਪਾਈਐ ॥

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ
ਇਵ ਪਾਈਐ ॥੩॥

ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ
ਕਮਾਈਐ ॥

ਵਾਜੇ ਬਾਝਹੁ ਸਿੰਝੀ ਵਾਜੈ ਤਉ ਨਿਰਭਉ ਪਦੁ
ਪਾਈਐ ॥

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ
ਤਉ ਪਾਈਐ ॥੪॥੧॥੮॥

soohee mehlāa 1 ghar 7

ik-oⁿkaar satgur parsāad.

jog na khinthaa jog na dandai jog na
bhasam charh^{aa}-ee-ai.

jog na munde^e moond mudaa-i-ai jog
na sinyee vaa-ee-ai.

anjan maahi niranjan rahee-ai jog jugat
iv paa-ee-ai. ||1||

galee jog na ho-ee.

ayk darisat kar samsar jaan^{ai} jogee
kahee-ai so-ee. ||1|| rahaa-o.

jog na baahar mar^{hee} masaa^{nee} jog na
taarhee laa-ee-ai.

jog na days disant^{ar} bhavi-ai jog na
tirath naa-ee-ai.

anjan maahi niranjan rahee-ai jog jugat
iv paa-ee-ai. ||2||

satgur bhaytai taa sahsaa tootai
Dhaavat^{ar} varaj rahaa-ee-ai.

nijhar jharai sahj Dhun laagai ghar hee
parchaa paa-ee-ai.

anjan maahi niranjan rahee-ai jog jugat
iv paa-ee-ai. ||3||

naanak jeevti-aa mar rahee-ai aisaa jog
kamaa-ee-ai.

vaajay baajhahu sinyee vaajai ta-o
nirb^{ha}-o pad^{ar} paa-ee-ai.

anjan maahi niranjan rahee-ai jog jugat
ta-o paa-ee-ai. ||4||1||8||

Suhi Mehla-1

In the days of Guru Nanak, many people used to abandon their homes and family life and go to mountains or jungles to become yogis. By adopting different holy looking garbs and doing some yogic practices, they used to think that they would have *Yoga* or

union with God. In this *shabad*, Guru Ji tells us what is the right way to obtain union with God.

He says: “(O’ my friend), *Yoga* is not (obtained by wearing) a patched coat, a staff, or smearing our body with ashes. Nor does wearing earrings, shaving the head, or blowing a horn obtains union with God. While still living amongst the soot (of worldly affairs), we should remain unaffected by that soot. This is how we obtain the way to *Yoga*.” (1)

Giving the true definition of a *Yogi* or the person united with God, Guru Ji says: “(O’ my friend), just by mere talk, union with God is not obtained. That person alone is called a (true) *Yogi*, who views all with same respect.” (1-pause)

Commenting on some other practices of the yogis, Guru Ji says: “(O’ my friends), *Yoga* doesn’t lie in living outside in cemeteries and burial grounds or sitting in pseudo trance. By roaming around in countries and foreign lands, or bathing at pilgrimage places, one does not obtain union with God. We should remain unaffected (or unsmeared) by the soot (of allurements of the world), while still living amongst that soot; this is how we obtain the way to *Yoga*.” (2)

Next describing how one advances through different stages of true *Yoga*, Guru Ji says: “(O’ my friend), it is only when we meet the true Guru (and listen to his advice) that our doubt is removed, and we can keep the wandering (mind) in check. Then the mind is attuned in a state of poise, the divine spring of celestial bliss starts flowing, and while living in our household itself, we come to know (about God). Yes, we should remain unaffected (untarnished) by the soot (of allurements of the world), while still living amongst that soot; this is how we obtain the way to *Yoga*.” (3)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says that we should practice such yoga, that while still alive, we behave (so humbly) as if we are dead. It is only when instead of the horn (from outside, we can hear a divine horn blowing inside us), that we obtain the status of fearlessness (and union with God). It is then that while remaining unaffected (untarnished) by the soot (or allurements of the world), while still living amongst that soot that we obtain the way to *Yoga* (or union with God).” (4-1-8)

The message of the *shabad* is that if we want to obtain union with God, then instead of leaving the world and living in jungles, or wearing holy garbs, we should still our ego so much as if we are dead. In other words, while living in the world, we should be so detached from it that the worldly temptations don’t affect us. For that, we should listen and follow Guru’s advice with such loving devotion that a stage is reached when we start hearing the melody of divine non-stop music within our own mind, and we are living in a state of fearlessness. It is only then that we know the way to *Yoga* or union with God.

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਕਉਣੁ ਤਰਾਜੀ ਕਵਣੁ ਤੁਲਾ ਤੇਰਾ ਕਵਣੁ ਸਰਾਫੁ
ਬੁਲਾਵਾ ॥

ਕਉਣੁ ਗੁਰੂ ਕੈ ਪਹਿ ਦੀਖਿਆ ਲੇਵਾ ਕੈ ਪਹਿ ਮੁਲੁ
ਕਰਾਵਾ ॥੧॥

ਪੰਨਾ ੭੩੧

ਮੇਰੇ ਲਾਲ ਜੀਉ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣਾ ॥

ਤੂੰ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਤੂੰ ਆਪੇ
ਸਰਬ ਸਮਾਣਾ ॥੧॥ ਰਹਾਉ ॥

ਮਨੁ ਤਾਰਾਜੀ ਚਿਤੁ ਤੁਲਾ ਤੇਰੀ ਸੇਵ ਸਰਾਫੁ
ਕਮਾਵਾ ॥

ਘਟ ਹੀ ਭੀਤਰਿ ਸੋ ਸਹੁ ਤੋਲੀ ਇਨ ਬਿਧਿ ਚਿਤੁ
ਰਹਾਵਾ ॥੨॥

ਆਪੇ ਕੰਡਾ ਤੋਲੁ ਤਰਾਜੀ ਆਪੇ ਤੋਲਣਹਾਰਾ ॥

ਆਪੇ ਦੇਖੈ ਆਪੇ ਬੂਝੈ ਆਪੇ ਹੈ ਵਣਜਾਰਾ ॥੩॥

ਅੰਧੁਲਾ ਨੀਚ ਜਾਤਿ ਪਰਦੇਸੀ ਖਿਨੁ ਆਵੈ ਤਿਲੁ
ਜਾਵੈ ॥

ਤਾ ਕੀ ਸੰਗਤਿ ਨਾਨਕੁ ਰਹਦਾ ਕਿਉ ਕਰਿ ਮੂੜਾ ਪਾਵੈ
॥੪॥੨॥੯॥

soohee mehlāa 1.

ka-un̐ t̐araajee kavan̐ t̐ulaa t̐ayraa
kavan̐ saraaf bulaavaa.

ka-un̐ guroo kai peh d̐eekhi-aa layvaa
kai peh mul karaavaa. ||1||

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mayray laal jee-o t̐ayraa ant̐ na
jaanaa.

too^N jal thal mahee-al b̐haripur leenaa
too^N aapay sarab samaanaa. ||1||
rahaa-o.

man t̐araajee chit̐ t̐ulaa t̐ayree sayv
saraaf kamaavaa.

ghat hee b̐heetar so saho tolee in
biDh chit̐ rahaavaa. ||2||

aapay kandaa t̐ol t̐araajee aapay
tolan̐haaraa.

aapay d̐aykhai aapay boojhai aapay
hai vanjaaraa. ||3||

anDhulaa neech jaat̐ pardaysee khin
aavai t̐il jaavai.

t̐aa kee sangat̐ naanak rahdaa ki-o
kar moorhaa paavai. ||4||2||9||

Suhi Mehla-1

It is a common practice that we try to assess the value of a person or commodity on some kinds of scales. We always say such things as that mountain is so many feet high, that thing weighs so many pounds, or that man has this much wealth. In this *shabad*, Guru Ji lovingly talks to God and expresses his inability to find any measure or yardstick to measure, weigh, or value the greatness or magnitude of God's vast power.

So addressing God with love and humility, Guru Ji says: "(O' God), what is that scale, what is the weight, and what assayer I may call (to assay Your worth)? From what Guru I may receive an education or estimate your worth?" (1)

But then realizing the limitlessness of his dear God, Guru Ji declares: “O’ my venerable Beloved, I don’t know Your limit. You are fully contained in waters, lands, and skies, and You Yourself are pervading everywhere else.” (1-pause)

Now as if after reflecting in his own mind, Guru finds a partial answer to his own question, and he says: “(If) I make my mind the balance, my consciousness as the measuring weight, and Your service as the assayer, if in my heart I weigh (and value) that Spouse, (then even though I may still not be able to find Your worth or limit, but could at least) stabilize my mind.” (2)

The above explanation may be good enough for his own mind, but Guru Ji realizes that no one knows or can find the worth or limit of God. It is only He Himself who knows the extent of His power or magnitude. Therefore, he says: “(O’ my friends, God) Himself is the scale, Himself the weight, and the pointer, and He Himself is the assayer. He Himself beholds and understands everything, and He Himself is the sales person.” (3)

Guru Ji now concludes this *shabad* by acknowledging his inadequacy and inability to measure the worth of God. So he humbly submits: “(O’ my God, my mind is ignorant, as if it) is blind, of low caste, and is like a stranger. It comes and goes in a moment (from one place to the other). In the company of such a mercurial mind Nanak lives, so how could such a foolish (person) estimate (the limit of Your merits)?” (4-2-9)

The message of this *shabad* is that with our limited intellect and mercurial mind, we cannot measure the limit or extent of God’s power. He pervades in all waters, lands, skies, and hearts. However, if within our hearts, we meditate on His Name, and reflect on His merits, then we can at least stabilize our minds.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੪ ਘਰੁ ੧

raag soohee mehlā 4 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsāad.

ਮਨਿ ਰਾਮ ਨਾਮੁ ਆਰਾਧਿਆ ਗੁਰ ਸਬਦਿ ਗੁਰੁ ਗੁਰੁ
ਕੇ ॥

man raam naam aaraaDhi-aa gur
sabaḡ guroo gur kay.

ਸਭਿ ਇਛਾ ਮਨਿ ਤਨਿ ਪੂਰੀਆ ਸਭੁ ਚੁਕਾ ਡਰੁ ਜਮ
ਕੇ ॥੧॥

sabh ichhaa man tan pooree-aa sabh
chookaa dar jam kay. ||1||

ਮੇਰੇ ਮਨ ਗੁਣ ਗਾਵਹੁ ਰਾਮ ਨਾਮ ਹਰਿ ਕੇ ॥

mayray man gun gaavhu raam naam
har kay.

ਗੁਰਿ ਤੁਠੈ ਮਨੁ ਪਰਬੋਧਿਆ ਹਰਿ ਪੀਆ ਰਸੁ ਗਟਕੇ
॥੧॥ ਰਹਾਉ ॥

gur tuthai man parboDhi-aa har
pee-aa ras gatkay. ||1|| rahaa-o.

ਸਤਸੰਗਤਿ ਉਤਮ ਸਤਿਗੁਰ ਕੇਰੀ ਗੁਨ ਗਾਵੈ ਹਰਿ ਪ੍ਰਭ
ਕੇ ॥

satsangat ootam satgur kayree gun
gaavai har parabḡ kay.

ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਮੇਲਹੁ ਸਤਸੰਗਤਿ ਹਮ ਧੋਵਹੁ ਪਗ
ਜਨ ਕੇ ॥੨॥

har kirpaa Dhaar maylhu satsangat
ham Dhovah pag jan kay. ||2||

ਰਾਮ ਨਾਮੁ ਸਭੁ ਹੈ ਰਾਮ ਨਾਮਾ ਰਸੁ ਗੁਰਮਤਿ ਰਸੁ
ਰਸਕੇ ॥

ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਜਲੁ ਪਾਇਆ ਸਭ ਲਾਥੀ ਤਿਸ
ਤਿਸ ਕੇ ॥੩॥

raam naam sabh hai raam naamaa
ras gurmat ras raskay.

har amrit har jal paa-i-aa sabh
laathee tis tis kay. ||3||

ਹਮਰੀ ਜਾਤਿ ਪਾਤਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਹਮ ਵੇਚਿਓ ਸਿਰੁ
ਗੁਰ ਕੇ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਿਓ ਗੁਰ ਚੇਲਾ ਗੁਰ ਰਾਖਹੁ ਲਾਜ
ਜਨ ਕੇ ॥੪॥੧॥

hamree jaat paat gur satgur ham
vaychi-o sir gur kay.

jan naanak naam pari-o gur chaylaa
gur raakho laaj jan kay. ||4||1||

Suhi Mehla-4

In the previous *shabad*, Guru Ji told us that with our limited intellect and mercurial mind; we couldn't measure the limit or extent of God's power. He is pervading in all waters, lands, skies, and hearts. It is only within our own hearts that we can experience His presence and enjoy the extent and beauty of His love. In this *shabad*, he describes what kind of blessings one enjoys, when one meditates on God's Name under Guru's instruction.

He says: "(O' my friends), by reflecting upon and getting attuned to the Guru's word (the Guru's hymns), the one who in the mind has meditated on God's Name, all the desires of that person's mind and body have been fulfilled and all fear of the demon of death has been dispelled." (1)

Therefore advising his own mind (and indirectly ours), Guru Ji says: "(O' my mind, sing praises of God's Name. Becoming gracious, whose mind the Guru has instructed that person has eagerly partaken the relish of God." (1-pause)

Guru Ji now shows us where we can find the appropriate atmosphere where we are inspired to sing praises of God, and how we should pray to God for such a company. He says: "(O' God, I have realized that) the saintly congregation of the true Guru is the most sublime one, because it sings praises of God. (Therefore) O' God showing mercy, unite me with saintly congregation, so that I may wash the feet of Your devotees (and sing Your praises in their company)." (2)

Now on the basis of his personal experience of singing God's praises and meditating on His Name, Guru Ji tells us: "(O' my friends), God's Name gives all kinds of comforts. But only by following Guru's instruction one can truly enjoy its relish. The person who has obtained the nectar or the life rejuvenating water of God's Name, all that person's thirst (for worldly riches) has been quenched." (3)

Therefore, expressing his gratefulness to his Guru, he says: "(O' my friends, I am so grateful to the Guru that for me), the true Guru is my caste and my honor. I have (so

completely surrendered myself to him, as if I have) sold my head to the Guru. O' Guru, the devotee Nanak is called the Guru's disciple, (now) save the honor of Your devotee." (4-1-10)

The message of this *shabad* is that we should seek and act on Guru's advice and joining his congregation, sing praises of God and meditate on His Name with true love and devotion. Then all our worldly desires would be fulfilled and we would enjoy a unique sense of peace and bliss.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

soohee mehlāa 4.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਭਜਿਓ ਪੁਰਖੋਤਮੁ ਸਭਿ ਬਿਨਸੇ
ਦਾਲਦ ਦਲਘਾ ॥
ਭਉ ਜਨਮ ਮਰਣਾ ਮੇਟਿਓ ਗੁਰ ਸਬਦੀ ਹਰਿ
ਅਸਥਿਰੁ ਸੇਵਿ ਸੁਖਿ ਸਮਘਾ ॥੧॥

har har naam bhaji-o purkhotam sabh
binsay daalad dalghaa.
bha-o janam marnaa mayti-o gur sabdee
har asthir sayv sukh samghaa. ||1||

ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮ ਅਤਿ ਪਿਰਘਾ ॥
ਮੈ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿਓ ਗੁਰ ਆਗੈ ਸਿਰੁ
ਵੇਚਿ ਲੀਓ ਮੁਲਿ ਮਹਘਾ ॥੧॥ ਰਹਾਉ ॥

mayray man bhaj raam naam at pirghaa.
mai man tan arap Dhari-o gur aagai sir
vaych lee-o mul mahghaa. ||1|| rahaa-o.

ਨਰਪਤਿ ਰਾਜੇ ਰੰਗ ਰਸ ਮਾਣਹਿ ਬਿਨੁ ਨਾਵੈ
ਪਕੜਿ ਖੜੇ ਸਭਿ ਕਲਘਾ ॥
ਧਰਮ ਰਾਇ ਸਿਰਿ ਡੰਡੁ ਲਗਾਨਾ ਫਿਰਿ
ਪਛੁਤਾਨੇ ਹਥ ਫਲਘਾ ॥੨॥

narpat raajay rang ras maaneh bin naavai
pakarh kharhay sabh kalghaa.
Dharam raa-ay sir dand lagaanaa fir
pachhutaanay hath falghaa. ||2||

ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਜਨ ਕਿਰਮ ਤੁਮਾਰੇ
ਸਰਣਾਗਤਿ ਪੁਰਖ ਪ੍ਰਤਿਪਲਘਾ ॥
ਦਰਸਨੁ ਸੰਤ ਦੇਹੁ ਸੁਖੁ ਪਾਵੈ ਪ੍ਰਭ ਲੋਚ ਪੂਰਿ
ਜਨੁ ਤੁਮਘਾ ॥੩॥

har raakh raakh jan kiram tumaaray
saranaagat purakh partipalghaa.
darsan sant dayh sukh paavai parabh
loch poor jan tumghaa. ||3||

ਤੁਮ ਸਮਰਥ ਪੁਰਖ ਵਡੇ ਪ੍ਰਭ ਸੁਆਮੀ ਮੋ ਕਉ
ਕੀਜੈ ਦਾਨੁ ਹਰਿ ਨਿਮਘਾ ॥

tum samrath purakh vaday parabh
su-aamee mo ka-o keejai daan har
nimghaa.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਸੁਖੁ ਪਾਵੈ ਹਮ ਨਾਮ
ਵਿਟਹੁ ਸਦ ਘੁਮਘਾ ॥੪॥੨॥

jan naanak naam milai sukh paavai ham
naam vitahu sad ghumghaa. ||4||2||

Suhi Mehla-4

In the previous *shabad*, Guru Ji advised us to seek and act on Guru's advice, and joining his congregation sing praises of God and meditate on His Name with true love and devotion. Then all our worldly desires would be fulfilled and we would enjoy a unique sense of peace and bliss. In this *shabad*, he describes the kinds of blessings

those people have enjoyed, who have followed this advice of the Guru. He also tells us what happens to those who don't care for such things, and instead spend their time indulging in merry making and worldly entertainments.

Guru Ji says: "(O' my friends), the person who has meditated on the Name of God the supreme being, all that person's poverty and sloth has been destroyed. By following the advice contained in (*Gurbani*) the word of the Guru, that person has erased the fear of birth and death, and by serving (and meditating on) the eternal God, such a person is absorbed in a state of comfort (and peace)." (1)

Therefore addressing his own mind, Guru Ji says: "O' my mind, worship the utmost dear God's Name. I have (so completely) surrendered my mind and body before the Guru (as if I) have sold my head at a very dear price, (because I have obtained the valuable gift of the jewel of God's Name by foregoing my own will)." (1-pause)

Describing what happens to those kings and rich people who spend their lives in enjoying worldly pleasures and entertainments, he says: "(Generally) the kings and rich people indulge in entertainments and parties without (meditating on God's) Name. The demon of death would seize and drive them all away. When the judge of righteousness punishes them with blows on their head, then they suffer the consequences of their deeds and repent." (2)

Therefore, lest it is too late, Guru Ji shows us how to pray to God even at this stage. Putting himself in our situation and making a prayer on our behalf, he says: "O' God, the Sustainer of the world, we Your humble creatures have sought Your shelter, save us, save us. Bless us with the sight (and guidance) of the saint (Guru), so that (by following his advice), we may obtain peace. (O' God), fulfill this wish of Your devotee." (3)

Guru Ji concludes his prayer by saying: "O' God, You are our all-powerful, great Master. Bless me with just a little bit of God's Name. Servant Nanak says, the person who is blessed with God's Name, that person enjoys peace, therefore I am always a sacrifice unto Your Name." (4-2-11)

The message of this *shabad* is that even if so far we have been committing all kinds of sins and indulging in the false pleasures of the world without meditating on God's Name, it is still time for us to pray to God to bless us with the guidance of saint (Guru) who may instruct us in singing God's praises and meditating on His Name. Then we may receive the mercy of God, forgiven our sins, and be blessed with eternal joy.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

soohee mehlāa 4.

ਹਰਿ ਨਾਮਾ ਹਰਿ ਰੰਝੁ ਹੈ ਹਰਿ ਰੰਝੁ ਮਜੀਠੈ ਰੰਝੁ ॥

har naamaa har rany hai har rany
majeethai rany.

ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਰੰਗੁ ਚਾੜਿਆ ਫਿਰਿ ਬਹੁੜਿ ਨ ਹੋਵੀ
ਭੰਝੁ ॥੧॥

gur tuthai har rang chaarhi-aa fir
bahurh na hovee bhany. ||1||

ਪੰਨਾ ੭੩੨

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ਮੇਰੇ ਮਨ ਹਰਿ ਰਾਮ ਨਾਮਿ ਕਰਿ ਰੰਝੁ ॥

mayray man har raam naam kar
rany.ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਉਪਦੇਸਿਆ ਹਰਿ ਭੇਟਿਆ ਰਾਉ
ਨਿਸੰਝੁ ॥੧॥ ਰਹਾਉ ॥gur tuthai har updaysi-aa har
bhayti-aa raa-o nisany. ||1|| rahaa-o.

ਮੁੰਧ ਇਆਣੀ ਮਨਮੁਖੀ ਫਿਰਿ ਆਵਣ ਜਾਣਾ ਅੰਝੁ ॥

munDh i-aanee manmukhee fir aavan
jaanaa any.ਹਰਿ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਇਓ ਮਨਿ ਦੂਜਾ ਭਾਉ
ਸਹਲੰਝੁ ॥੨॥har parabhh chit na aa-i-o man doojaa
bhaa-o sahlanny. ||2||ਹਮ ਮੈਲੁ ਭਰੇ ਦੁਹਚਾਰੀਆ ਹਰਿ ਰਾਖਹੁ ਅੰਗੀ
ਅੰਝੁ ॥ham mail bharay duhchaaree-aa har
raakho angee any.ਗੁਰਿ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਵਲਾਇਆ ਸਭਿ ਲਾਥੇ
ਕਿਲਵਿਖ ਪੰਝੁ ॥੩॥gur amrit sar navlaa-i-aa sabh laathay
kilvikh pany. ||3||ਹਰਿ ਦੀਨਾ ਦੀਨ ਦਇਆਲ ਪ੍ਰਭੁ ਸਤਸੰਗਤਿ ਮੇਲਹੁ
ਸੰਝੁ ॥har deenaa deen da-i-aal parabhh
satsangat mayihu sany.ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਰੰਗੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਮਨਿ
ਤਨਿ ਰੰਝੁ ॥੪॥੩॥mil sangat har rang paa-i-aa jan
naanak man tan rany. ||4||3||*Suhi Mehla-4*

Throughout Guru Granth Sahib Ji, Guru Ji stresses again and again upon the absolute necessity of meditating on God's Name and the blessings we obtain by doing so. However many times we wonder, what does God's Name really mean, and how to meditate on God's Name? Is it continuous repetition of some word or *Mantra*, continuous sitting in a trance, or is it reading of some books, or something else? In this *shabad*, Guru Ji answers this question.

He says: “(O’ my friends), God's Name is God's love. (So if you love God, then you are meditating on God's Name). Further more, this love with God is fast like (the deep red color of) *madder* (an Indian plant used to prepare red dye). Becoming gracious, once the Guru has dyed some one with this color (of divine love), then it doesn’t fade again.” (1)

So addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, imbue your self with the love of God's Name. If becoming gracious, the Guru has imbued (some one with God’s Name), without doubt that person has seen God the King.” (1-pause)

However, comparing a general human being to a young ignorant self-conceited bride, Guru Ji says: “Being self-conceited the ignorant bride (soul follows dictates of her own mind and not the Guru's advice, therefore like a permanent companion), coming and going in and out of this world (becomes her fate. Because) her mind is attached to the love of the other (worldly riches and power), the thought of God doesn't enter her mind.” (2)

Next showing us how to pray to God and what happens when we do that, Guru Ji says: “(O' God), we the evil-doers are full of the dirt (of sins). O' God, You protect us like a bodyguard, save us (from our sins. O' my friends, whom) the Guru has bathed in the pool of nectar (of God's Name), all the mud of sins within that person is removed.” (3)

Guru Ji concludes this *shabad* with a prayer on our behalf and describing its result, he says: “O' God, the merciful Master of the meek, unite me with the congregation of saintly persons. (The person whose prayer has been accepted), upon joining the holy congregation that person has acquired the love of God, and O' Nanak, the mind and body of such a devotee has been imbued with the love (for God).” (4-3)

The message of this *shabad* is that we should pray to God to unite us with the congregation of saintly persons and guidance of the Guru. So that by singing God's praises and meditating on His Name in that congregation we may be imbued with the love for God. Once becoming gracious, the Guru imbues us with this divine love; it would remain fast like the permanent red color of madder, and all the scum of sins in us would be washed away.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਹਰਿ ਕਰਹਿ ਨਿਤ ਕਪਟੁ ਕਮਾਵਹਿ ਹਿਰਦਾ
ਸੁਖੁ ਨ ਹੋਈ ॥
ਅਨਦਿਨੁ ਕਰਮ ਕਰਹਿ ਬਹੁਤੇਰੇ ਸੁਖਨੈ ਸੁਖੁ ਨ
ਹੋਈ ॥੧॥

ਗਿਆਨੀ ਗੁਰ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ॥
ਕੋਰੈ ਰੰਗੁ ਕਦੇ ਨ ਚੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਈ ॥੧॥
ਰਹਾਉ ॥

ਜਪੁ ਤਪ ਸੰਜਮ ਵਰਤ ਕਰੇ ਪੂਜਾ ਮਨਮੁਖ ਰੋਗੁ ਨ
ਜਾਈ ॥
ਅੰਤਰਿ ਰੋਗੁ ਮਹਾ ਅਭਿਮਾਨਾ ਦੂਜੈ ਭਾਇ ਖੁਆਈ
॥੨॥

ਬਾਹਰਿ ਭੇਖ ਬਹੁਤੁ ਚਤੁਰਾਈ ਮਨੁਆ ਦਹ ਦਿਸਿ
ਧਾਵੈ ॥
ਹਉਮੈ ਬਿਆਪਿਆ ਸਬਦੁ ਨ ਚੀਨੈ ਫਿਰਿ ਫਿਰਿ
ਜੂਨੀ ਆਵੈ ॥੩॥

soohee mehlāa 4.

har har karahi nit̃ kapat kamaaveh
hirdaa suDh na ho-ee.
an-din karam karahi bahutayray supnai
sukh na ho-ee. ||1||

gi-aanee gur bin bhagat̃ na ho-ee.
korai rang kaday na charhai jay lochai
sabh ko-ee. ||1|| rahaa-o.

jap tap sanjam varat̃ karay poojaa
manmukh rog na jaa-ee.
antar rog mahaa abhimaanaa doojai
bhaa-ay khu-aa-ee. ||2||

baahar bhaykh bahut̃ chaturaa-ee
manoo-aa dah dis Dhaavai.
ha-umai bi-aapi-aa sabad na cheen^Hai
fir fir joonee aavai. ||3||

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਬੂਝੈ ਸੋ ਜਨੁ ਨਾਮੁ ਧਿਆਏ
॥

ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਬੂਝੈ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ
॥੪॥੪॥

naanak nadar karay so boojhai so jan
naam Dhi-aa-ay.

gur parsaa-dee ayko boojhai aykas
maahi samaa-ay. ||4||4||

Suhi Mehla- 4

In the previous *shabad* Guru Ji advised us that we should pray to God to unite us with the holy congregation and guidance of the Guru. So that by singing His praises and meditating on His Name in the saintly congregation, we may be imbued with the love for God. Once becoming gracious, the Guru imbues us with divine love; it would remain fast like the permanent red color of madder, and all the scum of sins in us would be washed away. In this *shabad*, he again stresses upon the guidance of the Guru and the futility of repeating God's Name or doing ritual worships, but practicing falsehood and deceit in our dealings.

First commenting on the fate of those, who even though always keep uttering God's Name, yet still keep doing bad deeds, Guru Ji says: "(O' my friends), they who keep repeating God's Name (from their tongue), but at the same time keep practicing deceitful deeds, their heart isn't purified. Day and night, they may do many deeds (of faith, such as reciting mantras, observing fasts, or giving charities, but still even) in their dreams, they find no peace." (1)

Therefore making one thing very clear, Guru Ji says: "(O' wise man, without the (guidance) of the Guru (true) worship (of God) cannot be done. Just as even if everybody tries the unbleached cloth doesn't capture the color (of the dye, (similarly) in the absence of Guru's (guidance), the mind cannot be imbued with the love for God)." (1-pause)

Next talking about those self-conceited persons who think that by going to pilgrimages, reading holy books, or by performing some rituals, they are meditating on God's Name, Guru Ji says: "A self-conceited person may perform all kinds of worships, austerities, penances, and fasts, but still the malady (of one's mind) doesn't go away. Because within is the chronic disease of self-conceit, and one is ruined by the love of other (worldly riches and power)." (2)

Commenting on those who outwardly adopt saintly garbs, but their minds keep thinking about clever ways to cheat others, Guru Ji says: "(O' my friends), from outside one may adorn (a holy) garb, but still with great cleverness one's mind runs in all the ten directions. Being afflicted by self-conceit, such a person doesn't reflect on the (Guru's) word, therefore keeps wandering in existences again and again." (3)

He concludes the *shabad* by telling us who truly understands the right way to salvation. He says: "(O' Nanak, on whom God casts His glance of grace (that person)

understands (the right way to unite with God), and such a person meditates on (God's) Name. By Guru's grace, such a person understands the one (and only God) and merges in that One.” (4-4-13)

The message of this *shabad* is that God's Name is not simply repeating any mantra again and again, or doing some faith ritual, while the mind is still full of sins and evil thoughts. God's Name is obtained through the Guru's instructions, which first washes off the malady and dirt of ego and other evils from our minds, and then makes us wise in the word (of God). In this way, the Guru so imbues us with God's love, as if we have been dyed in divine color. Then we get so much absorbed in His love that at all times, we think of Him and nothing else and are ultimately absorbed in Him.

ਸੂਹੀ ਮਹਲਾ ੪ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰਮਤਿ ਨਗਰੀ ਖੋਜਿ ਖੋਜਾਈ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈ ॥੧॥

ਮੇਰੈ ਮਨਿ ਹਰਿ ਹਰਿ ਸਾਂਤਿ ਵਸਾਈ ॥
ਤਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਖਿਨ ਅੰਤਰਿ ਗੁਰਿ
ਮਿਲਿਐ ਸਭ ਭੁਖ ਗਵਾਈ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਗੁਣ ਗਾਵਾ ਜੀਵਾ ਮੇਰੀ ਮਾਈ ॥
ਸਤਿਗੁਰਿ ਦਇਆਲਿ ਗੁਣ ਨਾਮੁ ਦ੍ਰਿੜਾਈ
॥੨॥

ਹਉ ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ ਢੁਢਿ ਢੁਢਾਈ ॥
ਸਤਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਈ ॥੩॥

ਧੁਰਿ ਮਸਤਕਿ ਲੇਖ ਲਿਖੇ ਹਰਿ ਪਾਈ ॥
ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮੇਲੈ ਹਰਿ ਭਾਈ
॥੪॥੧॥੫॥

soohee mehlā 4 ghar 2

ik-o^Nkaar satgur parsaad.

gurmat nagree khøj khøjaa-ee.
har har naam padaarath paa-ee. ||1||

mayrai man har har saa^Nt vasaa-ee.
tisnaa agan bujhee khin antar gur mili-ai
sabh bhukh gavaa-ee. ||1|| rahaa-o.

har gun gaavaa jeevaa mayree maa-ee.
satgur da-i-aal gun naam darirhaa-ee.
||2||

ha-o har parab^h pi-aaraa dhoodh
dhoodhaa-ee.
satsangat mil har ras paa-ee. ||3||

Dhur mastak lay^{kh} likhay har paa-ee.
gur naanak tuthaa maylai har bhaa-ee.
||4||1||5||

Suhi Mehla- 4 Ghar-2

In central idea (the sentence before pause) of the previous *shabad*, Guru Ji told us that just as even if everybody tries, the unbleached cloth doesn't capture the color of the dye; similarly without the guidance of the Guru, true worship of God cannot be done. In this *shabad*, he describes how exactly the Guru helped him in his spiritual journey.

Right at the outset, Guru Ji states: “(O’ my friends, following Guru’s instruction), I seriously searched the township (of my body. As a result I) obtained the commodity of God's Name.” (1)

Describing what other blessings he has received from his Guru and what was the effect of God's Name on him, he says: "(O' my friends, by blessing me with the gift of God's Name, the Guru) has enshrined peace in my mind. Moreover on meeting the Guru, I have got rid of all my hunger (for worldly riches), and my fire of desire (for worldly things) has been extinguished in a moment. Now God's Name has filled my heart with peace and bliss." (1-pause)

Describing how important God's Name is to him, he says: "O' my mother, the merciful true Guru has so implanted the praises of God's Name in me, that I survive only by singing praises of God." (2)

Describing his present state of mind and what he is doing now, Guru Ji says: "(O' my friends, now) I am searching and arranging searches for the beloved God and joining the true congregation, I am obtaining the relish of God." (3)

In conclusion, Guru Ji says: "(O' my friends), in whose destiny has been written the writ, that person obtains to God. O' my brother, on whom Guru Nanak has become gracious, he unites (that person with God)." (4-1-5)

The message of this *shabad* is that the only way to meet God is to seek and follow the guidance of the Guru, who would clear our minds of all kinds of thirsts and hungers for worldly desires and ultimately unite us with God. But we should never let any kind of ego enter our mind; instead we should always feel thankful to God for blessing us with such good destiny and guidance of the Guru.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

soohee mehlā 4.

ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਮਨਿ ਹਰਿ ਰੰਗੁ ਲਾਏ ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ॥੧॥

har kirpaa karay man har rang laa-ay.
gurmukh har har naam samaa-ay. ||1||

ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਮਨੁ ਰੰਗ ਮਾਣੇ ॥
ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨ ਰਾਤੀ ਪੂਰੇ ਗੁਰ ਕੈ
ਸਬਦਿ ਸਮਾਣੇ ॥੧॥ ਰਹਾਉ ॥

har rang raataa man rang maanay.
sadaa anand rahai din raatee pooray gur
kai sabad samaanay. ||1|| rahaa-o.

ਹਰਿ ਰੰਗ ਕਉ ਲੋਚੈ ਸਭੁ ਕੋਈ ॥
ਗੁਰਮੁਖਿ ਰੰਗੁ ਚਲੂਲਾ ਹੋਈ ॥੨॥

har rang ka-o lochai sabh ko-ee.
gurmukh rang chaloollaa ho-ee. ||2||

ਮਨਮੁਖਿ ਮੁਗਧੁ ਨਹੁ ਕੋਰਾ ਹੋਇ ॥

manmukh mugaDh nar koraa ho-ay.

ਪੰਨਾ ੭੩੩

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ਜੇ ਸਉ ਲੋਚੈ ਰੰਗੁ ਨ ਹੋਵੈ ਕੋਇ ॥੩॥

jay sa-o lochai rang na hovai ko-ay. ||3||

ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਪਾਵੈ ॥
ਨਾਨਕ ਹਰਿ ਰਸਿ ਹਰਿ ਰੰਗਿ ਸਮਾਵੈ
॥੪॥੨॥੬॥

nadar karay taa satgur paavai.
naanak har ras har rang samaavai.
||4||2||6||

Suhi Mehla- 4

In the previous *shabad*, Guru Ji told us that the only way to meet God is to follow the guidance of the Guru, who may clear our minds of all thirsts and hungers for worldly desires and ultimately unite us with God. In this *shabad*, he tells us what happens when God shows mercy on us, imbues us with His love, and blesses us with the guidance of the Guru.

He says: “(O’ my friends), when God becomes gracious (on a person, then He) imbues (the) mind with the love of God, and by meditating on His Name under the guidance of the Guru, that person remains absorbed in (God’s) Name.” (1)

Describing what kind of bliss that person enjoys, who thus remains absorbed in God’s Name, Guru Ji says: “(O’ my friends, the person who) is imbued with God’s love, that person’s mind enjoys (the bliss of) God’s love. Day and night remaining absorbed in the word of the perfect Guru, that person remains in a state of (divine) bliss.” (1-pause)

Therefore, emphasizing upon the importance of the Guru, he says: “(O’ my friends), everybody craves (to be dyed) in the color of God’s love. But it is only through Guru’s grace, that one is imbued with the fast color (of God’s) love.” (2)

But regarding those self-conceited persons who follow the dictates of their own mind and indulge in penances, pilgrimages, and faith rituals, Guru Ji says: “(O’ my friends, like an unbleached cloth) a self-conceited fool is bereft (of God’s love). So even if such a person craves it a hundred times, that person is not imbued with any love (for God).” (3)

In conclusion, Guru Ji says: “It is only when (God) casts His glance of grace, that one obtains the (guidance of the) true Guru, and O’ Nanak (then one) remains merged in the relish and color of God’s love.” (4-2-6)

The message of this *shabad* is that if we want to obtain and enjoy the bliss of God's love, we have to pray to God to unite us with the true Guru. If becoming gracious God blesses us with the guidance of the true Guru, then following his guidance and meditating on God's Name, we would remain imbued with His love.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਜਿਹਵਾ ਹਰਿ ਰਸਿ ਰਹੀ ਅਘਾਇ ॥
ਗੁਰਮੁਖਿ ਪੀਵੈ ਸਹਜਿ ਸਮਾਇ ॥੧॥

ਹਰਿ ਰਸੁ ਜਨ ਚਾਖਹੁ ਜੇ ਭਾਈ ॥
ਤਉ ਕਤ ਅਨਤ ਸਾਦਿ ਲੋਭਾਈ ॥੧॥ ਰਹਾਉ ॥

soohee mehlāa 4.

jihvaa har ras rahee aghaa-ay.
gurmukh peevai sahj samaa-ay. ||1||

har ras jan chaakhahu jay bhaa-ee.
ta-o kat anaṭ saad lobhaa-ee. ||1||
rahaa-o.

ਗੁਰਮਤਿ ਰਸੁ ਰਾਖਹੁ ਊਰ ਧਾਰਿ ॥
ਹਰਿ ਰਸਿ ਰਾਤੇ ਰੰਗਿ ਮੁਰਾਰਿ ॥੨॥

gurmat̃ ras raakho ur Dhaar.
har ras raat̃ay rang muraar. ||2||

ਮਨਮੁਖਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਨ ਜਾਇ ॥
ਹਉਮੈ ਕਰੈ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ ॥੩॥

manmukh har ras chaakhi-aa na jaa-ay.
ha-umai karai bahut̃ee milai sajaa-ay. ||3||

ਨਦਰਿ ਕਰੇ ਤਾ ਹਰਿ ਰਸੁ ਪਾਵੈ ॥

nadar karay t̃aa har ras paavai.

ਨਾਨਕ ਹਰਿ ਰਸਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੪॥੩॥੭॥

naanak har ras har gun gaavai. ||4||3||7||

Suhi Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to obtain and enjoy the bliss of God's love, then we have to pray to God to unite us with the true Guru. If becoming gracious God blesses us with the true Guru, then following his guidance and meditating on God's Name, we would remain imbued in His love. In this *shabad*, he describes what happens when a person is blessed with the guidance of the Guru and then keeps following the Guru's advice.

Guru Ji says: "(O' my friends, when one is conducting oneself in accordance with the Guru's advice and meditating on God's Name, that person's) tongue remains satiated with the relish of God's (love), and that Guru's follower keeps drinking and enjoying (this nectar) in a state of peace and poise." (1)

So addressing us, Guru Ji says: "O' my brothers, if you taste the relish of God's (Name), then you would not be allured by other (worldly) tastes (such as dainty dishes or intoxicating drinks)?" (1-pause)

Therefore, Guru Ji advises: "(O' my friends), following Guru's teaching, keep the relish of God's (Name) enshrined in your heart. Because they who are imbued with the love of relish of God's (Name) are imbued with God's love." (2)

But regarding the self-conceited persons, Guru Ji says: "(O' my friends), a self-conceited person cannot drink the relish of God's (Name). Such a person acts in self-conceit, and is therefore awarded severe punishment." (3)

However in his compassion, Guru Ji concludes the *shabad* by saying: "(O' my friends), if God casts His glance of grace (on the self-conceited person), then he (or she obtains the guidance of) the true Guru, and O' Nanak, then imbued with (God's) love that person also sings His praises." (4-3-7)

The message of this *shabad* is that instead of following our own self-conceit, we should pray to God to bless us with the guidance of the Guru, so that following his guidance, we may so much enjoy the relish of God's Name, that we don't care for any other worldly relishes.

ਸੁਹੀ ਮਹਲਾ ੪ ਘਰੁ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨੀਚ ਜਾਤਿ ਹਰਿ ਜਪਤਿਆ ਉਤਮ ਪਦਵੀ
ਪਾਇ ॥

ਪੂਛਹੁ ਬਿਦਰ ਦਾਸੀ ਸੁਤੈ ਕਿਸਨੁ ਉਤਰਿਆ
ਘਰਿ ਜਿਸੁ ਜਾਇ ॥੧॥

ਹਰਿ ਕੀ ਅਕਥ ਕਥਾ ਸੁਨਹੁ ਜਨ ਭਾਈ ਜਿਤੁ
ਸਹਸਾ ਦੂਖ ਭੂਖ ਸਭ ਲਹਿ ਜਾਇ ॥੧॥
ਰਹਾਉ ॥

ਰਵਿਦਾਸੁ ਚਮਾਰੁ ਉਸਤਤਿ ਕਰੇ ਹਰਿ ਕੀਰਤਿ
ਨਿਮਖ ਇਕ ਗਾਇ ॥
ਪਤਿਤ ਜਾਤਿ ਉਤਮੁ ਭਇਆ ਚਾਰਿ ਵਰਨ
ਪਏ ਪਗਿ ਆਇ ॥੨॥

ਨਾਮਦੇਅ ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਸੇਤੀ ਲੋਕੁ ਛੀਪਾ
ਕਹੈ ਬੁਲਾਇ ॥
ਖੜੀ ਬ੍ਰਾਹਮਣ ਪਿਠਿ ਦੇ ਛੋਡੇ ਹਰਿ ਨਾਮਦੇਉ
ਲੀਆ ਮੁਖਿ ਲਾਇ ॥੩॥

ਜਿਤਨੇ ਭਗਤ ਹਰਿ ਸੇਵਕਾ ਮੁਖਿ ਅਠਸਠਿ
ਤੀਰਥ ਤਿਨ ਤਿਲਕੁ ਕਢਾਇ ॥
ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕਉ ਅਨਦਿਨੁ ਪਰਸੇ ਜੇ
ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਰਾਇ ॥੪॥੧॥੮॥

soohee mehlā 4 ghar 6

ik-oⁿkaar satgur pāsaad.

neech jaat har japti-aa utam padvee
paa-ay.

poochhahu bidar daasee sutai kisan
utari-aa ghar jis jaa-ay. ||1||

har kee akath katha sunhu jan bhaa-ee
jit sahsaa dookh bhookh sabh leh jaa-ay.
||1|| rahaa-o.

ravidas chamaar ustāt karay har keerat
nimakh ik gaa-ay.
patit jaat utam bha-i-aa chaar varan
pa-ay pag aa-ay. ||2||

naamday-a pareet lagee har saytee lok
chheepaa kahai bulaa-ay.
khatree baraaahman pith day chhoday har
naamday-o lee-aa mukh laa-ay. ||3||

jitnay bhagat har sayvkaa mukh athsath
tirath tin tilak kadhaa-ay.
jan naanak tin ka-o an-din pāsay jay
kirpaa karay har raa-ay. ||4||1||8||

Suhi Mehla-4 Ghar-6

In the previous *shabad*, Guru Ji advised us that instead of following our own self-conceit, we should pray to God to bless us with the guidance of the Guru, so that following his guidance we may so much enjoy the relish of God's Name, that we don't care for any other worldly relishes. In this *shabad*, he cites many legendary examples to tell us, what kind of blessings one obtains, when one meditates on God's Name and remembers Him with love and devotion.

Guru Ji begins with the example of *Bidar*, who was the son of a slave girl and a very poor man, but because of his love, god *Krishna* honored him by visiting his house instead of the palace of king *Daryodhan*. He says: "(O' my friends), by meditating on God even a low caste person obtains the most sublime status; you may go and verify this from *Bidar*, the son of a slave girl, in whose house (god) *Krishna* came to stay (forsaking king *Daryodhan*).” (1)

Therefore advising us to listen to the indescribable discourse of God, Guru Ji says: “O’ my brothers, listen to the indescribable story of God, by (listening to which) all our doubt, pain, and hunger goes away.” (1-pause)

Next giving the example of *Ravi Das* who used to repair shoes, a profession which was assigned to the lowest class citizens of India, he says: “(O’ my friends), *Ravi Das* the shoe repair, used to sing praises of God at every moment; (as a result), even though belonging to the *untouchable* caste, he became exalted and all the four classes (of Hindus) came to bow at his feet.” (2)

Guru Ji now cites the example of *Namdev* who was a calico printer, which again was a profession assigned to persons of very low caste. One day, when with great love and dedication, *Namdev* went to the temple, he was kicked out on account of his low caste. So he sat at the back of the temple and kept singing praises of God. Seeing such love and dedication, God blessed him by turning the face of temple towards *Namdev*, and back towards the *pundits*, who had insulted and turned him out.

Referring to this incident, Guru Ji says: “*Namdev*, whom people used to call a weaver was imbued with God’s love. God showed His back to the (high caste) *Kashatryyas* and *Brahmins*, but blessed *Namdev* with His sight.” (3)

In conclusion, Guru Ji says: “The sixty-eight pilgrimage places (honor) all the devotees and servants of God by putting frontal marks (on their foreheads). If God shows mercy, servant Nanak would day and night touch their feet.” (4-1-8)

The message of this *shabad* is that no matter how lowly, meek, poor, and of low status or caste one might be considered in the society, but if one truly loves God, and keeps remembering Him with faith and dedication, then one day God would surely grace that one with so much honor and glory that even the most respected, and honored persons of the society would come and bow before that person.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

soohee mehlāa 4.

ਤਿਨ੍ਹੀ ਅੰਤਰਿ ਹਰਿ ਆਰਾਧਿਆ ਜਿਨ ਕਉ
ਧੁਰਿ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰਾ ॥
ਤਿਨ ਕੀ ਬਖੀਲੀ ਕੋਈ ਕਿਆ ਕਰੇ ਜਿਨ ਕਾ
ਅੰਗੁ ਕਰੇ ਮੇਰਾ ਹਰਿ ਕਰਤਾਰਾ ॥੧॥

tin^hee antar har aaraaDhi-aa jin ka-o Dhur
likhi-aa likhat lilaaraa.
tin kee bak^heelee ko-ee ki-aa karay jin kaa
ang karay mayraa har kartaraa. ||1||

ਹਰਿ ਹਰਿ ਧਿਆਇ ਮਨ ਮੇਰੇ ਮਨ ਧਿਆਇ
ਹਰਿ ਜਨਮ ਜਨਮ ਕੇ ਸਭਿ ਦੂਖ
ਨਿਵਾਰਣਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥

har har Dhi-aa-ay man mayray man
Dhi-aa-ay har janam janam kay sabh
dookh nivaaranhaaraa. ||1|| rahaa-o.

ਧੁਰਿ ਭਗਤ ਜਨਾ ਕਉ ਬਖਸਿਆ ਹਰਿ
ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰਾ ॥
ਮੂਰਖੁ ਹੋਵੈ ਸੁ ਉਨ ਕੀ ਰੀਸ ਕਰੇ ਤਿਸੁ
ਹਲਤਿ ਪਲਤਿ ਮੁਹੁ ਕਾਰਾ ॥੨॥

Dhur bhagaṭ janaa ka-o bak^hsi-aa har
amrit bhagaṭ bhandaraa.
moorakh hovai so un kee rees karay tis
halat palat muhu kaaraa. ||2||

ਸੇ ਭਗਤ ਸੇ ਸੇਵਕਾ ਜਿਨਾ ਹਰਿ ਨਾਮੁ
ਪਿਆਰਾ ॥

ਤਿਨ ਕੀ ਸੇਵਾ ਤੇ ਹਰਿ ਪਾਈਐ ਸਿਰਿ
ਨਿੰਦਕ ਕੈ ਪਵੈ ਛਾਰਾ ॥੩॥

say bhagaṭ say sayvkaa jinaa har naam
pi-aaraa.

tin kee sayvaa tay har paa-ee-ai sir nindak
kai pavai chhaaraa.||3||

ਜਿਸੁ ਘਰਿ ਵਿਰਤੀ ਸੋਈ ਜਾਣੈ ਜਗਤ ਗੁਰ
ਨਾਨਕ ਪੂਛਿ ਕਰਹੁ ਬੀਚਾਰਾ ॥

ਚਹੁ ਪੀਤੀ ਆਦਿ ਜੁਗਾਦਿ ਬਖੀਲੀ ਕਿਨੈ ਨ
ਪਾਇਓ ਹਰਿ ਸੇਵਕ ਭਾਇ ਨਿਸਤਾਰਾ
॥੪॥੨॥੯॥

jis ghar virṭee so-ee jaanai jagaṭ gur
naanak poochh karahu beechaaraa.

chahu peerhee aad jugaad bakheelee kinai
na paa-i-o har sayvak bhaa-ay nistaaraa.
||4||2||9||

Suhi Mehla-4

According to some writers, the fourth Guru (Ram Das Ji) uttered this *shabad* in reference to some of his relatives, who used to be jealous of him because of his being anointed the Guru. They used to slander and speak against Guru Ji in the court of the Mogul emperor of that time, but could not do any harm to him.

With the above context in mind, Guru Ji begins the *shabad* by saying: “(O’ my friends), they in whose destiny, (God) has written from the very beginning, they have meditated on God within (their heart. God protects such devotees. Therefore), what can anybody speak against these (devotees) on whose defense is my God?” (1)

Therefore advising his own mind (and indirectly ours), Guru Ji says: “O’ my mind, remember and meditate on the Name of God again and again, because (God) can emancipate all the sins committed birth after birth.” (1-pause)

Commenting on the blessings showered on His devotees, Guru Ji says: “(O’ my friends), from the very beginning God has blessed the devotees with the storehouse of the nectar of God’s devotion. Therefore, only a fool would try to copy them; (such a person) would be disgraced both in this and the next world.” (2)

Next Guru Ji tells us what are the signs and merits of devotees of God. He says: “(O’ my friends, only) they are the (true) devotees and servants (of God) to whom God’s Name is dear. By serving them, we obtain God; (on the other hand), slanderers of the devotees obtain nothing but disgrace.” (3)

In conclusion, Guru Ji says: “(O’ brothers, that person alone) knows (the suffering) in whose heart resides (the malady of slander). You may ask and reflect upon, what Nanak the Guru of the world says about this matter. In all the four generations, from the beginning of all ages, nobody has obtained (union with God) through slander. It is only by adopting an attitude of a servant (towards the devotees) that one is emancipated.” (4-2-9)

The messages of this *shabad* is that if we want to obtain God and get out of the pain of repeated births and deaths, then we should serve and honor the devotees of God and meditate on His Name, and we should not enter into any kind of slander or rivalry of God's devotees.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

soohee mehlā 4.

ਜਿਥੈ ਹਰਿ ਆਰਾਧੀਐ ਤਿਥੈ ਹਰਿ ਮਿਤੁ
ਸਹਾਈ ॥

jithai har aaraaDhee-ai tithai har mit
sahaa-ee.

ਪੰਨਾ ੨੩੪

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ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਮਨਿ ਵਸੈ ਹੋਰਤੁ ਬਿਧਿ
ਲਇਆ ਨ ਜਾਈ ॥੧॥

gur kirpaa tay har man vasai horat biDh
la-i-aa na jaa-ee. ||1||

ਹਰਿ ਧਨੁ ਸੰਚੀਐ ਭਾਈ ॥
ਜਿ ਹਲਤਿ ਪਲਤਿ ਹਰਿ ਹੋਇ ਸਖਾਈ ॥੧॥
ਰਹਾਉ ॥

har Dhan sanchee-ai bhaa-ee.
je halat palat har ho-ay sakhaa-ee. ||1||
rahaa-o.

ਸਤਸੰਗਤੀ ਸੰਗਿ ਹਰਿ ਧਨੁ ਖਟੀਐ ਹੋਰ ਥੈ
ਹੋਰਤੁ ਉਪਾਇ ਹਰਿ ਧਨੁ ਕਿਤੈ ਨ ਪਾਈ ॥

satsangtee sang har Dhan khatee-ai hor
thai horat upaa-ay har Dhan kitai na
paa-ee.
har ratnai kaa vapaaree-aa har ratan
Dhan vihaajhay kachai kay vaapaaree-ay
vaak har Dhan la-i-aa na jaa-ee. ||2||

ਹਰਿ ਰਤਨੈ ਕਾ ਵਾਪਾਰੀਆ ਹਰਿ ਰਤਨ ਧਨੁ
ਵਿਹਾਝੇ ਕਚੈ ਕੇ ਵਾਪਾਰੀਏ ਵਾਕਿ ਹਰਿ ਧਨੁ
ਲਇਆ ਨ ਜਾਈ ॥੨॥

har Dhan ratan javayhar maanak har
Dhanai naal amrit vaylai vatai har
bhagtee har liv laa-ee.

ਹਰਿ ਧਨੁ ਰਤਨੁ ਜਵੇਹਰੁ ਮਾਣਕੁ ਹਰਿ ਧਨੈ
ਨਾਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ ਹਰਿ ਭਗਤੀ ਹਰਿ
ਲਿਵ ਲਾਈ ॥

har Dhan amrit vaylai vatai kaa beeji-aa
bhagat khaa-ay kharach rahay nikhutai
naahee.

ਹਰਿ ਧਨੁ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ ਕਾ ਬੀਜਿਆ
ਭਗਤ ਖਾਇ ਖਰਚਿ ਰਹੇ ਨਿਖੁਟੈ ਨਾਹੀ ॥

halat palat har Dhanai kee bhagtaa ka-o
milee vadi-aa-ee. ||3||

ਹਲਤਿ ਪਲਤਿ ਹਰਿ ਧਨੈ ਕੀ ਭਗਤਾ ਕਉ
ਮਿਲੀ ਵਡਿਆਈ ॥੩॥

ਹਰਿ ਧਨੁ ਨਿਰਭਉ ਸਦਾ ਸਦਾ ਅਸਥਿਰੁ ਹੈ
ਸਾਚਾ ਇਹੁ ਹਰਿ ਧਨੁ ਅਗਨੀ ਤਸਕਰੈ ਪਾਣੀਐ
ਜਮਦੂਤੈ ਕਿਸੈ ਕਾ ਗਵਾਇਆ ਨ ਜਾਈ ॥

har Dhan nirbha-o sadaa sadaa asthir hai
saachaa ih har Dhan agnee taskarai
paanee-ai jamdootai kisai kaa gavaa-i-aa
na jaa-ee.

ਹਰਿ ਧਨੁ ਕਉ ਉਚਕਾ ਨੇੜਿ ਨ ਆਵਈ ਜਮੁ
ਜਾਗਤੀ ਡੰਡੁ ਨ ਲਗਾਈ ॥੪॥

har Dhan ka-o uchkaa nayr na aavee
jam jaagaatee dand na lagaa-ee. ||4||

ਸਾਕਤੀ ਪਾਪ ਕਰਿ ਕੈ ਬਿਖਿਆ ਧਨੁ ਸੰਚਿਆ
ਤਿਨਾ ਇਕ ਵਿਖ ਨਾਲਿ ਨ ਜਾਈ ॥

ਹਲਤੈ ਵਿਚਿ ਸਾਕਤ ਦੁਹੇਲੇ ਭਏ ਹਥੁ ਛੁੜਕਿ
ਗਇਆ ਅਗੈ ਪਲਤਿ ਸਾਕਤੁ ਹਰਿ ਦਰਗਹ
ਢੋਈ ਨ ਪਾਈ ॥੫॥

saaktee paap kar kai bikhi-aa Dhan
sanchi-aa tīnaa ik vikh naal na jaa-ee.

haltai vich saakat duhaylay bha-ay
hathahu chhurhak ga-i-aa agai palat
saakat har dargeh dho-ee na paa-ee.
||5||

ਇਸੁ ਹਰਿ ਧਨ ਕਾ ਸਾਹੁ ਹਰਿ ਆਪਿ ਹੈ ਸੰਤਹੁ
ਜਿਸ ਨੋ ਦੇਇ ਸੁ ਹਰਿ ਧਨੁ ਲਦਿ ਚਲਾਈ ॥

ਇਸੁ ਹਰਿ ਧਨੈ ਕਾ ਤੋਟਾ ਕਦੇ ਨ ਆਵਈ ਜਨ
ਨਾਨਕ ਕਉ ਗੁਰਿ ਸੋਝੀ ਪਾਈ ॥੬॥੩॥੧੦॥

is har Dhan kaa saahu har aap hai
santahu jis no day-ay so har Dhan lad
chala-ee.

is har Dhanai kaa totaa kaday na aavee
jan naanak ka-o gur sojhee paa-ee.
||6||3||10||

Suhi Mehla-4

Most of us try to amass worldly wealth or make friends and relatives so that they may help us in the time of need. But it is the experience of many that at the time of need we find that our wealth has already been stolen or exhausted, and all our friends and relatives are either unable or unwilling to help us. Therefore in this *shabad*, Guru Ji tells us about another kind of wealth, which is not taken away by any thieves, tax collectors, or destroyed by any kinds of natural calamities. He also tells us about a friend who is always there to help us, whenever and wherever we remember him.

First talking about that friend, Guru Ji says: “(O’ my friends), wherever we remember God, right there our friend God is present as our helper. However, it is only through Guru’s grace that God comes to reside in our mind and cannot be obtained in any other way.” (1)

Next advising us, what kind of wealth we should try to amass, he says: “O’ my friends, we should amass the wealth of God’s (Name), which may help us both in this and the next world.” (1-pause)

Guru Ji now tells us, where can we find this wealth of God and how. He says: “(O’ my friends), joining the congregation of saintly persons, we can earn the wealth of God’s Name; nowhere else, and by no other means can this wealth be earned. It is only a dealer in the jewels of God’s Name, who purchases the jewel of God’s Name. It cannot be obtained from a dealer in short-lived (worldly wealth), who tries to purchase this wealth by mere talk. (In other words, we can acquire the wealth of God’s Name by singing God’s praises in the company of saintly people, under the guidance of the true Guru, and not by listening to the fake saints who try to impress us with their sweet talk).” (2)

Guru Ji now tells us how valuable and priceless is this wealth of God’s Name and how we can amass and enjoy it in abundance. He says: “(O’ my friends), the wealth of God

is (valuable like) jewels, diamonds, and pearls. Therefore, in the most appropriate time of early morning, the devotees of God lovingly attuned themselves to God. (In this way), the seed of God's wealth sown at the appropriate time (grows in such abundance, that) the devotees consume and spend it lavishly (on their own spiritual nourishment, and for the uplift of others), but it never falls short. Therefore, due to the wealth of God's Name, the devotees are honored both in this and the next world." (3)

Describing another unique quality of the wealth of God's Name, Guru Ji says: "(O' my friends), there is no fear of any sort to the wealth of God's Name. It is immovable, and everlasting forever. This wealth of God's Name cannot be destroyed by fire or water, or taken away by any thief or demon of death. No robber comes near the wealth of God's Name, and not even the demon of death can tax it (or nullify its merits)." (4)

However commenting on the end fate of those worshippers of power, who amass only worldly wealth, even if they have to commit many sins, he says: "(O' my friends), the worshippers of worldly riches and power collect the poisonous (worldly) wealth by committing sins, which doesn't accompany them even one step (after death. In fact), the worshippers of *Maya* badly grieve when this wealth slips out of their hands (due to stock-market crash, business losses, or any other calamity), and they find no support in the court of God." (5)

Guru Ji concludes this *shabad* by telling us another very important fact about the wealth of God. He says: "O' my dear saints, it is God Himself, who is the banker of the wealth of God's Name. Only the one whom God gives this wealth; loads this divine wealth and takes it home. (In short), this wealth never falls short, this is the understanding, which his Guru has given to devotee Nanak." (6-3-10)

The message of this *shabad* is that if we want to ensure that we may have such wealth, which helps us not only in life, but also after our death, then instead of collecting worldly wealth and making worldly friends, we should try to collect the wealth of God's Name. That wealth would always go with us, would never get exhausted, and would bring us glory both in this and next world. We can acquire this wealth of God's Name by singing God's praises in the company of saintly people under the guidance of the true Guru.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਜਿਸ ਨੇ ਹਰਿ ਸੁਪਸੰਨੁ ਹੋਇ ਸੇ ਹਰਿ ਗੁਣਾ ਰਵੈ
ਸੇ ਭਗਤੁ ਸੇ ਪਰਵਾਨੁ ॥
ਤਿਸ ਕੀ ਮਹਿਮਾ ਕਿਆ ਵਰਨੀਐ ਜਿਸ ਕੈ
ਹਿਰਦੈ ਵਸਿਆ ਹਰਿ ਪੁਰਖੁ ਭਗਵਾਨੁ ॥੧॥

ਗੋਵਿੰਦ ਗੁਣ ਗਾਈਐ ਜੀਉ ਲਾਇ ਸਤਿਗੁਰੁ
ਨਾਲਿ ਧਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥

soohee mehlaa 4.

jis no har suparsan ho-ay so har gunaa
ravai so bhagat so parvaan.
tis kee mahimaa ki-aa varnee-ai jis kai
hirdai vasi-aa har purakh bhagvaan.
||1||

govind gun gaa-ee-ai jee-o laa-ay
satguroo naal Dhi-aan. ||1|| rahaa-o.

ਸੋ ਸਤਿਗੁਰੂ ਸਾ ਸੇਵਾ ਸਤਿਗੁਰ ਕੀ ਸਫਲ ਹੈ
ਜਿਸ ਤੇ ਪਾਈਐ ਪਰਮ ਨਿਧਾਨੁ ॥
ਜੋ ਦੂਜੈ ਭਾਇ ਸਾਕਤ ਕਾਮਨਾ ਅਰਥਿ ਦੁਰਗੰਧ
ਸਰੇਵਦੇ ਸੋ ਨਿਹਫਲ ਸਭੁ ਅਗਿਆਨੁ ॥੨॥

so satguroo saa sayvaa satgur kee safal
hai jis t̥ay paa-ee-ai param niDhaan.
jo doojai bhaa-ay saakat̥ kaamnaa arath
durganDh sarayvday so nihfal sabh
agi-aan. ||2||

ਜਿਸ ਨੇ ਪਰਤੀਤਿ ਹੋਵੈ ਤਿਸ ਕਾ ਗਾਵਿਆ ਥਾਇ
ਪਵੈ ਸੋ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥
ਜੋ ਬਿਨੁ ਪਰਤੀਤੀ ਕਪਟੀ ਕੂੜੀ ਕੂੜੀ ਅਖੀ
ਮੀਟਦੇ ਉਨ ਕਾ ਉਤਰਿ ਜਾਇਗਾ ਝੂਠੁ ਗੁਮਾਨੁ
॥੩॥

jis no parteet̥ hovai t̥is kaa gaavi-aa
thaa-ay pavai so paavai dargeh maan.
jo bin parteetee kaptee koorhee
koorhee akhee meetday un kaa utar
jaa-igaa jhooth gumaan. ||3||

ਜੇਤਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ਤੂੰ ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ
ਭਗਵਾਨੁ ॥
ਦਾਸਨਿ ਦਾਸੁ ਕਹੈ ਜਨੁ ਨਾਨਕੁ ਜੇਹਾ ਤੂੰ
ਕਰਾਇਹਿ ਤੇਰਾ ਹਉ ਕਰੀ ਵਖਿਆਨੁ
॥੪॥੪॥੧੧॥

jaytaa jee-o pind sabh t̥ayraa too^N
antarjaamee purakh bhagvaan.
daasan daas kahai jan naanak jayhaa
too^N karaa-ihī t̥ayhaa ha-o karee
vakhi-aan. ||4||4||11||

Suhi Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to have such a wealth, which helps us not only in life but also after our death, then instead of amassing worldly wealth and friends, we should amass the wealth of God's Name. That wealth would always go with us, it would never get exhausted, and would bring us glory both in this and next world. He also told us that we could acquire this wealth by singing God's praises in the company of saintly people under the guidance of the true Guru. In this *shabad*, he explains further how and in what way this wealth is obtained.

Guru Ji says: "(O' my friends), on whom God is very much pleased, that person sings praises of God. He is considered His devotee and is the approved one (in the eyes of God). What can be said about the glory of (such a person) in whose heart has God come to reside?" (1)

Therefore, Guru Ji advises: "(O' my venerable friends), being fully attuned to the true Guru (and with full concentration of mind) we should sing praises of God." (1-pause)

Next describing the signs of a true Guru, the value of service of such a Guru, and the end fate of those who remain obsessed with false worldly pleasures, Guru Ji says: "(O' my friends), he alone is the true Guru and fruitful is the service of that true Guru from whom we obtain the supreme treasure (of God's Name). But the worshippers of power, who being in love with the other (worldly riches) indulge in sensual pleasures to satisfy the lust of their minds, their entire life is fruitless and is spent in ignorance." (2)

Next stressing upon the need to have full faith in the Guru, he says: “(O’ my friends), only that person’s singing praises of God is approved and is honored in God’s court who has (true) faith (in the Guru). But they who are without faith, and who hypocritically and falsely close their eyes (in the congregation), their falsehood and ego would be exposed.” (3)

However Guru Ji concludes the *shabad* by humbly stating: “O’ God, what ever soul or body (I have), is all Yours, and You are the inner knower and the all pervading God. Nanak the servant of Your servants says, that whatever sermon You make me deliver, I say that accordingly.” (4-4-11)

The message of this *shabad* is that the wealth of God’s Name is inexhaustible and imperishable. It is obtained only through the grace of the true God and only under the guidance and shelter of the true Guru. Second, it is only when we sing praises of God with true faith and respect for the Guru that we obtain the wealth of God’s Name and not by any kinds of deceit or hypocrisy.

ਪੰਨਾ ੭੩੫

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ਸੂਹੀ ਮਹਲਾ ੪ ਘਰੁ ੭

soohee mehlā 4 ghar 7

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur paryaad.

ਤੇਰੇ ਕਵਨ ਕਵਨ ਗੁਣ ਕਹਿ ਕਹਿ ਗਾਵਾ ਤੂ ਸਾਹਿਬ
ਗੁਣੀ ਨਿਧਾਨਾ ॥
ਤੁਮਰੀ ਮਹਿਮਾ ਬਰਨਿ ਨ ਸਾਕਉ ਤੂੰ ਠਾਕੁਰ ਉਚ
ਭਗਵਾਨਾ ॥੧॥

tayray kavan kavan gun kahi kahi
gaavaa too saahib gunee niDhaanaa.
tumree mahimaa baran na saaka-o
too^N thaakur ooch bhagvaanaa. ||1||

ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਰ ਸੋਈ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਮੇਰੇ ਸਾਹਿਬ ਮੈ ਤੁਝ ਬਿਨੁ
ਅਵਰੁ ਨ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

mai har har naam Dhar so-ee.
ji-o bhaavai ti-o raakh mayray saahib
mai tujh bin avar na ko-ee. ||1||
rahaa-o.

ਮੈ ਤਾਣੁ ਦੀਬਾਣੁ ਤੂਹੈ ਮੇਰੇ ਸੁਆਮੀ ਮੈ ਤੁਧੁ ਆਗੈ
ਅਰਦਾਸਿ ॥
ਮੈ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਜਿਸੁ ਪਹਿ ਕਰਉ ਬੇਨਤੀ ਮੇਰਾ
ਦੁਖੁ ਸੁਖੁ ਤੁਝ ਹੀ ਪਾਸਿ ॥੨॥

mai taan deebaan toohai mayray
su-aamee mai tuDh aagai ardaas.
mai hor thaa-o naahee jis peh kara-o
baynantee mayraa dukh sukh tujh
hee paas. ||2||

ਵਿਚੇ ਧਰਤੀ ਵਿਚੇ ਪਾਣੀ ਵਿਚਿ ਕਾਸਟ ਅਗਨਿ
ਧਰੀਜੈ ॥
ਬਕਰੀ ਸਿੰਘੁ ਇਕਤੈ ਥਾਇ ਰਾਖੇ ਮਨ ਹਰਿ ਜਪਿ
ਭ੍ਰਮੁ ਭਉ ਦੂਰਿ ਕੀਜੈ ॥੩॥

vichay Dhartee vichay paanee vich
kaasat agan Dhareejai.
bakree singh iktai thaa-ay raakhay
man har jap bharam bha-o door
keejai. ||3||

ਹਰਿ ਕੀ ਵਡਿਆਈ ਦੇਖਹੁ ਸੰਤਹੁ ਹਰਿ ਨਿਮਾਣਿਆ
ਮਾਣੁ ਦੇਵਾਏ ॥

ਜਿਉ ਧਰਤੀ ਚਰਣ ਤਲੇ ਤੇ ਊਪਰਿ ਆਵੈ ਤਿਉ
ਨਾਨਕ ਸਾਧ ਜਨਾ ਜਗਤੁ ਆਣਿ ਸਭੁ ਪੈਰੀ ਪਾਏ
॥੪॥੧॥੧੨॥

har kee vadi-aa-ee daykhhu santahu
har nimaani-aa maan dayvaa-ay.

ji-o Dhartee charan talay tay oopar
aavai ti-o naanak saaDh janaa jagat
aan sabh pairee paa-ay. ||4||1||12||

Suhi Mehla-4

In the previous *shabad*, Guru Ji advised us to sing praises of God who is merciful and has all merits in Him. In this *shabad*, he shows us how to pray to God in a most sincere and humble manner, how to repose our complete faith and trust in Him, and what kind of blessings we receive when we do that.

Guru Ji says: “O’ God, (I wonder), which of Your merits, may I utter again and again and sing, because You are the treasure of merits. Your glory, I cannot describe because You are the Master and highest God of all (gods).” (1)

Showing us how to repose our complete faith in God, and surrender ourselves to His care, Guru Ji says: “(O’ God), for me that Name of Yours is my only support. Except You, I have nobody else, so save me as You please.” (1-pause)

Reiterating his faith in God, Guru Ji says: “O’ my Master, You are my anchor and support, my prayer is only before You. I don’t have any other place before which I may make any request, and my weal or vow is in Your hands.” (2)

Now as if providing a moral support to his own mind (and indirectly us), Guru Ji comments on the vast power and justice of God, and says: “(O’ my mind, in His true justice, God) has kept water in the earth, and fire in the wood (but neither water can harm the earth, nor fire can burn the wood from inside, as if) He has kept a goat and a lion at one place. Therefore O’ my mind, you should also remove your doubt and fear by meditating on such a God.” (3)

Guru Ji concludes the *shabad* by pointing to the glory of God; how He bestows honor on those who are very humble, and honor-less. He says: “O’ saints, look at the glory of God, how that God brings honor to the un honored ones. Nanak says, just as the earth remains under our feet all the time, but is poured over us (after death), similarly He makes the entire world to come and bow to the feet of the saints and devotees (who live as most humble persons).” (4-1-12)

The message of this *shabad* is that we should always depend upon the support of God and nobody else. We should have complete faith in God, keep meditating on His Name, and stick to the path of truth. If we do that, God would protect us, grant us justice, and one day the entire world would respect and honor us.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਤੂੰ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਜਾਣਹਿ ਕਿਆ
ਤੁਧੁ ਪਹਿ ਆਖਿ ਸੁਣਾਈਐ ॥
ਬੁਰਾ ਭਲਾ ਤੁਧੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਜੇਹਾ ਕੋ ਕਰੇ
ਤੇਹਾ ਕੋ ਪਾਈਐ ॥੧॥

ਮੇਰੇ ਸਾਹਿਬ ਤੂੰ ਅੰਤਰ ਕੀ ਬਿਧਿ ਜਾਣਹਿ ॥
ਬੁਰਾ ਭਲਾ ਤੁਧੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਤੁਧੁ ਭਾਵੈ
ਤਿਵੈ ਬੁਲਾਵਹਿ ॥੧॥ ਰਹਾਉ ॥

ਸਭੁ ਮੋਹੁ ਮਾਇਆ ਸਰੀਰੁ ਹਰਿ ਕੀਆ ਵਿਚਿ
ਦੇਹੀ ਮਾਨੁਖ ਭਗਤਿ ਕਰਾਈ ॥
ਇਕਨਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵਹਿ ਇਕਿ
ਮਨਮੁਖਿ ਧੰਧੁ ਪਿਟਾਈ ॥੨॥

ਸਭੁ ਕੋ ਤੇਰਾ ਤੂੰ ਸਭਨਾ ਕਾ ਮੇਰੇ ਕਰਤੇ ਤੁਧੁ
ਸਭਨਾ ਸਿਰਿ ਲਿਖਿਆ ਲੇਖੁ ॥
ਜੇਹੀ ਤੂੰ ਨਦਰਿ ਕਰਹਿ ਤੇਹਾ ਕੋ ਹੋਵੈ ਬਿਨੁ
ਨਦਰੀ ਨਾਰੀ ਕੋ ਭੇਖੁ ॥੩॥

ਤੇਰੀ ਵਡਿਆਈ ਤੂੰਹੈ ਜਾਣਹਿ ਸਭ ਤੁਧਨੋ
ਨਿਤ ਧਿਆਏ ॥
ਜਿਸ ਨੇ ਤੁਧੁ ਭਾਵੈ ਤਿਸ ਨੇ ਤੂੰ ਮੇਲਹਿ ਜਨ
ਨਾਨਕ ਸੋ ਥਾਇ ਪਾਏ ॥੪॥੨॥੧੩॥

soohee mehlā 4.

too^N kartāa sabh kichh aapay jaaneh ki-aa
tuDh peh aakh sunāa-ee-ai.

buraa bhalāa tuDh sabh kichh soojhai
jayhaa ko karay tayhaa ko paa-ee-ai. ||1||

mayray saahib too^N antar kee biDh jaaneh.
buraa bhalāa tuDh sabh kichh soojhai tuDh
bhaavai tivai bulaaveh. ||1|| rahaa-o.

sabh moh maa-i-aa sareer har kee-aa vich
dayhee maanukh bhagat karaa-ee.

iknaa satgur mayl sukh dayveh ik
manmukh DhanDh pitaa-ee. ||2||

sabh ko tayraa too^N sabhnaa kaa mayray
kartay tuDh sabhnaa sir likhi-aa laykh.

jayhee too^N nadar karahi tayhaa ko hovai
bin nadree naahee ko bhaykh. ||3||

tayree vadi-aa-ee too^Nhai jaaneh sabh
tuDhno nit Dhi-aa-ay.

jis no tuDh bhaavai tis no too^N mayleh jan
naanak so thaa-ay paa-ay. ||4||2||13||

Suhi Mehla-4

Many times we wonder, why one person is so good and another is so bad? We also wonder who inspires some to be saintly and detached, while others to be so involved in worldly affairs, and what should an ordinary person do? In this *shabad*, while addressing God in a most humble way, Guru Ji indirectly provides answers to all such questions.

He says: “O’ Creator, You Yourself know everything, what can we say and tell You? You know what is good or bad (in any person, (that is why) whatever one does, one obtains the result accordingly.” (1)

Next Guru Ji tells us how completely God knows what we are thinking in our mind, and makes us utter what we say. He says: “O’ God, You know the inner state (of every body’s mind, whatever) evil or virtuous (thoughts are in us), You know about them all, and howsoever You please, You make a person speak.” (1-pause)

Guru Ji now tells us who has made all the creatures, and who makes them do all the good or bad things. He says: “(O’ my friends), it is God who has created worldly attachment, and (man’s) body, and within the body has made the soul to worship Him while within the (human) body. (O’ God), there are some whom You provide peace by uniting them with true Guru, while You keep the other self-conceited one’s, entangled in worldly problems.” (2)

Once again acknowledging the omnipotence of God in all good or bad things, or good and bad people, Guru Ji says: “O’ my Creator, everybody belongs to You, and You are the Master of all. It is You who has scribed the destiny on everybody’s forehead. Howsoever You cast Your glance of grace on any one, so does one become, and without Your grace nobody can assume any garb (or any kind of character).” (3)

In conclusion, Guru Ji says: “(O’ God), only You know about Your glory, all meditate on You every day. Servant Nanak says, whom You wish, You unite with Yourself, and that person is approved (in Your court).” (4-2-13)

The message of the *shabad* is that God is omnipotent. He knows who is good, and who is bad. It is as per God’s grace that any person becomes, whatever he or she is. Therefore, we should pray to God for the Guru’s guidance, so that we may meditate on God’s Name and remain on His good books.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਜਿਨ ਕੈ ਅੰਤਰਿ ਵਸਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਨ ਕੇ
ਸਭਿ ਰੋਗ ਗਵਾਏ ॥

ਤੇ ਮੁਕਤ ਭਏ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ
ਪਵਿਤ੍ਰ ਪਰਮ ਪਦੁ ਪਾਏ ॥੧॥

ਮੇਰੇ ਰਾਮ ਹਰਿ ਜਨ ਆਰੋਗ ਭਏ ॥
ਗੁਰ ਬਚਨੀ ਜਿਨਾ ਜਪਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਨ ਕੇ
ਹਉਮੈ ਰੋਗ ਗਏ ॥੧॥ ਰਹਾਉ ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਤ੍ਰੈ ਗੁਣ ਰੋਗੀ ਵਿਚਿ ਹਉਮੈ
ਕਾਰ ਕਮਾਈ ॥

ਜਿਨਿ ਕੀਏ ਤਿਸਹਿ ਨ ਚੇਤਹਿ ਬਪੁੜੇ ਹਰਿ ਗੁਰਮੁਖਿ
ਸੋਝੀ ਪਾਈ ॥੨॥

ਹਉਮੈ ਰੋਗਿ ਸਭੁ ਜਗਤੁ ਬਿਆਪਿਆ ਤਿਨ ਕਉ
ਜਨਮ ਮਰਣ ਦੁਖੁ ਭਾਰੀ ॥

soohee mehlāa 4.

jin kai anṭar vasi-aa mayraa har har
ṭin kay sabh rog gavāa-ay.

ṭay mukaṭ bha-ay jin har naam
Dhi-aa-i-aa ṭin pavitṭ param pad
paa-ay. ||1||

mayray raam har jan aarog bha-ay.
gur bachnee jinaa japi-aa mayraa har
har ṭin kay ha-umai rog ga-ay. ||1||
rahaa-o.

barahmaa bisan mahaaday-o ṭarai
gun rogee vich ha-umai kaar
kamaa-ee.

jin kee-ay ṭiseh na cheeteh bapurhay
har gurmukh sojhee paa-ee. ||2||

ha-umai rog sabh jagat bi-aapi-aa ṭin
ka-o janam maran dukh bhaaree.

ਪੰਨਾ ੭੩੬

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ਗੁਰ ਪਰਸਾਦੀ ਕੋ ਵਿਰਲਾ ਛੂਟੈ ਤਿਸੁ ਜਨ ਕਉ ਹਉ
ਬਲਿਹਾਰੀ ॥੩॥

gur parsaaadee ko virlaa chhootai t̥is
jan ka-o ha-o balihaaree. ||3||

ਜਿਨਿ ਸਿਸਟਿ ਸਾਜੀ ਸੋਈ ਹਰਿ ਜਾਣੈ ਤਾ ਕਾ ਰੂਪੁ
ਆਪਾਰੋ ॥

jin sisat saajee so-ee har jaanai t̥aa
kaa roop apaaro.

ਨਾਨਕ ਆਪੇ ਵੇਖਿ ਹਰਿ ਬਿਗਸੈ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ
ਬੀਚਾਰੋ ॥੪॥੩॥੧੪॥

naanak aapay vaykh har bigsai
gurmukh barahm beechaaro.
||4||3||14||

Suhi Mehla-4

In the previous *shabad*, Guru Ji advised us that we should pray to God for the guidance of the Guru, so that following his advice we might meditate on God's Name and remain in His good books. In this *shabad*, he tells us what kinds of blessings one obtains when one acts on the Guru's advice, meditates on God's Name, and then God comes to reside in one's heart.

Guru Ji proclaims: "(O' my friends), they in whose heart resides my God, (He) has vanished all their maladies. (Yes), they who have meditated on God's Name have been saved and obtained the supreme state (of union with God)." (1)

Indicating the kinds of people who are free from the disease (of ego, the root cause of the most human ailments), Guru Ji says: "O' my God, Your devotees have become free from the malady (of ego). Yes, as per Guru's advice, they who meditated on my God, their maladies of ego have vanished." (1-pause)

Guru Ji now describes how even the gods are not free from this disease of self-conceit. He says: "(O' my friends), being afflicted with the three worldly impulses (of vice, virtue, and power, even) great (Hindu) gods like *Brahma*, *Vishnu*, and *Mahadev*, (the gods of creation, sustenance, and death) acted in self-conceit. These poor ones (suffered immensely, because) they didn't remember that (God) who had created them. Only those who have followed the advice of the Guru have obtained true understanding about God." (2)

Guru Ji therefore observes: "(O' my friends), the entire world is afflicted by the disease of ego, (therefore all) keep suffering from the severe ailment of birth and death. It is only a rare one who is spared (from this malady) by Guru's grace, and I am a sacrifice to that devotee." (3)

Guru Ji concludes this *shabad* by saying: "(O' my friends), He who created this universe, only that God knows (why it is so). His form is beyond any limit. O' Nanak, on His own He sees (His creation) and feels pleased (beholding it). It is through Guru's grace that one obtains divine understanding." (4-3-14)

The message of this *shabad* is that not only the human beings, but also the gods are afflicted by the malady of ego, and because of this ailment everybody is suffering from the pains of birth and death. If we want to be saved from this disease, then we need to follow the Guru's advice and meditate on God's Name. Only then our ego would vanish, and we would attain the supreme state of union with God.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਈ ਕਿਛੁ ਕੀਚੈ ਜੇ ਕਰਿ
ਸਕੀਐ ॥

ਆਪਣਾ ਕੀਤਾ ਕਿਛੁ ਨ ਹੋਵੈ ਜਿਉ ਹਰਿ ਭਾਵੈ
ਤਿਉ ਰਖੀਐ ॥੧॥

ਮੇਰੇ ਹਰਿ ਜੀਉ ਸਭੁ ਕੋ ਤੋਰੈ ਵਸਿ ॥

ਅਸਾ ਜੋਰੁ ਨਾਹੀ ਜੇ ਕਿਛੁ ਕਰਿ ਹਮ ਸਾਕਹ ਜਿਉ
ਭਾਵੈ ਤਿਵੈ ਬਖਸਿ ॥੧॥ ਰਹਾਉ ॥

ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਦੀਆ ਤੁਧੁ ਆਪੇ ਤੁਧੁ ਆਪੇ
ਕਾਰੈ ਲਾਇਆ ॥

ਜੇਹਾ ਤੂੰ ਹੁਕਮੁ ਕਰਹਿ ਤੇਹੇ ਕੋ ਕਰਮ ਕਮਾਵੈ ਜੇਹਾ
ਤੁਧੁ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥੨॥

ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ ਕੋਈ
ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ ॥

ਇਕਨਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਤੂੰ ਬੁਝਾਵਹਿ ਇਕਿ
ਮਨਮੁਖਿ ਕਰਹਿ ਸਿ ਰੋਵੈ ॥੩॥

ਹਰਿ ਕੀ ਵਡਿਆਈ ਹਉ ਆਖਿ ਨ ਸਾਕਾ ਹਉ
ਮੂਰਖੁ ਮੁਗਧੁ ਨੀਚਾਣੁ ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿ ਲੈ ਮੇਰੇ ਸੁਆਮੀ
ਸਰਣਾਗਤਿ ਪਇਆ ਅਜਾਣੁ ॥੪॥੪॥੧੫॥੨੪॥

soohee mehlā 4.

keetāa karnāa sarab rajāa-ee kichh
keechai jay kar sakee-ai.

aapnāa keetāa kichhoo na hovai ji-o har
bhaavai tī-o rakhee-ai. ||1||

mayray har jee-o sabh ko tayrai vas.

asaa jor naahee jay kichh kar ham
saakah ji-o bhaavai tivai bakhas. ||1||
rahaa-o.

sabh jee-o pind dee-aa tuDh aapay
tuDh aapay kaarai laa-i-aa.

jayhaa too^N hukam karahi tayhay ko
karam kamaavai jayhaa tuDh Dhur likh
paa-i-aa. ||2||

panch tat kar tuDh sarisat sabh saajee
ko-ee chhayvaa kari-o jay kichh keetāa
hovai.

iknaa satgur mayl too^N bujhaaveh ik
manmukh karahi se rovai. ||3||

har kee vadi-aa-ee ha-o aakh na saakaa
ha-o moorakh mugaDh neechaan.

jan naanak ka-o har bakhas lai mayray
su-aamee sarnaagaṭ pa-i-aa ajaan.
||4||4||15||24||

Suhi Mehla-4

In the previous *shabad*, Guru Ji explained how the entire world is gripped in the malady of ego. What to speak of ordinary human beings, even the so called great Hindu gods like *Shiva* and *Brahama* are not free from this disease, with the result that we all keep suffering in the pains of repeated births and deaths. In this *shabad*, Guru Ji shows us how to remain humble and how to express our humility and thankfulness to God, even when we are doing the right things including meditating on His Name.

Guru Ji begins the *shabad* with an humble address, and says: “(O’ God), whatever You did, and whatever You still have to do is all as per Your will; we would do something if we could do anything. But nothing will happen, according to our doings, (therefore) please save us as You will.” (1)

Therefore once again Guru Ji addresses God and asking for His benevolence, says: “O’ my venerable God, everything is under Your control; we don’t have any power that we could do anything, so please forgive us as You will.” (1-pause)

Elaborating on the power of God and thanking Him for all the gifts given by Him, Guru Ji says: “(O’ God), it is You who has given us this body and the soul, and it is You Yourself who have put us to work. So whatever deed one does, it is as per Your command, and as You prescribed in one’s destiny from the very beginning.” (2)

Commenting further on the omnipotence of God and challenging those who question God’s power, Guru Ji says: “(O’ God), by creating five elements (earth, fire, water, air, and ether), You created the universe; if anybody has any power, let that person create the sixth element. (O’ God), by uniting them with the true Guru, You make some to realize (the truth); some You make self-conceited, and they grieve.” (3)

Guru Ji concludes this *shabad* by showing us what kind of prayer we should make to God. He says: “I cannot describe the glory of God, because I am a lowly ignorant fool. O’ God, please forgive the ignorant slave Nanak who has fallen at Your feet (and has sought Your shelter).” (4-4-15-24)

The message of this *shabad* is that if we want to be united with God, then we should follow Guru's instructions and should never have any iota of ego in us. We should pray to God that we are like foolish ignorant children of His and request Him to save us as He pleases.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ ॥
ਨਾਨਾ ਰੂਪ ਭੇਖ ਦਿਖਲਾਈ ॥
ਸਾਂਗੁ ਉਤਾਰਿ ਥੰਮ੍ਹਿ ਪਾਸਾਰਾ ॥
ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ ॥੧॥

ਕਵਨ ਰੂਪ ਦ੍ਰਿਸਟਿਓ ਬਿਨਸਾਇਓ ॥
ਕਤਹਿ ਗਇਓ ਉਹੁ ਕਤ ਤੇ ਆਇਓ ॥੧॥ ਰਹਾਉ ॥

ਜਲ ਤੇ ਊਠਹਿ ਅਨਿਕ ਤਰੰਗਾ ॥
ਕਨਿਕ ਭੂਖਨ ਕੀਨੇ ਬਹੁ ਰੰਗਾ ॥
ਬੀਜ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ ॥
ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ ॥੨॥

raag soohee mehlāa 5 ghar 1

ik-oⁿkaar satgur parda.

baajeegar jaisay baajee paa-ee.
naanaa roop bhaykh dikhlaa-ee.
saaⁿg utaar thamⁱa-o paasaaraa.
tab ayko aykankaaraa. ||1||

kavan roop daristi-o binsaa-i-o.
kat^heh ga-i-o uho kat^h tay aa-i-o. ||1||
rahaa-o.

jal tay ooth^eh anik tarangaa.
kanik bhookhan keenay baho rangaa.
beej beej daykhi-o baho parkaaraa.
fal paakay tay aykankaaraa. ||2||

ਸਹਸ ਘਟਾ ਮਹਿ ਏਕੁ ਆਕਾਸੁ ॥
 ਘਟ ਫੂਟੇ ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ ॥
 ਭਰਮ ਲੋਭ ਮੋਹ ਮਾਇਆ ਵਿਕਾਰ ॥
 ਭ੍ਰਮ ਫੂਟੇ ਤੇ ਏਕੰਕਾਰ ॥੩॥

sahas ghataa meh ayk aakaas.
ghat footay ṭay ohee pargaas.
bharam lobh moh maa-i-aa vikaar.
bharam chhootay ṭay aykankaar. ||3||

ਓਹੁ ਅਬਿਨਾਸੀ ਬਿਨਸਤ ਨਾਹੀ ॥
 ਨਾ ਕੋ ਆਵੈ ਨਾ ਕੋ ਜਾਹੀ ॥
 ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਮਲੁ ਧੋਈ ॥
 ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਪਰਮ ਗਤਿ ਹੋਈ ॥੪॥੧॥

oh abhinaasee binsatṭ naahee.
 naa ko aavaṭ naa ko jaahee.
 gur poorai ha-umai mal Dho-ee.
 kaho naanak mayree param gaṭṭ ho-ee.
 ||4||1||

Raag Suhi Mehla-5 Ghar- 1

In this *shabad*, Guru Ji expounds on the nature of this universe, which appears in many shapes and forms and seems to appear and disappear in the course of time. Taking examples from everyday life, he illustrates how God is manifesting Himself behind various phenomena of the universe, which are all transitory but He Himself is stationary and eternal.

First taking the example of street jugglers, Guru Ji says: “(O’ my friends), when a juggler spreads his play, he appears in many forms and guises, but after removing his masks when he folds his expanse, he remains all by himself. (Similarly, God has expanded Himself in myriad forms of this world, but when He decides to contract, He remains all by Himself).” (1)

Regarding the question of appearance and disappearance of various forms or manifestations of God, Guru Ji humbly admits his inability to answer; therefore he says: “(O’ my friends, it is impossible to tell) which of the forms (of God) have already manifested, which ones of those have been destroyed, where did these forms go and from where these originated? (No one can answer such questions).” (1-pause)

Guru Ji now gives some more examples to explain why so many things and phenomena, which even though appear very different from each other, yet have the same origin and ultimately go back to that one source. He says: “Myriads of waves arise in water, (but soon are dissolved back in the water). Gold is converted into many different kinds of ornaments, (but when melted together, they all become gold again). Similarly after sowing a seed, one may see it sprouting into various shapes (such as branches and leaves), but when its fruits ripen up, then from inside comes the same kind of seed. (Similarly, the origin of all the different elements and parts of the universe is one God).” (2)

Next explaining why we cannot see or realize the one original source behind all these myriads of worldly elements, planets, and phenomena, Guru Ji says: “(O’ my friends), the same one sky appears different in thousand different pitchers, but when these

pitchers break down, then only that one sky is visible. Similarly when one's doubt, greed, and evil thoughts due to worldly attachment are removed, then one realizes the one Creator." (3)

In conclusion, Guru Ji says: "(O' my friends, that God) is imperishable and doesn't vanish at all. (Therefore in reality), neither any one comes (takes birth), nor goes (or dies). Nanak says, the perfect Guru has washed off my scum of ego, (because of which), I have been blessed with the supreme state (of salvation)." (4-1)

The message of this *shabad* is that we should realize that the entire universe in all different shapes and forms has originated from the same one God and would ultimately merge into Him. Similarly, if we shed our doubt, ego, and worldly attachments, we would realize the one God and merge in Him.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਕੀਤਾ ਲੋੜਹਿ ਸੋ ਪ੍ਰਭ ਹੋਇ ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
ਜੋ ਜਨੁ ਸੇਵੇ ਤਿਸੁ ਪੂਰਨ ਕਾਜ ॥
ਦਾਸ ਅਪੁਨੇ ਕੀ ਰਾਖਹੁ ਲਾਜ ॥੧॥

ਤੇਰੀ ਸਰਣਿ ਪੂਰਨ ਦਇਆਲਾ ॥
ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਪ੍ਰਭ ਦੂਰਿ ॥
ਲੋਕ ਪਤੀਆਰੈ ਕਛੂ ਨ ਪਾਈਐ ॥
ਸਾਚਿ ਲਗੈ ਤਾ ਹਉਮੈ ਜਾਈਐ ॥੨॥

ਪੰਨਾ ੭੩੭

ਜਿਸ ਨੋ ਲਾਇ ਲਏ ਸੋ ਲਾਗੈ ॥
ਗਿਆਨ ਰਤਨੁ ਅੰਤਰਿ ਤਿਸੁ ਜਾਗੈ ॥
ਦੁਰਮਤਿ ਜਾਇ ਪਰਮ ਪਦੁ ਪਾਏ ॥
ਗੁਰ ਪਰਸਾਦੀ ਨਾਮੁ ਧਿਆਏ ॥੩॥

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰਉ ਅਰਦਾਸਿ ॥
ਤੁਧੁ ਭਾਵੈ ਤਾ ਆਣਹਿ ਰਾਸਿ ॥
ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥
ਜਨ ਨਾਨਕ ਪ੍ਰਭੁ ਸਦਾ ਧਿਆਇ ॥੪॥੨॥

soohee mehlā 5.

keetāa lor^heh so parabh ho-ay.
t^uj^h bin d^{oo}jaa naahee ko-ay.
jo jan sayvay tⁱs pooran kaaj.
daas apunay kee raakh^o laaj. ||1||

tayree saran pooran da-i-aalaa.
t^uj^h bin kavan karay partipaalaa. ||1||
rahaa-o.

jal thal mahee-al rahi-aa b^harpoor.
nikat vasai naahee parabh d^{oo}or.
lok patee-aarai kach^hhoo na paa-ee-ai.
saach lagai t^{aa} ha-umai jaa-ee-ai. ||2||

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jis no laa-ay la-ay so laagai.
gi-aan ra^{tan} an^{tar} tⁱs jaagai.
d^{ur}mat^j jaa-ay param pad^j paa-ay.
gur p^{ar}saadee naam D^{hi}-aa-ay. ||3||

du-ay kar jor^h kara-o ardaas.
tuD^h b^haavai t^{aa} aane^h raas.
kar kirpaa apnee b^hagtee laa-ay.
jan naanak parabh sad^{aa} D^{hi}-aa-ay.
||4||2||

Suhi Mehla-5

In the previous *shabad*, Guru Ji told us that the entire universe including all its different shapes and forms has originated from the same one God and will ultimately merge into that same one source. Similarly, if we shed our doubt, ego, and worldly attachments, we would also merge back into the same one God. In this *shabad*, Guru Ji shows us how to approach God who is at the root of each and every phenomenon and what kind of prayer we should make to him.

He says: “O’ God, whatever You wish to happen that happens, (because) except You there is no other (who is powerful to do anything). The devotee who serves You (by meditating on Your Name), all his (or her) tasks are accomplished. You (always) save the honor of Your servant.” (1)

Next showing us how to completely surrender before God, Guru Ji says: “O’ my perfect merciful God, I have come to Your shelter, except You who else can sustain me?” (1-pause)

However, Guru Ji wants us to seek the shelter of God with full faith and not for the sake of pleasing others. He says: “(O’ my friends), God is pervading in all waters, lands, and skies. He abides near us; He is not far (from us), by pleasing (other) people, we don’t obtain anything. Only when we are attuned to the true (God), that our ego goes away.” (2)

Even regarding attuning our mind to God, Guru Ji says: “(O’ my friends), only the one whom God attunes to His Name) is attuned to Him, and the gem of divine knowledge illuminates within that person. By Guru’s grace, one meditates on the (God’s) Name, then one’s evil intellect goes away, and one obtains the supreme status (of union with God).” (3)

Guru Ji concludes the *shabad* by showing us how to pray before God and what to ask from Him. He says: “(O’ God), folding both hands I pray that only when You wish, You accomplish the tasks (of Your devotees). Showing mercy attune me to Your worship, (so that) slave Nanak may always contemplate on You.” (4-2)

The message of this *shabad* is that God is all-powerful, and it is only He who can fulfill all our wishes. Therefore, instead of running after any worldly people, we should seek the guidance of the Guru, and under his guidance learn to get rid of our ego, and other evil thoughts, and meditate on God’s Name with true love. Then surely, God would show His mercy on us, fulfill our wishes, and bless us with His union.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਧਨੁ ਸੋਹਾਗਨਿ ਜੋ ਪ੍ਰਭੁ ਪਛਾਨੈ ॥

ਮਾਨੈ ਹੁਕਮੁ ਤਜੈ ਅਭਿਮਾਨੈ ॥

ਪ੍ਰਿਅ ਸਿਉ ਰਾਤੀ ਰਲੀਆ ਮਾਨੈ ॥੧॥

soohee mehlaa 5.

Dhan sohaagan jo parabhoo
pachhaanai.

maanai hukam tājai abhimaanai.

pari-a si-o raatē ralee-aa maanai. ||1||

ਸੁਨਿ ਸਖੀਏ ਪ੍ਰਭ ਮਿਲਣ ਨੀਸਾਨੀ ॥
ਮਨੁ ਤਨੁ ਅਰਪਿ ਤਜਿ ਲਾਜ ਲੋਕਾਨੀ ॥੧॥
ਰਹਾਉ ॥

ਸਖੀ ਸਹੇਲੀ ਕਉ ਸਮਝਾਵੈ ॥
ਸੋਈ ਕਮਾਵੈ ਜੋ ਪ੍ਰਭ ਭਾਵੈ ॥
ਸਾ ਸੋਹਾਗਣਿ ਅੰਕਿ ਸਮਾਵੈ ॥੨॥

ਗਰਬਿ ਗਹੇਲੀ ਮਹਲੁ ਨ ਪਾਵੈ ॥
ਫਿਰਿ ਪਛੁਤਾਵੈ ਜਬ ਰੈਣਿ ਬਿਹਾਵੈ ॥
ਕਰਮਹੀਣਿ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਵੈ ॥੩॥

ਬਿਨਉ ਕਰੀ ਜੇ ਜਾਣਾ ਦੂਰਿ ॥
ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਜਨੁ ਨਾਨਕੁ ਗਾਵੈ ਦੇਖਿ ਹਦੂਰਿ ॥੪॥੩॥

sun sakhee-ay parabh milan neesaanee.
man tan arap taj laaj lokaanee. ||1||
rahaa-o.

sakhee sahaylee ka-o samjhaavai.
so-ee kamaavai jo parabh bhaavai.
saa sohagan ank samaavai. ||2||

garab gahaylee mahal na paavai.
fir pachhutaavai jab rain bihaavai.
karamheen manmukh dukh paavai. ||3||

bin-o karee jay jaanaa door.
parabh abhinaasee rahi-aa bharpoor.
jan naanak gaavai daykh hadoor. ||4||3||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that God is all-powerful and it is only He who can fulfill all our wishes. Therefore instead of running after any worldly people, we should seek the guidance of the Guru and under his guidance learn to get rid of our ego and evil thoughts and meditate on God's Name with true love. Then God would show His mercy on us, fulfill our wishes, and bless us with His union. In this *shabad*, he compares the human soul to a bride and assuming him to be a close friend of ours, tells us how we could also enjoy the company of (God) our beloved Groom.

Describing some basic qualities of a praiseworthy bride soul, Guru Ji says: "(O' my friends), blessed is that wedded bride (soul) who realizes God (her beloved Groom). Shedding her ego, she obeys His command, and imbued with the love of her Groom, she enjoys (spiritual) pleasures of His company." (1)

Now talking to us as if we are also his friends and mates and telling us what are the signs of union with God our (spiritual) spouse, Guru Ji says: "Listen O' my dear friend and mate, the sign (or the first step to be) united with God. That you shed (any thoughts of) worldly embarrassment and surrender your body and mind (to God)." (1-pause)

Next Guru Ji takes another format and he tells us how a united bride instructs her friend who is yet not united with her spouse (God). He says: "(The united) bride friend advises her (ignorant) mate, that the bride (soul) who does only that which is pleasing to God, that wedded bride merges in the embrace (of God, her beloved groom)." (2)

At the same time cautioning her ignorant friend about any kind of self-conceit, the united bride says: "(O' my friend), the bride (soul) who is caught in ego, she never obtains to the mansion (of God). She repents when the night (of her life span) passes

away. Then the unfortunate self-conceited bride suffers in pains (of births and deaths).” (3)

Guru Ji now reaches another height of poetic imagination and the stage of true love and faith in God when a bride soul doesn't feel even the necessity of making any request, as if her beloved Groom is so close to her, that He Himself knows her needs. So Guru Ji says: “I would pray to Him, if I deem Him far from me. (But I know that) the imperishable God is pervading everywhere, therefore slave Nanak is singing His praises seeing Him right in front (of him).” (4-3)

The message of this *shabad* is that if like truly wedded and united brides, we also want to enjoy the company of God, then abandoning all our ego and thoughts of worldly embarrassments, we should keep singing God's praises, as if He is right in front of us, and do only those pious deeds, which our Spouse likes (such as practicing truth, compassion, contentment, and humility), and let Him take care of our needs.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਗ੍ਰਿਹੁ ਵਸਿ ਗੁਰਿ ਕੀਨਾ ਹਉ ਘਰ ਕੀ ਨਾਰਿ ॥
ਦਸ ਦਾਸੀ ਕਰਿ ਦੀਨੀ ਭਤਾਰਿ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਮੈ ਘਰ ਕੀ ਜੋੜੀ ॥
ਆਸ ਪਿਆਸੀ ਪਿਰ ਕਉ ਲੋੜੀ ॥੧॥

ਕਵਨ ਕਹਾ ਗੁਨ ਕੰਤੁ ਪਿਆਰੇ ॥
ਸੁਖਤ ਸਰੂਪ ਦਇਆਲ ਮੁਰਾਰੇ ॥੧॥ ਰਹਾਉ ॥

ਸਤੁ ਸੀਗਾਰੁ ਭਉ ਅੰਜਨੁ ਪਾਇਆ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੰਬੋਲੁ ਮੁਖਿ ਖਾਇਆ ॥
ਕੰਗਨ ਬਸਤ੍ਰ ਗਹਨੇ ਬਨੇ ਸੁਹਾਵੇ ॥
ਧਨ ਸਭ ਸੁਖ ਪਾਵੈ ਜਾਂ ਪਿਰੁ ਘਰਿ ਆਵੈ ॥੨॥

ਗੁਣ ਕਾਮਣ ਕਰਿ ਕੰਤੁ ਰੀਝਾਇਆ ॥
ਵਸਿ ਕਰਿ ਲੀਨਾ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥
ਸਭ ਤੇ ਉਚਾ ਮੰਦਰੁ ਮੇਰਾ ॥
ਸਭ ਕਾਮਣਿ ਤਿਆਗੀ ਪ੍ਰਿਉ ਪ੍ਰੀਤਮੁ ਮੇਰਾ ॥੩॥

ਪ੍ਰਗਟਿਆ ਸੂਰੁ ਜੋਤਿ ਉਜੀਆਰਾ ॥
ਸੇਜ ਵਿਛਾਈ ਸਰਧ ਅਪਾਰਾ ॥
ਨਵ ਰੰਗ ਲਾਲੁ ਸੇਜ ਰਾਵਣ ਆਇਆ ॥
ਜਨ ਨਾਨਕ ਪਿਰ ਧਨ ਮਿਲਿ ਸੁਖੁ ਪਾਇਆ ॥੪॥੪॥

soohee mehlāa 5.

garihu vas gur keenāa ha-o ghar kee naar.
das daasee kar deenee bhataar.
sagal samagree mai ghar kee joṛhee.
aas pi-aasee pir ka-o lorhee. ||1||

kavan kahāa gun kant pi-aaray.
sugharh saroop da-i-aal muraaray. ||1||
rahaa-o.

saṭ seegaar bha-o anjan paa-i-aa.
amrit naam tambol mukh khaa-i-aa.
kangan bastar gahnay banay suhaavay.
Dhan sabh sukh paavai jaa^N pir ghar aavai.
||2||

gun kaaman kar kant reejhaa-i-aa.
vas kar leenāa gur bharam chukaa-i-aa.
sabh tay oochāa mandar mayraa.
sabh kaaman ti-aagee pari-o pareetaam
mayraa. ||3||

pargati-aa soor jot ujee-aaraa.
sayj vichhaa-ee saraDh apaaraa.
nav rang laal sayj raavan aa-i-aa.
jan naanak pir Dhan mil sukh paa-i-aa.
||4||4||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if like truly wedded and united brides, we also want to enjoy the company of God, then abandoning all our ego and thoughts of worldly embarrassments, we should keep singing God's praises, as if He is right in front of us, and do only those pious deeds which our Spouse likes (such as practicing truth, compassion, contentment, and humility), and let Him take care of our needs. In this *shabad*, he shares his personal experience with us and tells us what happens when we do love God with sincere heart.

Describing his present state of mind, Guru Ji says: "(O' my friends, the Guru has helped me to take charge of my body and mind, as if he) has put my household under my control, and I feel that I am the mistress of my house. (Not only that, now God my) Groom has made the ten sense organs (of my body, such as the senses of speech, sight and sound) as my maid-servants. (Therefore instead of going after undesirable worldly luxuries and pleasures, I have devoted myself to acquiring high moral and spiritual merits, as if) I have collected together all the things of my house. Now feeling thirsty and desirous (of His sight), I am looking forward to see (God) my beloved Groom." (1)

As if somebody has asked Guru Ji why he is so much in love with His God, and what are such unique qualities in Him that he is trying to find Him so desperately, Guru Ji answers: "(O' my friend), which of the merits of my beloved God, may I mention? That Destroyer of evil doers is very sagacious, beauteous, and merciful." (1-pause)

Just as a loving young bride would deck her with beautiful dresses and ornaments, and make other preparations to receive her beloved groom, similarly Guru Ji shares with us how he has prepared himself to welcome God in his heart. He says: "(O' my friends), I have decked myself with truth and put the collyrium of loving respect (for God in my eyes). I have chewed with my mouth the betel leaf of nectar Name, and now these (spiritual) bracelets, clothes, and ornaments look beauteous, and when the Spouse comes to the house (of her heart), this bride (soul) would enjoy all pleasures." (2)

Continuing the above metaphor of the young bride, Guru Ji describes, what else did he do to completely win over the love of his beloved (God), and what kind of blessings he is enjoying after that. He says: "(O' my friends), by using the magic of merits, I have bewitched my Spouse. The Guru has removed all my doubt, and I have gained control over Him. (Now my status in God's eyes is so high, as if) my house is the highest of all, He has deserted all other wives, and the beloved Spouse has become mine alone." (3)

In closing, Guru Ji says: "(O' my friends, I feel as if) the sun of wisdom has risen, and there is the brightness of (divine) light (in my mind). Devotee Nanak has spread the couch of unlimited devotion (in his heart). His playful Beloved has come to enjoy that couch, and together the bride and the Groom have enjoyed (immense) peace." (4-4)

The message of this *shabad* is that if we want to invite and captivate God in our love, then we should so equip ourselves with spiritual merits, as if we are wearing the dresses and ornaments of merits, true devotion, and obedience to God and surrender our mind and body before Him like a beautiful couch laid out by a most loving bride. Then we would enjoy such a spiritual bliss, as if the sun of divine wisdom has risen in our mind, and God has come to abide in our heart and we enjoy the bliss of His company.

ਸੁਹੀ ਮਹਲਾ ੫ ॥

ਉਮਕਿਓ ਹੀਉ ਮਿਲਨ ਪ੍ਰਭ ਤਾਈ ॥
ਖੋਜਤ ਚਰਿਓ ਦੇਖਉ ਪ੍ਰਿਅ ਜਾਈ ॥
ਸੁਨਤ ਸਦੇਸਰੇ ਪ੍ਰਿਅ ਗ੍ਰਿਹਿ ਸੇਜ ਵਿਛਾਈ ॥

ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਇਓ ਤਉ ਨਦਰਿ ਨ ਪਾਈ ॥੧॥

ਕਿਨ ਬਿਧਿ ਹੀਅਰੇ ਧੀਰੈ ਨਿਮਾਨੋ ॥
ਮਿਲੁ ਸਾਜਨ ਹਉ ਤੁਝੁ ਕੁਰਬਾਨੋ ॥੧॥
ਰਹਾਉ ॥

ਏਕਾ ਸੇਜ ਵਿਛੀ ਧਨ ਕੰਤਾ ॥
ਧਨ ਸੂਤੀ ਪਿਰੁ ਸਦ ਜਾਗੰਤਾ ॥
ਪੀਓ ਮਦਰੇ ਧਨ ਮਤਵੰਤਾ ॥
ਧਨ ਜਾਗੈ ਜੇ ਪਿਰੁ ਬੋਲੰਤਾ ॥੨॥

ਭਈ ਨਿਰਾਸੀ ਬਹੁਤੁ ਦਿਨ ਲਾਗੇ ॥
ਦੇਸ ਦਿਸੰਤਰ ਮੈ ਸਗਲੇ ਝਾਗੇ ॥

ਪੰਨਾ ੨੩੮

ਖਿਨੁ ਰਹਨੁ ਨ ਪਾਵਉ ਬਿਨੁ ਪਗ ਪਾਗੇ ॥
ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਪ੍ਰਭ ਮਿਲਹ ਸਭਾਗੇ ॥੩॥

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਸਤਸੰਗਿ ਮਿਲਾਇਆ ॥
ਬੂਝੀ ਤਪਤਿ ਘਰਹਿ ਪਿਰੁ ਪਾਇਆ ॥
ਸਗਲ ਸੀਗਾਰ ਹੁਣਿ ਮੁਝਹਿ ਸੁਹਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥੪॥

ਜਹ ਦੇਖਾ ਤਹ ਪਿਰੁ ਹੈ ਭਾਈ ॥
ਖੋਲ੍ਹਿਓ ਕਪਾਟੁ ਤਾ ਮਨੁ ਠਹਰਾਈ ॥੧॥
ਰਹਾਉ ਦੂਜਾ ॥੫॥

soohee mehlāa 5.

umki-o hee-o milan parabh̃ taa-ee.
khojāt chari-o daykh̃-a-u pari-a jaa-ee.
sunāt sadaysro pari-a garihi sayj
vichh̃aa-ee.
bharam bharam aa-i-o ta-o nadar na
paa-ee. ||1||

kin biDh̃ hee-aro Dheerai nimaano.
mil saajan ha-o tujh̃ kurbaano. ||1||
rahaa-o.

aykaa sayj vichh̃ee Dhan kantaa.
Dhan sootee pir sad̃ jaagantaa.
pee-o madro Dhan matvantaa.
Dhan jaagai jay pir bolantaa. ||2||

bha-ee niraasee bahuṭ̃ din laagay.
days disant̃ar mai saglay jhaagay.

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khin rahan na paava-o bin pag paagay.
ho-ay kirpaal parabh̃ milah sabh̃aagay.
||3||

bha-i-o kirpaal satsang milaa-i-aa.
boojh̃ee tapāt̃ ghareh pir paa-i-aa.
sagal seegaar hun mujh̃eh suhaa-i-aa.
kaho naanak gur bharam chukaa-i-aa. ||4||

jah daykh̃aa tah pir hai bh̃aa-ee.
khol̃i-o kapaat̃ taa man thahraa-ee. ||1||
rahaa-o doojaa. ||5||

Suhi Mehla-5

This *shabad* is another highlight of Guru Ji's poetry and imagination. Here he compares the human soul to that bride who is in love with God and is trying to search Him in far off places, but she suffers from the problem of being intoxicated with the allurements of worldly affairs. The irony is that her spouse (God) is sharing the same bed with her, but being intoxicated, she is unconscious and cannot recognize Him. It is only when her spouse, God awakens her that she can wake up from her sleep and recognizes her spouse. Only then she can enjoy the blissful union with Him.

So using the above metaphor of a bride (soul), Guru Ji says: "A big craving has welled up in my mind to meet God. Therefore I have embarked on a search to go and find my Beloved. Hearing about the news (of possible arrival) of my Beloved, I have spread the couch (of my heart) for His welcome. But after roaming around in His search, in all kinds of places (including jungles and pilgrimage places), I couldn't see Him." (1)

Therefore, in great anguish and agony, the bride soul cries out and says: "(O' my beloved Spouse), how this poor soul of mine can have any consolation, come and meet me O' my dear friend, I am a sacrifice to You." (1-pause)

As if painting a picture of irony of the situation, between the bride (soul) and her groom (God), Guru Ji says: "The same one bed (of the heart) is spread out for the bride (soul) and the groom (God). However, the bride is asleep while the Groom is always awake. (As if) after drinking the wine (of ego, the bride is) unconscious in its intoxication. The bride would wake up, only if the Groom (Himself) wakes her up." (2)

But till the time God gives such a call, the bride (soul) keeps on wandering around in jungles, mountains, and pilgrimage places, but doesn't find her beloved God anywhere. Therefore on behalf of this unfortunate bride (soul), Guru Ji says: "(O' my beloved God), many days have passed (without meeting You), and I have become very disappointed. I have visited all countries and foreign lands, (but could not find You. O' my Beloved), I cannot survive even for a moment, without touching Your feet (and seeing Your sight). O' God, it would be my great fortune, if becoming merciful, You come and meet me." (3)

Now describing the result of this passionate and sincere prayer of the bride soul, Guru Ji says: "(Hearing my prayer, God) became merciful, and He united me with the holy congregation (of the saint Guru). Then all the fire of (my worldly) desire was quenched, and within the home (of my heart itself) I realized my groom (God). Nanak says, the Guru has dispelled my doubt, and all the ornamentation (of spiritual merits), now looks beautiful on me." (4)

Guru Ji concludes the *shabad* by describing his state of mind after seeing His Beloved. He says: "When the Guru opened the door (and removed the curtain of doubt), my mind became stable, and O' brothers, now wherever I look, (I find that God our) spouse is there." (1- pause second-5)

The message of this *shabad* is that if we want to meet God and enjoy the bliss of His union, then we should join the congregation of saintly persons, and seek the advice of the Guru. Following Guru's advice, we should detoxify ourselves from the wines of worldly desires, and attractions for worldly riches and power. Then the Guru would remove all our doubts, and help us see our spouse God right within our own heart, and we would be able to enjoy His blissful sight within us, in front of us, and everywhere else.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਰਿ ਸਮਾਲੀ ਮੋਹਿ ਨਿਰਗੁਨ ਕੇ
ਦਾਤਾਰੇ ॥
ਬੈ ਖਰੀਦੁ ਕਿਆ ਕਰੇ ਚਤੁਰਾਈ ਇਹੁ ਜੀਉ ਪਿੰਡੁ ਸਭੁ
ਬਾਰੇ ॥੧॥

ki-aa gunṯ tayray saar sam^haalee mohi
nirgun kay daataaray.
bai khareed ki-aa karay chaṭuraa-ee
ih jee-o pind sabh thaaray. ||1||

ਲਾਲ ਰੰਗੀਲੇ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਤੇਰੇ ਦਰਸਨ ਕਉ ਹਮ
ਬਾਰੇ ॥੧॥ ਰਹਾਉ ॥

laal rangeelay pareetam manmohan
tayray darsan ka-o ham baaray. ||1||
rahaa-o.

ਪ੍ਰਭੁ ਦਾਤਾ ਮੋਹਿ ਦੀਨੁ ਭੇਖਾਰੀ ਤੁਮ੍ਹ ਸਦਾ ਸਦਾ
ਉਪਕਾਰੇ ॥

parabhṯ daata mohi deen
bhaykhaaree tum^h sadaa sadaa
upkaaray.

ਸੋ ਕਿਛੁ ਨਾਹੀ ਜਿ ਮੈ ਤੇ ਹੋਵੈ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ
ਅਪਾਰੇ ॥੨॥

so kichh naahee je mai tay hovai
mayray thaakur agam apaaray. ||2||

ਕਿਆ ਸੇਵ ਕਮਾਵਉ ਕਿਆ ਕਹਿ ਰੀਝਾਵਉ ਬਿਧਿ
ਕਿਤੁ ਪਾਵਉ ਦਰਸਾਰੇ ॥

ki-aa sayv kamaava-o ki-aa kahi
reejhaava-o biDh kitṯ paava-o
darsaaray.

ਮਿਤਿ ਨਹੀ ਪਾਈਐ ਅੰਤੁ ਨ ਲਹੀਐ ਮਨੁ ਤਰਸੈ
ਚਰਨਾਰੇ ॥੩॥

mitṯ nahee paa-ee-ai antṯ na lahee-ai
man tarsai charnaaray. ||3||

ਪਾਵਉ ਦਾਨੁ ਢੀਨੁ ਹੋਇ ਮਾਗਉ ਮੁਖਿ ਲਾਗੈ ਸੰਤ
ਰੇਨਾਰੇ ॥

paava-o daan dheeth ho-ay maaga-o
mukhṯ laagai santṯ raynaaray.

ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਪ੍ਰਭਿ ਹਾਥ ਦੇਇ
ਨਿਸਤਾਰੇ ॥੪॥੬॥

jan naanak ka-o gur kirpaa Dhaaree
parabhṯ haath day-ay nistaaray.
||4||6||

Suhi Mehla-5

In the previous *shabad* Guru Ji expressed his deep craving and love for God and shared with us how he longed to see his Beloved. In this *shabad* again, he expresses his love, humility, and deep desire to see God's sight, but he expresses his inability to do any service or utter any words, which would be enough to make God accede to his request. Therefore, he simply begs like a humble but unyielding beggar at the door of his Beloved God for the charity of His sight.

So addressing God in complete humility, Guru Ji says: “O’, the Benefactor of mine the meritless one, which of Your merits may I remember and enshrine in my heart? What cleverness a purchased slave can exercise when this body and soul and everything else belongs to You?” (1)

Therefore displaying intense love, he says: “O’ my dear and playful Beloved, I am a sacrifice to Your sight.” (1-pause)

Once again showing his humility and acknowledging his inability to do anything without God’s grace, Guru Ji says: “O’ God, You are the benefactor, and I am but a poor helpless beggar, ever and forever You bestow favors (on me). O’ my incomprehensible and limitless God, there is nothing which could be done by me (without Your help).” (2)

Guru Ji has an intense desire and longing to see His Beloved, but he does not know how can he fulfill this craving of his. Therefore, addressing God in all humility and love, he says: “(O’ God), what service may I perform for You, uttering what words may I please You, in what way may I obtain your vision? (O’ God), we cannot find Your limit or its end, but my mind craves (for the touch of Your) feet (Your immaculate Name).” (3)

Guru Ji concludes the *shabad* by sharing with us how he succeeded in achieving his objective of seeing God, and what kind of blessings he obtained thereafter. He tells: “(I said), O’ God, becoming stubborn I ask You for this charity, that my face be blessed with the dust of saints’ feet (the opportunity to most humbly serve the saint-Guru. God accepted this prayer, and blessed me with the guidance of the Guru). Then the Guru showed his mercy upon servant Nanak (and blessed him with God’s Name. Then) extending His hand, God ferried him across (the dreadful worldly ocean).” (4-6)

The message of this *shabad* is that if we want to see the sight of God, we should confess before Him that we don’t have any cleverness or merits, but keep persistently begging Him to guide us. One day showing His mercy, He would unite us with the Guru, who would instruct us how to love God and meditate on His Name. Then God would not only show us His sight, but would also ferry us across the worldly ocean.

ਸੁਹੀ ਮਹਲਾ ੫ ਘਰੁ ੩

soohee mehlāa 5 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsād.

ਸੇਵਾ ਬੋਰੀ ਮਾਗਨੁ ਬਹੁਤਾ ॥
ਮਹਲੁ ਨ ਪਾਵੈ ਕਹਤੋ ਪਹੁਤਾ ॥੧॥

sayvaa thoree maagan bahuṭaa.
mahal na paavai kahto pahuṭaa. ||1||

ਜੋ ਪ੍ਰਿਅ ਮਾਨੇ ਤਿਨ ਕੀ ਰੀਸਾ ॥
ਕੂੜੇ ਮੂਰਖ ਕੀ ਹਾਠੀਸਾ ॥੧॥ ਰਹਾਉ ॥

jo pari-a maanay tin kee reesaa.
koorhay moorakh kee haatheesaa. ||1||
rahaa-o.

ਭੇਖ ਦਿਖਾਵੈ ਸਚੁ ਨ ਕਮਾਵੈ ॥
ਕਹਤੋ ਮਹਲੀ ਨਿਕਟਿ ਨ ਆਵੈ ॥੨॥

bhaykh dikhaavai sach na kamaavai.
kahto mahlee nikat na aavai. ||2||

ਅਤੀਤੁ ਸਦਾਏ ਮਾਇਆ ਕਾ ਮਾਤਾ ॥
ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ ਕਹੈ ਮੁਖਿ ਰਾਤਾ ॥੩॥

ateet sadaa-ay maa-i-aa kaa maataa.
man nahee pareet kahai mukh raataa. ||3||

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਬਿਨਉ ਸੁਨੀਜੈ ॥
ਕੁਚਲੁ ਕਠੋਰੁ ਕਾਮੀ ਮੁਕਤੁ ਕੀਜੈ ॥੪॥

kaho naanak parabh bin-o suneejai.
kuchal kathor kaamee mukat keejai. ||4||

ਦਰਸਨ ਦੇਖੇ ਕੀ ਵਡਿਆਈ ॥
ਤੁਮ੍ ਸੁਖਦਾਤੇ ਪੁਰਖ ਸੁਭਾਈ ॥੧॥ ਰਹਾਉ
ਦੁਜਾ ॥੧॥੭॥

darsan daykhay kee vadi-aa-ee.
tum^h sukh-daatai purakh subhaa-ee. ||1||
rahaa-o doojaa. ||1||7||

Suhi Mehla-5 Ghar-3

In many previous *shabads*, Guru Ji described the feelings, conduct, and intense desire of true lovers and devotees of God who sincerely love God from the core of their hearts. In this *shabad*, he portrays the conduct of many people like us, who don't truly meditate on God's Name or serve His saints, but ask for too many favors from God. Not only that, there are many who pose as recluses, devotees, and beloveds of God, but in reality, are still engrossed in worldly greed. Therefore, what to speak of being close to God, they are farthest away from Him.

Therefore, Guru Ji says: "(O' my friends, there are many hypocrites whose) service is very meager, but (their) demand is very excessive. They cannot reach the mansion (of God, but they) boast that they have reached (there)." (1)

Commenting on the nature of such hypocritical false persons, he says: "(O' my friends), this is the stubbornness of a false foolish person, that he envies those beloveds (of God) who have been honored (by Him)." (1-pause)

Elaborating on the behavior of the hypocritical persons, Guru Ji says: "(O' my friends, outwardly a hypocrite) shows the garbs (of holy persons, but in reality) he doesn't do truthful (or honest) deeds. He claims that he lives in (God's) mansion, but (in actuality) he reaches nowhere near." (2)

Continuing the description of such a person, Guru Ji says: "(O' my friends, the false man) intoxicated with the wine of worldly riches calls himself the detached one. In his heart, he has no love (for God, but) from his mouth he boasts that he is imbued (with God's) love." (3)

However, still showing compassion even for such false and hypocritical persons, Guru Ji prays on their behalf and says: "O' God, Nanak says, listen to his submission; (in reality a mortal is helpless, on his own he cannot do anything. Therefore, even though he is) dirty, stone-hearted, and lustful (still he is Yours, so) emancipate him (from evils)." (4)

Guru Ji concludes the *shabad* by acknowledging the merits of God. He says: “O’ God, great is the glory of seeing Your sight, You are the giver of peace and bliss, and well-wisher (of all Your creatures).” (1-pause-second-7)

The message of this *shabad* is that if we want to obtain a blissful vision of God, then instead of boasting about a few good deeds done occasionally, or making claims that we are very holy persons in close contact with God, we should simply go and confess to God that we are very low, meek, and meritless persons, and beg for His forgiveness, so that God may show mercy upon us, and emancipate us from our evil habits.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਬੁਰੇ ਕਾਮ ਕਉ ਊਠਿ ਖਲੋਇਆ ॥
ਨਾਮ ਕੀ ਬੇਲਾ ਪੈ ਪੈ ਸੋਇਆ ॥੧॥

ਅਉਸਰੁ ਅਪਨਾ ਬੂਝੈ ਨ ਇਆਨਾ ॥
ਮਾਇਆ ਮੋਹ ਰੰਗਿ ਲਪਟਾਨਾ ॥੧॥ ਰਹਾਉ ॥

ਲੋਭ ਲਹਰਿ ਕਉ ਬਿਗਸਿ ਫੂਲਿ ਬੈਠਾ ॥
ਸਾਧ ਜਨਾ ਕਾ ਦਰਸੁ ਨ ਡੀਠਾ ॥੨॥

ਕਬਹੂ ਨ ਸਮਝੈ ਅਗਿਆਨੁ ਗਵਾਰਾ ॥
ਬਹੁਰਿ ਬਹੁਰਿ ਲਪਟਿਓ ਜੰਜਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਬਿਖੈ ਨਾਦ ਕਰਨ ਸੁਣਿ ਭੀਨਾ ॥
ਹਰਿ ਜਸੁ ਸੁਨਤ ਆਲਸੁ ਮਨਿ ਕੀਨਾ ॥੩॥

ਦ੍ਰਿਸਟਿ ਨਾਹੀ ਰੇ ਪੇਖਤ ਅੰਧੇ ॥
ਛੋਡਿ ਜਾਹਿ ਬੂਝੈ ਸਭਿ ਧੰਧੇ ॥੧॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਬਖਸ ਕਰੀਜੈ ॥

soohee mehlāa 5.

buray kaam ka-o ooth̃ khalo-i-aa.
naam kee baylaa pai pai so-i-aa. ||1||

a-osar apnaa boojhai na i-aanaa.
maa-i-aa moh rang laptanaa. ||1||
rahaa-o.

lobh lahar ka-o bigas fool baithaa.
saaDh janaa kaa daras na deethaa. ||2||

kabhoo na samjhai agi-aan gavaaraa.
bahur bahur lapti-o janjaaraa. ||1||
rahaa-o.

bikhai naad karan sun bheena.
har jas sunat aalas man keena. ||3||

darisat naahee ray paykhat anDhay.
chhod jaahi jhoothay sabh DhanDhay.
||1|| rahaa-o.
kaho naanak parabh bakhās kareejai.

ਪੰਨਾ ੭੩੯

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ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਾਧਸੰਗੁ ਦੀਜੈ ॥੪॥

kar kirpaa mohi saaDhsang deejai. ||4||

ਤਉ ਕਿਛੁ ਪਾਈਐ ਜਉ ਹੋਈਐ ਰੇਨਾ ॥
ਜਿਸਹਿ ਬੁਝਾਏ ਤਿਸੁ ਨਾਮੁ ਲੈਨਾ ॥੧॥ ਰਹਾਉ ॥
॥੨॥੮॥

ta-o kichh paa-ee-ai ja-o ho-ee-ai raynaa.
jisahi bujjhaa-ay tis naam laina. ||1||
rahaa-o. ||2||8||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain blissful sight of God, then instead of boasting about a few good deeds done occasionally, or making claims that we are very holy persons in close contact with God, we should simply go and confess to God that we are very low, meek, and meritless persons, and beg for His forgiveness. So that God may show mercy upon us and emancipate us from our evil habits. In this *shabad*, he shows us the mirror image of our life, how we shirk from meditating on God's Name, but do not hesitate even for a moment to indulge in sinful activities or false worldly pleasures. Guru Ji warns us against such false and transitory worldly allurements, and advises us to use this opportunity to meditate on His Name, which would be our true companion in the end.

He says: “(O’ my friends, the foolish human being unhesitatingly) rises up for evil deeds, but in (the early morning hour, which is the most appropriate) time for meditation on God’s Name, he or she lies down repeatedly to sleep.” (1)

Guru Ji further observes: “The ignorant man doesn’t realize his opportunity (to get reunited with God) and remains engrossed in the love and attachment for *Maya* (or worldly riches and relatives).” (1-pause)

Pointing to our greed for worldly riches and apathy towards holy company, Guru Ji says: (O’ my friends, a person) gets easily puffed up with the waves of greed (rising in the mind), but has never seen the sight of saintly persons.” (2)

Commenting further on man’s inclination towards worldly affairs, he says: “This unwise and uncivilized human being never understands (the divine wisdom), and again and again gets entangled in (worldly) problems.” (1-pause)

Listing some harmful things an ordinary person loves, and the virtuous things he or she shuns, Guru Ji says: “(One) feels delighted hearing poisonous worldly tunes with one’s ears, but shows laziness in listening to God’s praises.” (3)

After pointing out so many sinful tendencies of ours, Guru Ji asks: “O’ (foolish) blind one, don’t you see with your own eyes that soon you would depart (from this world), abandoning all the false (worldly) affairs?” (1-pause)

But again in his compassion, Guru Ji puts himself in our place and shows us how to get away from our false worldly ways, and start moving on the right path (of union with God). So addressing God, he says: “O’ God, Nanak says, show Your mercy, and please bless me with the company of the saint (Guru).” (4)

Guru Ji concludes this *shabad* by pointing to one basic truth. He says: “(O’ my friends), it is only when we become the dust (of the saints and most humbly serve them), that we obtain anything (worthwhile. But only that person) would obtain the (gift of God’s) Name, whom (God) imparts this understanding.” (1-pause-2-8)

The message of this *shabad* is that we should recognize the reality of our character that how eagerly we run after evil deeds and are greedy for worldly riches and power, but how we shirk and hesitate from meditating on God's Name and listen to His praises. We don't realize that soon we have to depart from this world, leaving all our worldly possessions here, and the only valuable thing that would accompany us after death is God's Name, which can reunite us with Him. So if we don't want to loose this rare opportunity to meet God, then we should most humbly pray to Him to bless us with the company and guidance of the saint (Guru), so that he may imbue us with the love of God's Name and unite us with Him.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਘਰ ਮਹਿ ਠਾਕੁਰੁ ਨਦਰਿ ਨ ਆਵੈ ॥
ਗਲ ਮਹਿ ਪਾਹਣੁ ਲੈ ਲਟਕਾਵੈ ॥੧॥

ghar meh thaakur naḁar na aavai.
gal meh paahan lai latkaavai. ||1||

ਭਰਮੇ ਭੂਲਾ ਸਾਕਤੁ ਫਿਰਤਾ ॥
ਨੀਰੁ ਬਿਰੋਲੈ ਖਪਿ ਖਪਿ ਮਰਤਾ ॥੧॥ ਰਹਾਉ ॥

bharmay bhoolaa saakat firtaa.
neer birolai khap khap martaa. ||1||
rahaa-o.

ਜਿਸੁ ਪਾਹਣੁ ਕਉ ਠਾਕੁਰੁ ਕਹਤਾ ॥
ਓਹੁ ਪਾਹਣੁ ਲੈ ਉਸ ਕਉ ਡੁਬਤਾ ॥੨॥

jis paahan ka-o thaakur kaḁtaa.
oh paahan lai us ka-o dubṁtaa. ||2||

ਗੁਨਹਗਾਰ ਲੂਣੁ ਹਰਾਮੀ ॥
ਪਾਹਣੁ ਨਾਵ ਨ ਪਾਰਗਿਰਾਮੀ ॥੩॥

gunahgaar loon haraamee.
paahan naav na paargiramee. ||3||

ਗੁਰੁ ਮਿਲਿ ਨਾਨਕ ਠਾਕੁਰੁ ਜਾਤਾ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਬਿਧਾਤਾ ॥੪॥੩॥੯॥

gur mil naanak thaakur jaṁtaa.
jal thal mahee-al pooran biḁhaṁtaa.
||4||3||9||

Suhi Mehla-5

In the first stanza of the previous *shabad*, Guru Ji observed that ordinarily a person unhesitatingly rises up for evil deeds, but (in the early morning hour, which is the most appropriate) time for meditation on God's Name, he or she repeatedly lies down to sleep. In this *shabad*, Guru Ji talks about those who think and boast about their holiness, by performing different kinds of rituals and statue worships. They believe so much in their statues, that they even wear stone idols of gods around their necks, but remain unaware of God abiding in their own heart.

Addressing us in general and those statue worshippers in particular, Guru Ji says: “(The worshipper of power) does not realize God (the Master) in his own heart, but he is hanging a stone god around his neck.” (1)

Telling the truth about the conduct of such people, Guru Ji says: “(Such) a worshipper of power is wandering around lost in doubt. As if churning water, he is ruining himself and is suffering (a spiritual) death.” (1-pause)

Shedding more light on the true nature of those stone idols, Guru Ji says: “The stone, which he calls *Thaakur* (or God), that very stone drowns him along with itself.” (2)

Therefore warning such idol worshippers, Guru Ji says: “O’ ungrateful sinner, just as a boat of stone cannot ferry you across (a river, similarly a stone god) cannot ferry you across this (worldly) ocean.” (3)

Guru Ji concludes the *shabad* by indicating who is the true God, and how he has found Him. He says: “(O’ my friends) meeting the Guru (and obtaining divine wisdom from him), I have recognized the (real God or) *Thaakur*. That perfect Master of our destiny is pervading all waters, lands, and skies.” (4-3-9)

The message of this *shabad* is that in case we want to find God and save ourselves, then we need not perform any rituals or worship any stone gods. All we need to do is to listen and follow the advice of the Guru (Granth Sahib Ji), and realize that God is pervading everywhere and within our own heart.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਲਾਲਨੁ ਰਾਵਿਆ ਕਵਨ ਗਤੀ ਰੀ ॥
ਸਖੀ ਬਤਾਵਹੁ ਮੁਝਹਿ ਮਤੀ ਰੀ ॥੧॥

laalan raavi-aa kavan gaṭee ree.
sakhee bataavhu mujheh maṭee ree. ||1||

ਸੂਹਬ ਸੂਹਬ ਸੂਹਵੀ ॥ ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੈ
ਰੰਗਿ ਰਤੀ ॥੧॥ ਰਹਾਉ ॥

soohab soohab soohvee. apnay pareetam
kai rang raṭee. ||1|| rahaa-o.

ਪਾਵ ਮਲੋਵਉ ਸੰਗਿ ਨੈਨ ਭਤੀਰੀ ॥
ਜਹਾ ਪਠਾਵਹੁ ਜਾਉ ਤਤੀ ਰੀ ॥੨॥

paav malova-o sang nain bhateeree.
jahaa pathaavhu jaa^N-o taṭee ree. ||2||

ਜਪ ਤਪ ਸੰਜਮ ਦੇਉ ਜਤੀ ਰੀ ॥
ਇਕ ਨਿਮਖ ਮਿਲਾਵਹੁ ਮੋਹਿ ਪ੍ਰਾਨਪਤੀ ਰੀ
॥੩॥

jap tap sanjam day-o jaṭee ree.
ik nimakh milaavhu mohi paraanpaṭee ree.
||3||

ਮਾਣੁ ਤਾਣੁ ਅਹੰਬੁਧਿ ਹਤੀ ਰੀ ॥
ਸਾ ਨਾਨਕ ਸੋਹਾਗਵਤੀ ਰੀ ॥੪॥੪॥੧੦॥

maan taan aha^N-buDh haṭee ree.
saa naanak sohaagvaṭee ree. ||4||4||10||

Suhi Mehla-5

In the previous two shabads, Guru Ji commented on the general nature of a human being, who is always ready to commit sins but is lazy to meditate on God's Name or if he does make an effort, he does counter productive deeds like worshipping stone idols. This *shabad* is a beautiful poem, written in the format of question and answer, where one bride (soul) who is ignorant but is really anxious to meet and be united with her spouse (God), is not sure what is the best way to please Him. So she asks a friend of hers who is united with her beloved spouse (God) the secret of her success.

She says to her friend (the saint Guru): “O’ my dear friend and mate, (kindly tell me) how did you enjoy the company of our beloved groom (God)? O’ my dear friend, give me that instruction by which I may also enjoy (His company).” (1)

Next praising the unique charm of inner joy on the face of her (saint) friend, the ignorant bride (soul) says: “(O’ my dear friend), your face is shining crimson red and being imbued in the love of your beloved (Spouse, you are looking most beautiful).” (1-pause)

Getting back to her request for guidance, the young bride (soul) says to her friend: “I would (go to the extent of) massaging your feet with my eye lids, and would dash to any place, you ask me to go (if you accede to my request).” (2)

Making a still better offer, this ignorant bride (soul) adds: “(O’ my dear friend), I would let you have the credit of all my worships, penances, and austerities, if just for a moment you unite me with my (God), the master of my life breaths.” (3)

Finally, as if being impressed by the sincere and humble entreaties of her young friend, the united friend and Guru says: “(O’ my friend), Nanak (says), that bride (soul) is the truly wedded and united bride (of her spouse God) who completely annihilates the sense of pride in her status, power, or self-conceit.” (4-4-10)

The message of this *shabad* is that in case we want to enjoy the bliss of union with God, our eternal spouse then we have to seek and follow the guidance of the already united saintly friends, and have to shed off our sense of pride in our status, power, and self-conceit; only then we can be united with our dear Master.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਤੂੰ ਜੀਵਨੁ ਤੂੰ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥
ਤੁਝ ਹੀ ਪੇਖਿ ਪੇਖਿ ਮਨੁ ਸਾਧਾਰਾ ॥੧॥

too^N jeevan too^N paraan aDhaaraa.
tujh hee paykh paykh man saaDhaaraa. ||1||

ਤੂੰ ਸਾਜਨੁ ਤੂੰ ਪ੍ਰੀਤਮੁ ਮੇਰਾ ॥
ਚਿਤਹਿ ਨ ਬਿਸਰਹਿ ਕਾਹੂ ਬੇਰਾ ॥੧॥
ਰਹਾਉ ॥

too^N saajan too^N pareetam mayraa.
chitēh na bisrahi kaahoo bayraa. ||1||
rahaa-o.

ਬੈ ਖਰੀਦੁ ਹਉ ਦਾਸਰੋ ਤੇਰਾ ॥
ਤੂੰ ਭਾਰੋ ਠਾਕੁਰੁ ਗੁਣੀ ਗਹੇਰਾ ॥੨॥

bai khareed ha-o daasro tayraa.
too^N bhaaro thaakur gunēe gahayraa. ||2||

ਕੋਟਿ ਦਾਸ ਜਾ ਕੈ ਦਰਬਾਰੇ ॥
ਨਿਮਖ ਨਿਮਖ ਵਸੈ ਤਿਨੁ ਨਾਲੇ ॥੩॥

kot daas jaa kai darbaaray.
nimakh nimakh vasai tin^H naalay. ||3||

ਹਉ ਕਿਛੁ ਨਾਹੀ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ॥
ਓਤਿ ਪੋਤਿ ਨਾਨਕ ਸੰਗਿ ਬਸੇਰਾ ॥੪॥੫॥੧੧॥

ha-o kichh naahee sabh kichh tayraa.
ot pot naanak sang basayraa.
||4||5||11||

Suhi Mehla- 5

In the previous *shabad* Guru Ji advised us that in case we want to enjoy the bliss of union with God, our eternal spouse, then we have to seek and follow the guidance of the already united saintly friends and have to shed off our sense of pride in our status, power, and self-conceit; only then can we be united with our dear God. In this *shabad*, he shows us how to pray to God in extreme humility, love, and devotion.

He says: “O’ God, You are my life, You are the support of my breaths. By seeing You, my mind feels comforted.” (1)

Continuing to address God, Guru Ji says: “(O’ God), You are my friend, and my beloved Groom. At no time, You are forsaken from my mind.” (1-pause)

Next showing his extreme humility, Guru Ji says: “(O’ God), I am (like) Your purchased slave, You are my powerful Master, and You are like an ocean full of virtues.” (2)

But that is not all; Guru Ji is so completely mesmerized by the power and excellence of God, his Master, that he says: “(O’ my friends, God is a great king) in whose court are millions of slaves; He abides with them at every moment.” (3)

In conclusion, surrendering and dedicating everything to God, Guru Ji says: “O’ God, I am nothing; everything (within me or mine) is Yours. Like warp and woof, You are abiding with Nanak.” (4-5-11)

The message of this *shabad* is that if we want to unite with God, our beloved Groom, then like His purchased slaves we have to surrender everything to Him and remember Him with love and dedication.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸੂਖ ਮਹਲ ਜਾ ਕੇ ਉਚ ਦੁਆਰੇ ॥
ਤਾ ਮਹਿ ਵਾਸਹਿ ਭਗਤ ਪਿਆਰੇ ॥੧॥

ਸਹਜ ਕਥਾ ਪ੍ਰਭ ਕੀ ਅਤਿ ਮੀਠੀ ॥
ਵਿਰਲੈ ਕਾਹੂ ਨੇੜਹੁ ਡੀਠੀ ॥੧॥ ਰਹਾਉ ॥

ਤਹ ਗੀਤ ਨਾਦ ਅਖਾਰੇ ਸੰਗਾ ॥
ਊਹਾ ਸੰਤ ਕਰਹਿ ਹਰਿ ਰੰਗਾ ॥੨॥

ਤਹ ਮਰਣੁ ਨ ਜੀਵਣੁ ਸੋਗੁ ਨ ਹਰਖਾ ॥
ਸਾਚ ਨਾਮ ਕੀ ਅੰਮ੍ਰਿਤ ਵਰਖਾ ॥੩॥

soohee mehlāa 5.

sookh mahal jaa kay ooch du-aaray.
taa meh vaaseh bhagat pi-aaray.
||1||

sahj kathaā parabh kee at meethee.
virlai kaahoo naytarahu deethee.
||1|| rahaa-o.

tah geet naad akhaaray sangaa.
oohaa sant karahi har rangaa. ||2||

tah maran na jeevan sog na harkhaa.
saach naam kee amrit varkhaa. ||3||

ਗੁਹਜ ਕਥਾ ਇਹ ਗੁਰ ਤੇ ਜਾਣੀ ॥
ਨਾਨਕੁ ਬੋਲੈ ਹਰਿ ਹਰਿ ਬਾਣੀ ॥੪॥੬॥੧੨॥

guhaj kathaā ih gur ṭay jāṇee.
naanak bolai har har baṇee.
||4||6||12||

Suhi Mehla-5

In the previous *shabad*, Guru Ji taught us how to show extreme humility, love, and devotion to God, so that we may be able to enjoy the bliss of His union. In this *shabad*, he describes the state of mind of those who have already attained this union, and the kind of bliss they are enjoying. Guru Ji uses the metaphor of an extremely pleasurable spiritual theatre, in which the beloved saints of God are enjoying a most enchanting music and absorbing play.

Guru Ji says: “(O’ my friends, that God) whose mansions are full of comforts, and through whose gates (can enter only souls of) high spiritual status, in those (mansions) live His beloved devotees.” (1)

Describing the beauty and sweetness of the discourse of God, Guru Ji says: “Extremely sweet is God’s gospel of peace and poise; only a very rare person has seen it with his or her own eyes (enjoyed it spiritually).” (1-pause)

Regarding the kind of bliss being enjoyed by the devotees in that place, Guru Ji says: “There in the arena of the saints’ congregation, songs (in praise of God are being sung and) divine music is being played, and the saints of God enjoy the bliss of loving company of God.” (2)

Guru Ji adds: “(O’ my friends, in that divine congregation, there is no such thing as) birth and death, or happiness and sorrow, because there is always falling the nectar rain of God’s true Name.” (3)

Guru Ji concludes the *shabad* by sharing with us the source from where he has learnt about this confidential description of God’s mansion. He says: “(O’ my friends), it is from my Guru that I came to know about this mysterious discourse of God, and it is only the gospel word of God that Nanak utters.” (4-6-12)

The message of this *shabad* is that when as advised by the Guru, we join the congregation of saintly persons and sing praises of God with true love and devotion, a stage comes when we feel as if we are sitting in the mansion of God Himself and are enjoying the most blissful divine music, in a state of peace and poise, free from any kinds of worries about birth or death, happiness or sorrow.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਜਾ ਕੈ ਦਰਸਿ ਪਾਪ ਕੋਟਿ ਉਤਾਰੇ ॥
ਭੇਟਤ ਸੰਗਿ ਇਹੁ ਭਵਜਲੁ ਤਾਰੇ ॥੧॥

jaa kai ḁaras paap kot uṭaaray.
bhaytaṭ sang ih bhavjal taaray. ||1||

ਓਇ ਸਾਜਨ ਓਇ ਮੀਤ ਪਿਆਰੇ ॥
ਜੋ ਹਮ ਕਉ ਹਰਿ ਨਾਮੁ ਚਿਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

o-ay saajan o-ay meet pi-aaray.
jo ham ka-o har naam chitaaray.
||1|| rahaa-o.

ਜਾ ਕਾ ਸਬਦੁ ਸੁਨਤੁ ਸੁਖ ਸਾਰੇ ॥
ਜਾ ਕੀ ਟਹਲ ਜਮਦੂਤ ਬਿਦਾਰੇ ॥੨॥

jaa kaa sabad sunat sukh saaray.
jaa kee tahal jamdoot bidaaray. ||2||

ਜਾ ਕੀ ਧੀਰਕ ਇਸੁ ਮਨਹਿ ਸਧਾਰੇ ॥
ਜਾ ਕੈ ਸਿਮਰਣਿ ਮੁਖ ਉਜਲਾਰੇ ॥੩॥

jaa kee Dheerak is maneh saDhaaray.
jaa kai simran mukh ujlaaray. ||3||

ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਪ੍ਰਭਿ ਆਪਿ ਸਵਾਰੇ ॥

parabh kay sayvak parabh aap
savaaray.

ਸਰਣਿ ਨਾਨਕ ਤਿਨੁ ਸਦ ਬਲਿਹਾਰੇ ॥੪॥੭॥੧੩॥

saran naanak tin^h sad balihaaray.
||4||7||13||

Suhi Mehla-5

In the previous *shabad*, Guru Ji told us that when as advised by the Guru we join the congregation of saintly persons and sing praises of God with true love and devotion, a stage comes when we feel as if we are sitting in the mansion of God Himself and are enjoying the most blissful divine music in a state of peace and poise, free from any kinds of worries about birth or death, happiness or sorrow. Therefore in this *shabad*, he tells us whom does he consider as his dearest friends, and how much he loves and respects them.

He says: "They (are my close friends) by whose sight millions of one's sins are washed off, and by meeting whom this worldly ocean is crossed." (1)

Guru Ji adds: "Yes, they are my well wishers and dear friends, who help me remember God's Name." (1-pause)

Continuing to give the qualification of his friends, he says: "Those (saints are my friends) listening to whose word (or *Gurbani*) all kinds of comforts (are obtained), and by serving whom even the demons of death are driven away." (2)

But that is not all, Guru Ji says: "Those (saints are my friends) whose consolation gives comfort to the mind and meditation in whose (company) brings honor." (3)

In conclusion, Guru Ji says: "(O' my friends), God Himself has embellished His servants. Seeking their shelter, Nanak always wants to sacrifice himself unto them." (4-7-13).

The message of this *shabad* is that instead of running after worldly people, we should seek the shelter and friendship of those devotees and saints of God, who make us meditate on God's Name, so that by singing praises of God in their company, we too may enjoy divine pleasures and shed away all our fears.

ਪੰਨਾ ੭੪੦

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ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਰਹਣੁ ਨ ਪਾਵਹਿ ਸੁਰਿ ਨਰ ਦੇਵਾ ॥
ਉਠਿ ਸਿਧਾਰੇ ਕਰਿ ਮੁਨਿ ਜਨ ਸੇਵਾ ॥੧॥

rahan na paavahi sur nar dayvaa.
ooth siDhaaray kar mun jan sayvaa.
||1||

ਜੀਵਤ ਪੇਖੇ ਜਿਨ੍ਹੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥
ਸਾਧਸੰਗਿ ਤਿਨ੍ਹੀ ਦਰਸਨੁ ਪਾਇਆ ॥੧॥
ਰਹਾਉ ॥

jeevat paykhay jin^hee har har
Dhi-aa-i-aa.
saaDhsang tin^hee darsan paa-i-aa. ||1||
rahaa-o.

ਬਾਦਿਸਾਹ ਸਾਹ ਵਾਪਾਰੀ ਮਰਨਾ ॥
ਜੋ ਦੀਸੈ ਸੋ ਕਾਲਹਿ ਖਰਨਾ ॥੨॥

baadisaah saah vaapaaree marnaa.
jo deesai so kaaleh kharnaa. ||2||

ਕੂੜੈ ਮੋਹਿ ਲਪਟਿ ਲਪਟਾਨਾ ॥
ਛੋਡਿ ਚਲਿਆ ਤਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ॥੩॥

koorhai mohi lapat laptaanaa.
chhod chali-aa taa fir pachhuṭaanaa.
||3||

ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾਨਕ ਕਉ ਕਰਹੁ ਦਾਤਿ ॥
ਨਾਮੁ ਤੇਰਾ ਜਪੀ ਦਿਨੁ ਰਾਤਿ ॥੪॥੮॥੧੪॥

kirpaa niDhaan naanak ka-o karahu
daat.
naam tayraa japee din raat. ||4||8||14||

Suhi Mehla-5

With a few exceptions, none of us wants to die; all of us want to live for as long as possible. That is why we run to doctors and take all kinds of medications and precautions when we feel sick or think that our life is in danger. But the fact of life is that one-day all of us die and ultimately are forgotten. However there are some who although physically disappear from this world, yet are remembered for many years or even centuries after their bodily death. In this *shabad*, Guru Ji tells us who are such fortunate persons and what should we pray for in that connection.

He begins the *shabad* with the observation: “(O’ my friends), neither angels, nor human beings, nor gods can stay (in this world forever). After performing their service (of God, even) the sages and devotees have departed from here.” (1)

Guru Ji now tells us who are the persons who remain (spiritually) alive (and remembered for long times). He says: “(O’ my friends), only those have been seen alive (in the minds of people), who have meditated on God’s Name. (Because by doing so) in the company of saintly persons, they have seen the sight (of God).” (1-pause)

Regarding the inevitability of physical death for men of all professions and status in life, Guru Ji says: “(O’ my friends, whether it be) the kings, or the businessmen, all have to die. (In fact) whatever is seen (in this universe) is going to be taken away by the passage of Time (and bound to be destroyed one day).” (2)

Commenting on the conduct of ordinary human beings in spite of all the warnings, Guru Ji says: “(O’ my friends, one) remains engrossed in false attachment (of one’s wealth, possessions, and relatives), but when abandoning them (all), one departs from this world, then one repents (and feels sorry for not loving God, instead of false worldly things).” (3)

However in his compassion, Guru Ji shows us how even at this late stage we could ask for God’s forgiveness, and do something to save ourselves from future pains of births and deaths. On our behalf, he humbly addresses God and says: “(O’ the Treasure of mercy, bestow this boon on Nanak that day and night he may meditate on Your Name.” (4-8-14)

The message of this *shabad* is that one day like all other great and small people, we would also die, and would be forgotten soon thereafter. But if we want to live (at least in the memories of the people for a long time), then we should pray to God to bless us that we meditate on His Name day and night.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਤੁਮਹਿ ਬਸਾਰੇ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਸੂਤਿ ਤੁਮਾਰੇ ॥੧॥

ਤੂੰ ਪ੍ਰੀਤਮ ਤੂੰ ਪ੍ਰਾਨ ਅਧਾਰੇ ॥
ਤੁਮ ਹੀ ਪੇਖਿ ਪੇਖਿ ਮਨੁ ਬਿਗਸਾਰੇ ॥੧॥ ਰਹਾਉ ॥

ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਹਾਰੇ ॥
ਓਟ ਗਹੀ ਅਬ ਸਾਧ ਸੰਗਾਰੇ ॥੨॥

ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ ਅਪਾਰੇ ॥
ਨਾਨਕੁ ਸਿਮਰੈ ਦਿਨੁ ਰੈਨਾਰੇ ॥੩॥੯॥੧੫॥

soohee mehlāa 5.

ghat ghat antar tumeh basaaray.
sagal samagree soot tumaaray. ||1||

too^N pareetam too^N paraan aDhaaray.
tum hee paykh paykh man bigsaaray.
||1|| rahaa-o.

anik jon bharam bharam bharam
haaray.
ot gahee ab saaDh sangaaray. ||2||

agam agochar alakh apaaray.
naanak simrai din rainaaray.
||3||9||15||

Suhi Mehla-5

In the previous *shabad*, Guru Ji told us that one day like all other great and small people, we would also die and would be forgotten soon thereafter. But if we want to live (at least in the memories of the people for a long time), then we should pray to God to bless us that we meditate on His Name day and night. In this *shabad*, he shows us how to sing God’s praises and meditate on His Name.

Addressing God, Guru Ji says: “(O’ God), it is You who abides in each and every heart; the entire universe is (administered under Your universal law, as if it is) strung on Your thread.” (1)

Therefore expressing his love and admiration for God, Guru Ji says: “(O’ God), You are my beloved Spouse, You are the support of my breath; it is upon seeing You again and again, that my mind blossoms (in delight).” (1-pause)

Listing the reasons why now he has sought the shelter of His saintly congregation, he says: “O’ God, we are now tired of wandering through innumerable existences, (so we have now) caught hold of the shelter of the company of saints (so that in their company, we may meditate on Your Name and get out of this continuous cycle of births and deaths).” (2)

Guru Ji concludes the *shabad*, by saying: “O’ incomprehensible, unknowable, and unperceivable God, (bless) Nanak, that he may keep meditating on You day and night.” (4-9-15)

The message of this *shabad* is that if we want to end the misery of wandering through innumerable existences, then we should pray to God to bless us that we may meditate on His Name day and night.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਕਵਨ ਕਾਜ ਮਾਇਆ ਵਡਿਆਈ ॥
ਜਾ ਕਉ ਬਿਨਸਤ ਬਾਰ ਨ ਕਾਈ ॥੧॥

kavan kaaj maa-i-aa vadi-aa-ee.
jaa ka-o binsat̃ baar na kaa-ee. ||1||

ਇਹੁ ਸੁਪਨਾ ਸੋਵਤ ਨਹੀ ਜਾਨੈ ॥
ਅਚੇਤ ਬਿਵਸਥਾ ਮਹਿ ਲਪਟਾਨੈ ॥੧॥ ਰਹਾਉ ॥

ih supnaa sovat̃ nahee jaanai.
achayt̃ bivasthaa meh laptaanai. ||1||
rahaa-o.

ਮਹਾ ਮੋਹਿ ਮੋਹਿਓ ਗਾਵਾਰਾ ॥
ਪੇਖਤ ਪੇਖਤ ਉਠਿ ਸਿਧਾਰਾ ॥੨॥

mahaa mohi mohi-o gaavaaraa.
paykhat̃ paykhat̃ ooth siDhaaraa. ||2||

ਊਚ ਤੇ ਊਚ ਤਾ ਕਾ ਦਰਬਾਰਾ ॥
ਕਈ ਜੰਤ ਬਿਨਾਹਿ ਉਪਾਰਾ ॥੩॥

ooch t̃ay ooch t̃aa kaa darbaaraa.
ka-ee jant̃ binaahi upaaraa. ||3||

ਦੂਸਰ ਹੋਆ ਨਾ ਕੋ ਹੋਈ ॥
ਜਪਿ ਨਾਨਕ ਪ੍ਰਭ ਏਕੋ ਸੋਈ ॥੪॥੧੦॥੧੬॥

doosar ho-aa naa ko ho-ee.
jap naanak parabh ayko so-ee.
||4||10||16||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to end the misery of wandering through innumerable existences, then we should pray to God to bless us that we may meditate on His Name day and night. But still we do not realize this truth and keep attached to worldly riches, possessions, and relatives. Our state is like a

person, who while unconscious in sleep, sees a dream and being unaware of the reality, unnecessarily remains involved in it.

Therefore trying to wean us away from the short lived glory of the world, Guru Ji asks us: “(O’ my friends), of what use is that worldly glory, which takes no time in getting destroyed?” (1)

Commenting on the conduct of human beings, he says: “(O’ my friend), this world is (like) a dream. (Just as in a dream, one) doesn’t know that one is asleep, (similarly one) remains attached to the world in an unconscious state.” (1-pause)

Guru Ji adds: “(O’ my friends), this foolish human being remains allured by the great enticement of worldly riches and power, but while looking (at his or her wealth and power) again and again, (a mortal) departs from this world.” (2)

So again reminding us about the need to meditate on God’s Name, instead of remaining intoxicated in worldly allurements, Guru Ji says: “(O’ my friends), highest of high is the court (of that God), He destroys and creates myriads of creatures. (Therefore, instead of focusing on your riches and power, you better meditate on His Name).” (3)

Guru Ji concludes the *shabad*, by saying: “(O’ my friends, except God), there has never been another (like Him), and never will be, therefore O’ Nanak, meditate on that one (God alone).” (4-10-16)

The message of this *shabad* is that we should wake ourselves up from this unconscious dream like state of our mind, which is attached to short-lived worldly riches, power, and glories, and can be destroyed in an instant. Instead, we should meditate on the Name of the one eternal God, who can create and destroy all.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਤਾ ਕਉ ਹਉ ਜੀਵਾ ॥
ਚਰਣ ਕਮਲ ਤੇਰੇ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥੧॥

ਸੋ ਹਰਿ ਮੇਰਾ ਅੰਤਰਜਾਮੀ ॥
ਭਗਤ ਜਨਾ ਕੈ ਸੰਗਿ ਸੁਆਮੀ ॥੧॥ ਰਹਾਉ ॥

ਸੁਣਿ ਸੁਣਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਧਿਆਵਾ ॥
ਆਠ ਪਹਰ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ॥੨॥

ਪੇਖਿ ਪੇਖਿ ਲੀਲਾ ਮਨਿ ਆਨੰਦਾ ॥
ਗੁਣ ਅਪਾਰ ਪ੍ਰਭ ਪਰਮਾਨੰਦਾ ॥੩॥

soohee mehlā 5.

simar simar taa ka-o ha-o jeevaa.
charan kamal tayray Dho-ay Dho-ay
peevaa. ||1||

so har mayraa antarjaamee.
bhagat janaa kai sang su-aamee. ||1||
rahaa-o.

sun sun amrit naam Dhi-aavaa.
aath pahar tayray gun gaavaa. ||2||

paykh paykh leela man aanandaa.
gun apaar parabh parmaanandaa. ||3||

ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਛੁ ਭਉ ਨ ਬਿਆਪੈ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਛੁ ਭਉ ਨ ਬਿਆਪੈ ॥
 ਸਦਾ ਸਦਾ ਨਾਨਕ ਹਰਿ ਜਾਪੈ ॥੪॥੧੧॥੧੭॥
 jaa kai simran kachh bha-o na bi-aapai.
 sadaa sadaa naanak har jaapai.
 ||4||11||17||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that we should wake ourselves up from this unconscious dream like state of our mind, which is attached to short-lived worldly riches, power, and glories, and can be destroyed in an instant. Instead we should meditate on the Name of the one eternal God who can create and destroy all. In this *shabad*, Guru Ji shares with us how he himself not only meditates on God but also affectionately talks to Him and tells Him what kinds of blessings he obtains by remembering Him with true love and devotion.

So lovingly talking to God, he says: “(O’ God, I am meditating on Your Name with such love and devotion, as if) I am drinking the water obtained by washing Your lotus feet again and again. Because, I feel rejuvenated by meditating on that (Name of Yours) again and again.” (1)

Commenting on the merits of God, Guru Ji says: “(O’ my friends), that God of mine is the inner knower of hearts. That Master is always in the company of His devoted servants.” (1-pause)

Next, expressing his own love and devotion for God, Guru Ji says: “(O’ my God, I wish that) hearing Your Nectar Name again and again, I too may meditate on it and sing Your praise at all times.” (2)

Continuing his praise of God, Guru Ji says: “(O’ God of limitless merits and embodiment of supreme bliss, my mind goes into ecstasy, seeing Your wondrous plays.” (3)

In conclusion, Guru Ji says: “(O’ my friends), meditating on whom no fear afflicts, Nanak meditates on that God ever and forever.” (4-11-17)

The message of this *shabad* is that if we want to get rid of all our fears and want to really enjoy the excellencies and the wondrous plays of God then we should ever and forever meditate on His Name.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਗੁਰ ਕੈ ਬਚਨਿ ਰਿਦੈ ਧਿਆਨੁ ਧਾਰੀ ॥
 ਰਸਨਾ ਜਾਪੁ ਜਪਉ ਬਨਵਾਰੀ ॥੧॥

gur kai bachan ridai Dhi-aan Dhaaree.
 rasnaa jaap japa-o banvaaree. ||1||

ਸਫਲ ਮੂਰਤਿ ਦਰਸਨ ਬਲਿਹਾਰੀ ॥ ਚਰਣ ਕਮਲ ਮਨ ਪ੍ਰਾਣ ਅਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥	safal mooratḥ darsan balihaaree. charanḥ kamal man paraan aDhaaree. 1 rahaa-o.
ਸਾਧਸੰਗਿ ਜਨਮ ਮਰਣ ਨਿਵਾਰੀ ॥ ਅੰਮ੍ਰਿਤ ਕਥਾ ਸੁਣਿ ਕਰਨ ਅਧਾਰੀ ॥੨॥	saaDhsang janam maranḥ nivaaree. amritḥ kathaa sunḥ karan aDhaaree. 2
ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਤਜਾਰੀ ॥ ਦ੍ਰਿੜੁ ਨਾਮ ਦਾਨੁ ਇਸਨਾਨੁ ਸੁਚਾਰੀ ॥੩॥	kaam kroDh lobh moh tajaaree. darirḥ naam daan isnaan suchaaree. 3
ਕਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰੀ ॥ ਰਾਮ ਨਾਮ ਜਪਿ ਪਾਰਿ ਉਤਾਰੀ ॥੪॥੧੨॥੧੮॥	kaho naanak ihḥ tatḥ beechaaree. raam naam jap paar utaaree. 4 12 18

Suhi Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to get rid of all our fears and want to enjoy the excellencies and the wondrous plays of God, then ever and forever we should meditate on His Name. In this *shabad*, he describes what he himself does in this regard.

To start with, he says: “(O’ my friends), remembering the words uttered by the Guru, I meditate (on God). With my tongue I worship the God of the universe.” (1)

Describing how powerful is the personality of his Guru, he says: “(O’ my friends), fruitful is the personality of the Guru; I am a sacrifice to the sight (of my Guru. His Name, which is like His) lotus feet, is the support of my life.” (1-pause)

Elaborating on the above statement, Guru Ji says: “(O’ my friends), through the company of saints, I obtain emancipation (from the fear of) birth and death, and by listening to the nectar like discourse (of God) with my ears, I make it the support of my life.” (2)

Guru Ji now shares with us what else he has done and has achieved. He says: “I have abandoned lust, anger, greed, and attachment; by meditating on God's Name with great discipline, practicing charity, I have purified my character.” (3)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says that I have reflected and reached this essence: meditating on God's Name can ferry us across (the dreadful worldly ocean.)” (4-12-18)

The message of this *shabad* is that if we want to swim across this worldly ocean and get rid of our impulses of lust, anger, greed, and infatuation, etc., then we should enshrine the Guru's immaculate word (the *Gurbani*) in our heart and live our life according to those instructions.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਲੋਭਿ ਮੋਹਿ ਮਗਨ ਅਪਰਾਧੀ ॥

lobh mohi magan apraaDhee.

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ਕਰਣਹਾਰ ਕੀ ਸੇਵ ਨ ਸਾਧੀ ॥੧॥

karanhaar kee sayv na saaDhee. ||1||

ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਨਾਮ ਤੁਮਾਰੇ ॥

patit paavan parabh naam tumaaray.

ਰਾਖਿ ਲੇਹੁ ਮੋਹਿ ਨਿਰਗੁਨੀਆਰੇ ॥੧॥ ਰਹਾਉ ॥

raakh layho mohi nirgunnee-aaray. ||1|| rahaa-o.

ਤੂੰ ਦਾਤਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥

too^N daataa parabh antarjaamee.

ਕਾਚੀ ਦੇਹ ਮਾਨੁਖ ਅਭਿਮਾਨੀ ॥੨॥

kaachee dayh maanukh abhimaanee. ||2||

ਸੁਆਦ ਬਾਦ ਈਰਖ ਮਦ ਮਾਇਆ ॥

su-aad baad eerakh mad maa-i-aa.

ਇਨ ਸੰਗਿ ਲਾਗਿ ਰਤਨ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥

in sang laag ratan janam gavaa-i-aa. ||3||

ਦੁਖ ਭੰਜਨ ਜਗਜੀਵਨ ਹਰਿ ਰਾਇਆ ॥

dukh bhanjan jagjeevan har raa-i-aa.

ਸਗਲ ਤਿਆਗਿ ਨਾਨਕੁ ਸਰਣਾਇਆ ॥੪॥੧੩॥੧੯॥

sagal ti-aag naanak sarnaa-i-aa. ||4||13||19||

Suhi Mehla-5

It is a fact that generally we human beings are very much attracted by the glare and attraction of worldly riches and power, and in its pursuits we commit many kinds of sins and evil deeds. But we do not find any time to remember our Creator and therefore depart from this world without attaining the objective of union with God for which we have come here, and thus loosing the game of life. In this *shabad*, Guru Ji puts himself among us and shows us how to make an honest confession before God about our weaknesses and evil tendencies, and how to pray to Him to save us from all these sins and ferry us across the worldly ocean.

Addressing God, Guru Ji says: “(O’ God, we human beings) are sinners, absorbed in greed and worldly attachment. We have not performed any service (or worship) of our Creator (You).” (1)

But still making a humble request, Guru Ji says: “(O’ God), Your (very) Name is the ‘Purifier of Sinners,’ therefore save me, the meritless one, also.” (1-pause)

Commenting on the beneficent nature of God, and the vain pride in which ordinary human beings indulge, Guru Ji says: “O’ God, You are the benevolent Master and

Inner-Knower of all hearts, but we human beings (unnecessarily) keep feeling proud of our perishable body.” (2)

Continuing to describe the harmful tendencies of human beings, Guru Ji says: “(O’ God, generally we human beings) remain intoxicated with (false) pleasures, strife, jealousy, worldly riches and power, and being attached to these (lusts), we have wasted away the jewel like (human) birth.” (3)

In closing, Guru Ji makes a prayer to God on our behalf. He says: “O’ God the King, and Giver of life to the world, You are the destroyer of all sorrows and sins; abandoning all others, Nanak has come to Your shelter.” (4-13-19)

The message of this *shabad* is that we human beings are generally attached to all kinds of greed, attachments, and other worldly sins. Most of us waste away our entire human lives in worldly pursuits. In case we want to be saved from the terrible consequences, we should go and confess to God about our sins, and evil tendencies, and request Him to save us as per His tradition of saving even the worst sinners.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਪੋਖਤ ਚਾਖਤ ਕਹੀਅਤ ਅੰਧਾ ਸੁਨੀਅਤ ਸੁਨੀਐ
ਨਾਹੀ ॥
ਨਿਕਟਿ ਵਸਤੁ ਕਉ ਜਾਣੈ ਦੂਰੇ ਪਾਪੀ ਪਾਪ
ਕਮਾਹੀ ॥੧॥

ਸੋ ਕਿਛੁ ਕਰਿ ਜਿਤੁ ਛੁਟਹਿ ਪਰਾਨੀ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥੧॥
ਰਹਾਉ ॥

ਘੋਰ ਮਹਲ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ॥
ਸੰਗਿ ਤੁਮ੍ਹਾਰੈ ਕਛੁ ਨ ਜਾਤਾ ॥੨॥

ਰਖਹਿ ਪੋਚਾਰਿ ਮਾਟੀ ਕਾ ਭਾਂਡਾ ॥
ਅਤਿ ਕੁਚੀਲ ਮਿਲੈ ਜਮ ਭਾਂਡਾ ॥੩॥

ਕਾਮ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਬਾਧਾ ॥
ਮਹਾ ਗਰਤ ਮਹਿ ਨਿਖਰਤ ਜਾਤਾ ॥੪॥

ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਸੁਣੀਜੈ ॥
ਡੂਬਤ ਪਾਹਨ ਪ੍ਰਭ ਮੇਰੇ ਲੀਜੈ ॥੫॥੧੪॥੨੦॥

soohee mehlāa 5.

paykhaṭ chaakhṭ kahee-aṭ anḎhaa
sunee-aṭ sunee-ai naahee.
nikat vasat ka-o jaanai dooray paapee
paap kamaahee. ||1||

so kichh kar jit chhuteh paraanee.
har har naam jap amrit baanee. ||1||
rahaa-o.

ghor mahal sadaa rang raataa.
sang tum^harai kachhoo na jaataa. ||2||

rakheh pochaar maatee kaa bhaa^Ndaa.
aṭ kучeel milai jam daa^Ndaa. ||3||

kaam kroḎh lobh mohi baaḎhaa.
mahaa garat meh nighrat jaataa. ||4||

naanak kee ardaas suneejai.
doobat paahan parabh mayray leejai.
||5||14||20||

Suhi Mehla-5

In stanza (3) of the previous *shabad*, Guru Ji said: “(O’ God, generally we human beings) remain intoxicated with (false) pleasures, strife, jealousy, worldly riches and power, and being attached to these (lusts), we have wasted away the jewel-like (human) birth.” In this *shabad*, he addresses us in a very straightforward manor, and showing the mirror of our life conduct tells us how foolishly and blindly we are allured and involved in very short-lived worldly luxuries, as if we are drowning in the sea of sins. But in his compassion, he shows us how we can still save ourselves.

He says: “(O’ my friends, even though one) sees and observes everything, (yet) still (in the spiritual context), one is considered blind. (Even though one sees, people dying right before him or her, one doesn’t realize that one day he or she also has to die. Similarly), one hears (lectures and sermons from saints and spiritual teachers, how to avoid sins, and lead a virtuous life, but one still commits so many heinous sins, therefore one should be called) deaf. Even though He abides so close, yet one deems (that God) is far off, , and the sinner keeps committing sins.” (1)

Telling us the remedy, Guru Ji says: “O’ mortal, do that thing by which you are emancipated (from evil deeds. You should) meditate on God’s Name, (and the nectar like) rejuvenating word (of the Guru).” (1- pause)

Reminding us about the ultimate uselessness of all our wealth and possessions, Guru Ji says: “(O’ my friend), you always remain intoxicated in the love of your horses (cars), and palaces, (but upon death), nothing goes with you.” (2)

Even regarding our body, which we often try to embellish and decorate with costly costumes and cosmetics, Guru Ji says: “(O’ my friend), you try to keep clean and embellished (this body which is like a) pot of clay, (but from inside) it is so extremely filthy (with evil desires, that upon death the soul) receives punishment from the demon of death.” (3)

Now pointing directly where the ordinary human being is heading, Guru Ji says: “(O’ man), bound in the (grips of) lust, anger, greed, and temporal love, you are sinking down into the deep marshy pit (of worldly sins).” (4)

But still in his compassion Guru Ji prays on our behalf, and says: “(O’ God), listen to the prayer of Nanak, (we human beings are sinking like) stones, save us (from drowning in the worldly ocean).” (5-14-20)

The message of this *shabad* is that we are so much engrossed in worldly attachments, greed, lust, and anger, etc., that even while seeing and hearing about the results of these things, we still do not resist from being allured by these, and do not even care that God, who is right beside us, watching each and every deed of ours. Therefore, like sinking stones, we are dooming ourselves to severe punishment at the hands of demon of death. The only way to save us is that right away, we should seek the shelter of God and ask Him to forgive our sins and save us.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਜੀਵਤ ਮਰੈ ਬੁਝੈ ਪ੍ਰਭੁ ਸੋਇ ॥
ਤਿਸੁ ਜਨ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥

ਸੁਣਿ ਸਾਜਨ ਇਉਂ ਦੁਤਰੁ ਤਰੀਐ ॥
ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਨਾਮੁ ਉਚਰੀਐ ॥੧॥ ਰਹਾਉ ॥

ਏਕ ਬਿਨਾ ਦੂਜਾ ਨਹੀ ਜਾਨੈ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਨੈ ॥੨॥

ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨੈ ॥
ਆਦਿ ਅੰਤ ਕੀ ਕੀਮਤਿ ਜਾਨੈ ॥੩॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਜਨ ਬਲਿਹਾਰੀ ॥
ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਹਿ ਮੁਰਾਰੀ ॥੪॥੧੫॥੨੧॥

soohee mehlāa 5.

jeevaṭ marai bujhai parabḥ so-ay.
tis jan karam paraapat ho-ay. ||1||

sun saajan i-o duṭar taree-ai.
mil saaDhoo har naam uchree-ai.
||1|| rahaa-o.

ayk binaa doojaa nahee jaanai.
ghat ghat antar paarbarahm
pachhaanai. ||2||

jo kichh karai so-ee bhal maanai.
aad ant kee keemat jaanai. ||3||

kaho naanak tis jan balihaaree.
jaa kai hiraḍai vaseh muraaree.
||4||15||21||

Suhi Mehla-5

In the previous *shabad* Guru Ji told us that we are so much engrossed in worldly attachments, greed, lust, and anger, etc. that even while seeing and hearing about the results of these things, we still do not resist from being allured by these, and do not even care that God who is right beside us, watching each and every deed of ours. Therefore like sinking stones, we are dooming ourselves to severe punishment at the hands of demon of death. The only way to save us is that right away, we should seek the shelter of God, and ask Him to forgive our sins and save us. In this *shabad*, he elaborates on the way to swim across this dreadful worldly ocean.

First listing the basic quality of a person who may realize God, Guru Ji says: “That person alone realizes God who dies while still alive. (In other words such a person becomes so humble and detached, that he or she is not affected by any kind of provocation and temptation), and by (God's grace) obtains union with Him.” (1)

Stating how can we get rid of this continuous cycle of births and deaths, or in other words swim across this worldly ocean, Guru Ji says: “Listen O’ my friend, this is how the dreadful (worldly) ocean is crossed over. That meeting the saint (Guru), we should utter God's Name.” (1-pause)

Giving some more qualities of a godly person, Guru Ji says: “(O’ my friend, the person who) except the one (God) does not recognize anyone (as worth worshipping), recognizes the all-pervading God in each and every heart.” (2)

Listing additional qualities of such a person, Guru Ji says: “(O’ my friends, a godly person) deems all what (God) does as the best thing, and understands the greatness of (that God) who lives from the beginning to the end.” (3)

In conclusion, Guru Ji says: “O’ Nanak, say that I am a sacrifice to that devotee in whose heart resides God.” (4-15-21)

The message of this *shabad* is that if we want to realize God, then joining the congregation of the saint (Guru), we should meditate on God’s Name. Further we should become so humble and detached that we are not affected by any kind of provocation or temptation and we see the one God pervading every heart.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਗੁਰੁ ਪਰਮੇਸਰੁ ਕਰਣੈਹਾਰੁ ॥
ਸਗਲ ਸ੍ਰਿਸਟਿ ਕਉ ਦੇ ਆਧਾਰੁ ॥੧॥

gur parmaysar karnaihaar.
sagal sarisat ka-o day aaDhaar. ||1||

ਗੁਰ ਕੇ ਚਰਣ ਕਮਲ ਮਨ ਧਿਆਇ ॥
ਦੁਖ ਦਰਦੁ ਇਸੁ ਤਨ ਤੇ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

gur kay charan kamal man Dhi-aa-ay.
dookh darad is tan tay jaa-ay. ||1||
rahaa-o.

ਭਵਜਲਿ ਡੁਬਤ ਸਤਿਗੁਰੁ ਕਾਵੈ ॥
ਜਨਮ ਜਨਮ ਕਾ ਟੂਟਾ ਗਾਵੈ ॥੨॥

bhavjal doobat satgur kaadhai.
janam janam kaa tootaa gaadhai. ||2||

ਗੁਰ ਕੀ ਸੇਵਾ ਕਰਹੁ ਦਿਨੁ ਰਾਤਿ ॥
ਸੁਖ ਸਹਜ ਮਨਿ ਆਵੈ ਸਾਂਤਿ ॥੩॥

gur kee sayvaa karahu din raat.
sookh sahj man aavai saaNt. ||3||

ਸਤਿਗੁਰ ਕੀ ਰੇਣੁ ਵਡਭਾਗੀ ਪਾਵੈ ॥
ਨਾਨਕ ਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਵੈ ॥੪॥੧੬॥੨੨॥

satgur kee rayn vadbhaagee paavai.
naanak gur ka-o sad bal jaavai.
||4||16||22||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to realize God, then joining the congregation of the saint (Guru), we should meditate on God’s Name. In this *shabad*, he tells us how great and powerful the Guru is.

He says: “The Guru is the embodiment of God, the doer (of everything) and provides support to the entire universe.” (1)

Next describing the merits of meditating on the lotus feet (the immaculate words or *Gurbani*) of the Guru, he says: “ (O’ my friends), meditate on *Gurbani* (which represents the lotus feet of the Guru; one who does that), all ailment and pain goes away from that one’s body.” (1-pause)

Continuing to describe the powers of the Guru, he says: “(O’ my friends), the true Guru pulls out the drowning persons from the dreadful worldly ocean and unites (the person with God, who was) separated from Him for many births.” (2)

Therefore, Guru Ji advises: “(O’ my friends), day and night perform the service advised by the Guru, (by doing so) happiness, equipoise, and peace would well up in your mind.” (3)

In conclusion, Guru Ji says: “It is only a very fortunate person who obtains the service of the true Guru, and Nanak is always a sacrifice to the Guru.” (4-16-22)

The message of this *shabad* is that if we want to get rid of all the pains, sufferings, and problems of our mind, and be saved from this dreadful worldly ocean, then we should respect the Guru-like God Himself and following his advice; meditate on God's Name with true love, devotion, and concentration of our mind.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਗੁਰ ਅਪੁਨੇ ਊਪਰਿ ਬਲਿ ਜਾਈਐ ॥
ਆਠ ਪਹਰ ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਈਐ ॥੧॥

gur apunay oopar bal jaa-ee-ai.
aath pahar har har jas gaa-ee-ai. ||1||

ਸਿਮਰਉ ਸੋ ਪ੍ਰਭੁ ਅਪਨਾ ਸੁਆਮੀ ॥
ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ ॥੧॥ ਰਹਾਉ ॥

simra-o so parabh apnaa su-aamee.
sagal ghataa kaa antarjaamee. ||1||
rahaa-o.

ਚਰਣ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥
ਸਾਚੀ ਪੂਰਨ ਨਿਰਮਲ ਰੀਤਿ ॥੨॥

charan kamal si-o laagee pareet.
saachee pooran nirmal reet. ||2||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਵਸੈ ਮਨ ਮਾਹੀ ॥
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਜਾਹੀ ॥੩॥

sant parsaad vasai man maahee.
janam janam kay kilvikh jaahee. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥
ਨਾਨਕੁ ਮਾਗੈ ਸੰਤ ਰਵਾਲਾ ॥੪॥੧੭॥੨੩॥

kar kirpaa parabh deen da-i-aalaa.
naanak maagai sant ravaalaa.
||4||17||23||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all the pains, sufferings, and problems of our mind and be saved from this dreadful worldly ocean, then we should respect the Guru-like God Himself and following his advice; meditate on God's Name with true devotion and concentration of our mind. In this *shabad*, also stresses upon us the importance of fully respecting our Guru and following his advice. Guru Ji also shares with us what he himself does in this regard and what kind of blessings he has obtained.

He says: “(O’ my friends), we should always be a sacrifice to our Guru (and following his advice), we should sing praises of God at all the times.” (1)

Stating what he himself does, Guru Ji says: “(O’ my friends), I meditate on that God of ours, who is the inner knower of all hearts.” (1-pause)

Describing the present state of his mind, he says: “(O’ my friends, by Guru’s grace), I have been imbued with the love of (God’s Name, which is like His) lotus feet. This is the truly perfect way (of uniting with Him).” (2)

Stating the blessings obtained by saint (Guru’s) grace, he says: “(O’ my friends), by the saint (Guru’s) grace, the one in whose mind God comes to reside, all the sins committed by that one birth after birth are destroyed.” (3)

Therefore Guru concludes the *shabad* by making a prayer to God, in which he says: “O’ merciful God of the meek, do this favor, Nanak begs from You the dust of the saints’ feet (their most humble service).” (4-17-23)

The message of this *shabad* is that if we want to unite with God and get rid of our sins and misdeeds of all our births, then we should recognize the value and the merit of performing most humble service of our Guru, by most carefully and respectfully listening to his advice (the *Gurbani*, in Guru Granth Sahib Ji).

ਪੰਨਾ ੭੪੨

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ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਦਰਸਨੁ ਦੇਖਿ ਜੀਵਾ ਗੁਰ ਤੇਰਾ ॥
ਪੂਰਨ ਕਰਮੁ ਹੋਇ ਪ੍ਰਭ ਮੇਰਾ ॥੧॥

ḍarsan ḍaykh jeevaa gur ṭayraa.
pooran karam ho-ay parabh mayraa.
||1||

ਇਹ ਬੇਨੰਤੀ ਸੁਣਿ ਪ੍ਰਭ ਮੇਰੇ ॥
ਦੇਹਿ ਨਾਮੁ ਕਰਿ ਅਪਣੇ ਚੇਰੇ ॥੧॥ ਰਹਾਉ ॥

ih baynantēe sun parabh mayray.
deh naam kar apṇay chayray. ||1||
rahaa-o.

ਅਪਣੀ ਸਰਣਿ ਰਾਖੁ ਪ੍ਰਭ ਦਾਤੇ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤੇ ॥੨॥

apṇee saran raakh parabh ḍaṭay.
gur parsaad kinai virlai jāṭay. ||2||

ਸੁਨਹੁ ਬਿਨਉ ਪ੍ਰਭ ਮੇਰੇ ਮੀਤਾ ॥
ਚਰਣ ਕਮਲ ਵਸਹਿ ਮੇਰੈ ਚੀਤਾ ॥੩॥

sunhu bin-o parabh mayray meetāa.
charan kamal vasesh mayrai cheetāa. ||3||

ਨਾਨਕੁ ਏਕ ਕਰੈ ਅਰਦਾਸਿ ॥
ਵਿਸਰੁ ਨਾਹੀ ਪੂਰਨ ਗੁਣਤਾਸਿ ॥੪॥੧੮॥੨੪॥

naanak ayk karai arḍaas.
visar naahee pooran guṇṭaas.
||4||18||24||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to unite with God and get rid of our sins and misdeeds of all our births, then we should recognize the value and the merit of performing most humble service of our Guru by most carefully and respectfully listening to his advice (the *Gurbani*, in Guru Granth Sahib Ji). In this *shabad*, he shows us how to pray to the Guru and God, and what to ask from them.

Addressing his Guru, he says: “O’ Guru, (bless me) that I live seeing your sight; (bless me) that this task of mine may be fulfilled.” (1)

Next addressing God, he states what he wants from Him. He says: “O’ my God, listen to this submission of mine, that making me Your disciple, bless me with Your Name.” (1-pause)

Continuing his prayer to God, Guru Ji says: “O’ my beneficent God, always keep me in Your shelter. By Guru’s grace only a very rare person has realized You.” (2)

Guru Ji adds: “O’ God my friend, listen to my prayer (and bless me) that the lotus feet (of Your Name) may abide in my mind.” (3)

In closing, Guru Ji says: “O’ God, Nanak makes this one supplication, (and says): “O’ the perfect treasure of virtues, please be never forsaken (from my mind).” (4-18-24)

The message of this *shabad* is that instead of always praying to the Guru or God for worldly riches and comforts, we should pray to them to bless us with their sight and their Name, and bless us that we may never forsake them from our mind. By doing so, we would not only enjoy the bliss of God’s Name, but would also obtain all the necessary worldly comforts.

ਸੂਹੀ ਮਹਲਾ ੫ ॥**soohee mehlāa 5.**

ਮੀਤੁ ਸਾਜਨੁ ਸੁਤ ਬੰਧ ਭਾਈ ॥

meet saajan sut bandhap bhaa-ee.

ਜਤ ਕਤ ਪੇਖਉ ਹਰਿ ਸੰਗਿ ਸਹਾਈ ॥੧॥

jat kat paykha-o har sang sahāa-ee. ||1||

ਜਤਿ ਮੇਰੀ ਪਤਿ ਮੇਰੀ ਧਨੁ ਹਰਿ ਨਾਮੁ ॥

jat mayree pat mayree Dhan har naam.

ਸੂਖ ਸਹਜ ਆਨੰਦ ਬਿਸਰਾਮ ॥੧॥ ਰਹਾਉ ॥

sookh sahj aanand bisraam. ||1|| rahaa-o.

ਪਾਰਬ੍ਰਹਮੁ ਜਪਿ ਪਹਿਰਿ ਸਨਾਹ ॥

paarbrahm jap pahir sanaah.

ਕੋਟਿ ਆਵਧ ਤਿਸੁ ਬੇਧਤ ਨਾਹਿ ॥੨॥

kot aavaDh tis bayDhat naahi. ||2||

ਹਰਿ ਚਰਨ ਸਰਣ ਗੜ ਕੋਟ ਹਮਾਰੈ ॥

har charan saran garh kot hamaarai.

ਕਾਲੁ ਕੰਟਕੁ ਜਮੁ ਤਿਸੁ ਨ ਬਿਦਾਰੈ ॥੩॥

kaal kank jam tis na bidaarai. ||3||

ਨਾਨਕ ਦਾਸ ਸਦਾ ਬਲਿਹਾਰੀ ॥

naanak daas sadaa balihaaree.

ਸੇਵਕ ਸੰਤ ਰਾਜਾ ਰਾਮ ਮੁਰਾਰੀ

sayvak sant raajaa raam muraaree.

॥੪॥੧੯॥੨੫॥

||4||19||25||

Suhi Mehla-5

In the previous *shabad* Guru Ji advised us that instead of always praying to the Guru or God for worldly riches and comforts, we should pray to them to bless us with their sight and their Name, and bless us that we may never forsake them from our mind. By doing so, we would not only enjoy the bliss of God's Name, but would also obtain all the necessary worldly comforts. In this *shabad*, he shows us how much faith in the Guru and God he has, and what kind of blessings he is enjoying as a result thereof.

Guru Ji says: "(O' people), God is my friend, mate, son, relative, and brother. (In fact), wherever I look I see God as my companion and helper." (1)

Expressing his total dedication and intimacy with God, he says: "(O' my friends), God's Name is my (high) caste, my honor, and my wealth. (Because of God's Name), I am abiding in peace, poise, and bliss." (1-pause)

On the basis of his personal experience Guru Ji advises us all, and says: "(O' my friend), meditate on the all-pervading God, and wear this as your bullet proof shield, which even millions of weapons (of evil impulses) cannot pierce." (2)

Continuing his metaphor of defense against our internal enemies, Guru Ji says: "(O' my friends), the refuge of God's feet (His Name) is like my fort and barricade, (which are so strong that even) the demons of death cannot destroy." (3)

Guru Ji concludes the *shabad* by saying: "Slave Nanak is always a sacrifice to the servants and devotees of God, who is the king of kings, and the destroyer of the arrogant." (4-19-25)

The message of this *shabad* is that if we want to enjoy a life full of peace, poise, and bliss and free from any kinds of fear from our internal enemies and the demon of death, then we should serve God's servants and devotees and meditate on God's Name day and night.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਗੁਣ ਗੋਪਾਲ ਪ੍ਰਭ ਕੇ ਨਿਤ ਗਾਹਾ ॥
ਅਨਦ ਬਿਨੋਦ ਮੰਗਲ ਸੁਖ ਤਾਹਾ ॥੧॥

ਚਲੁ ਸਖੀਏ ਪ੍ਰਭੁ ਰਾਵਣ ਜਾਹਾ ॥
ਸਾਧ ਜਨਾ ਕੀ ਚਰਣੀ ਪਾਹਾ ॥੧॥ ਰਹਾਉ ॥

ਕਰਿ ਬੇਨਤੀ ਜਨ ਧੂਰਿ ਬਾਛਾਹਾ ॥
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਲਾਹਾ ॥੨॥

ਮਨੁ ਤਨੁ ਪ੍ਰਾਣ ਜੀਉ ਅਰਪਾਹਾ ॥
ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਮਾਨੁ ਮੋਹੁ ਕਟਾਹਾ ॥੩॥

soohee mehlā 5.

gun̄ gopaal parabḥ kay niṭ gaahaa.
anaḍ binod mangal sukh̄ taahaa. ||1||

chal sakhee-ay parabḥ raavan̄ jaahaa.
saaḌh̄ janaa kee charnee paahaa. ||1||
rahaa-o.

kar bayntee jan Ḍhoor baachhaahaa.
janam janam kay kilvikh̄ laahaa^N. ||2||

man tan paraan̄ jee-o arpaahaa.
har simar simar maan moh kataahaa^N.
||3||

ਦੀਨ ਦਇਆਲ ਕਰਹੁ ਉਤਸਾਹਾ ॥ dēen dā-i-aal karahu uṭsaahaa.
 ਨਾਨਕ ਦਾਸ ਹਰਿ ਸਰਣਿ ਸਮਾਹਾ naanak dāas har saran samaahaa.
 ॥੪॥੨੦॥੨੬॥ ||4||20||26||

Suhi Mehlā-5

In the previous *shabad*, Guru Ji told us that if we want to enjoy a life full of peace, poise, and bliss, free from any kinds of fear from our internal enemies and the demon of death, then we should serve God's servants and devotees and meditate on God's Name day and night. In this *shabad*, he shows us how not only to meditate on God's Name and sing His praise ourselves, but also invite and inspire our friends and mates to do the same.

Therefore in the metaphor of a young bride talking to some of her close friends, Guru Ji says: “(O’ my friend, I tell you there is a place), where there is bliss, fun, pleasure, and peace, (and that place is the congregation of saints), where the praises of God of the universe are sung.” (1)

Therefore suggesting to her friend to accompany him, Guru Ji says: “Come O’ my dear mate, let us go and enjoy (the bliss of union with) God, by falling at the feet of the saints, (and sing God’s praises in their company).” (1-pause)

Continuing the above dialogue, Guru Ji says: “(O’ my dear friend), by making a request (before God), we should ask for the dust of saints’ feet (their most humble service), and remove the dirt of sins of many births.” (2)

Describing what should be our attitude when we approach the saints, and what will be its benefit, Guru Ji says: “(O’ my friends), we should surrender our mind, body, and life breath (to the saints), and by meditating on God again and again we should get rid of our self-conceit and false worldly attachment.” (3)

But Guru Ji concludes the *shabad* with another subtle point that even this inspiration (to seek the company of the saints, and meditation on God) comes by His grace. Therefore, Guru Ji prays to God, and says: “O’ merciful God of the meek, inspire slave Nanak, that he may remain absorbed in Your shelter.” (4-20-26)

The message of this *shabad* is that if we want to enjoy true pleasure, bliss, and happiness in life, we should pray to God to inspire us to go and seek the most humble service of the saints (Guru), and in their company sing praises of God and meditate on His Name.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਬੈਕੁੰਠ ਨਗਰੁ ਜਹਾ ਸੰਤ ਵਾਸਾ ॥ baikunṭh nagar jahaa sant vaasaa.
 ਪ੍ਰਭ ਚਰਣ ਕਮਲ ਰਿਦ ਮਾਹਿ ਨਿਵਾਸਾ ॥੧॥ parabh charan kamal rid maahi nivaasaa.
 ॥1॥

ਸੁਣਿ ਮਨ ਤਨ ਤੁਝੁ ਸੁਖੁ ਦਿਖਲਾਵਉ ॥
ਹਰਿ ਅਨਿਕ ਬਿੰਜਨ ਤੁਝੁ ਭੋਗ ਭੁੰਚਾਵਉ
॥੧॥ ਰਹਾਉ ॥

sun man tan tujh sukh dikhlaava-o.
har anik binjan tujh bhog bhunchaava-o.
||1|| rahaa-o.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੁੰਚੁ ਮਨ ਮਾਹੀ ॥
ਅਚਰਜ ਸਾਦ ਤਾ ਕੇ ਬਰਨੇ ਨ ਜਾਹੀ ॥੨॥

amrit naam bhunch man maahee.
achraj saad taa kay barnay na jaahee.
||2||

ਲੋਭੁ ਮੂਆ ਤ੍ਰਿਸਨਾ ਬੁਝਿ ਥਾਕੀ ॥
ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣਿ ਜਨ ਤਾਕੀ ॥੩॥

lobh moo-aa tarisnaa bujh thaakee.
paarbrahm kee saran jan taakee. ||3||

ਜਨਮ ਜਨਮ ਕੇ ਭੈ ਮੋਹ ਨਿਵਾਰੇ ॥
ਨਾਨਕ ਦਾਸ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ
॥੪॥੨੧॥੨੭॥

janam janam kay bhai moh nivaaray.
naanak daas parabh kirpaa Dhaaray.
||4||21||27||

Suhi Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to enjoy true pleasure, bliss, and happiness in life, we should pray to God to inspire us to go and seek the most humble service of the saints (Guru), and in their company sing praises of God and meditate on His Name. In this *shabad*, he is telling his mind (and indirectly us) the merits of the company of saints and what kind of blessings one can enjoy by joining such a congregation.

Describing the merits of the place where God's devotees reside, Guru Ji says: "(O' my friend), that place is (like) a city in heaven where saintly persons live because in their heart abides (God's Name, which is like His) lotus feet." (1)

Normally we run after foods and drinks and worldly entertainments, in the hope of pleasing our bodies or minds. But often these pleasures fade away and prove harmful to our health, and then we repent. Therefore, Guru Ji invites us to show us a place where we can obtain true and lasting pleasure for our body and mind. So addressing us, he says: "Listen (O' my friend), let me show your mind and body, (what true) happiness is, (and help you enjoy such delight in the company of God's devotees), as if I am helping you taste numerous kinds of most delicious dishes." (1-pause)

Therefore once again, Guru Ji says: "(O' my friend), enjoy the nectar Name (of God) in your mind; the astonishing relishes of that (nectar) cannot be described." (2)

Next describing some of the blessings obtained by those who have acted on the above advice, Guru Ji says: "(O' my friend, the devotees who) have sought the refuge of the all-pervading God (in the congregation of saints), the greed in them is finished, and all their fire of worldly desire fades away." (3)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says that God shows mercy on His devotees, and He emancipates them from the fears and worldly attachments of many births.” (4-21-27)

The message of this *shabad* is that if we want to enjoy a true bliss, which is far superior to any kind of false worldly pleasure, and if we want to get rid of all our sins and evil tendencies of innumerable previous births, then we should seek the company of saints and sing praises of God in their company.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਅਨਿਕ ਬੀਂਗ ਦਾਸ ਕੇ ਪਰਹਰਿਆ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਅਪਨਾ ਕਰਿਆ ॥੧॥

anik bee^{Ng} daas kay parhari-aa.
kar kirpaa parab^h apnaa kari-aa. ||1||

ਤੁਮਹਿ ਛਡਾਇ ਲੀਓ ਜਨੁ ਅਪਨਾ ॥
ਉਰਝਿ ਪਰਿਓ ਜਾਲੁ ਜਗੁ ਸੁਪਨਾ ॥੧॥ ਰਹਾਉ ॥

tumeh ch^hadaa-ay lee-o jan apnaa.
uraj^h pari-o jaal jag supnaa. ||1||
rahaa-o.

ਪਰਬਤ ਦੋਖ ਮਹਾ ਬਿਕਰਾਲਾ ॥
ਖਿਨ ਮਹਿ ਦੂਰਿ ਕੀਏ ਦਇਆਲਾ ॥੨॥

parbat^t dok^h mahaa bikraalaa.
khin meh d^uoor kee-ay da-i-aalaa. ||2||

ਸੋਗ ਰੋਗ ਬਿਪਤਿ ਅਤਿ ਭਾਰੀ ॥
ਦੂਰਿ ਭਈ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥੩॥

sog rog bipat^t at^t b^haa^{ree}.
door b^ha-ee jap naam muraaree. ||3||

ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਲੀਨੋ ਲੜਿ ਲਾਇ ॥

darisat D^haar leeno lar^h laa-ay.

ਪੰਨਾ ੭੪੩

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ਹਰਿ ਚਰਣ ਗਹੇ ਨਾਨਕ ਸਰਣਾਇ ॥੪॥੨੨॥੨੮॥

har charan^u gahay naanak sarⁿaa-ay.
||4||22||28||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a true bliss, which is far superior to any kind of false worldly pleasure, and if we want to get rid of all our sins and evil tendencies of innumerable previous births, then we should seek the company of saints and sing praises of God in their company. In this *shabad*, Guru Ji uses an excellent way of conveying his message in first person. As if relating his personal experience, he tells us what kinds of merits and blessings God bestowed on him when he sought the shelter of the saint (Guru) and meditated on God’s Name.

Humbly acknowledging God’s favors, Guru Ji says: “(O’ my friends, God) dispelled innumerable defects of His slave, and showing mercy, God made him His own.” (1)

Expressing his gratitude to God, he says: “(O’ God), Your slave had got himself entangled in the web of worldly dream. But You liberated Your devotee (from this noose).” (1-pause)

Guru Ji goes on to add: “(O’ merciful God, not only that,) You dispelled my most heinous faults in an instant.” (2)

But that is not the end; listing other blessings bestowed upon him, Guru Ji says: “(O’ my friends), by meditating on the Name of (God) the destroyer of ego, all my sufferings, maladies, and serious calamities were dispelled.” (3)

In conclusion, Guru Ji says: “(O’ my friends, slave) Nanak sought His shelter (and intensely got absorbed in meditating on His Name, as if he had) caught hold of God’s lotus feet. Then casting a glance of grace (God accepted him into His union, as if He had) let him grasp to His gown.” (4-22-28)

The message of the *shabad* is that even if we have so many defects and sinful habits we should totally and sincerely surrender ourselves to the mercy of God and ask for His forgiveness. God would surely cast His glance of grace on us, and removing all our demerits, He would accept us in His blissful union.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਦੀਨੁ ਛਡਾਇ ਦੁਨੀ ਜੋ ਲਾਏ ॥
ਦੁਹੀ ਸਰਾਈ ਖੁਨਾਮੀ ਕਹਾਏ ॥੧॥

deen chhadaa-ay dunee jo laa-ay.
duhee saraa-ee khunaamee kahaa-ay.
||1||

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਪਰਵਾਨੁ ॥
ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥

jo tis bhaavai so parvaan.
aapnee kudrat̤ aapay jaan̤. ||1||
rahaa-o.

ਸਚਾ ਧਰਮੁ ਪੁੰਨੁ ਭਲਾ ਕਰਾਏ ॥
ਦੀਨ ਕੈ ਤੋਸੈ ਦੁਨੀ ਨ ਜਾਏ ॥੨॥

sachaa Dharam punn bhalaa karaa-ay.
deen kai t̤osai dunee na jaa-ay. ||2||

ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਜਾਗੈ ॥
ਜਿਤੁ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਤਿਤੁ ਕੋ ਲਾਗੈ ॥੩॥

sarab niran̤tar ayko jaagai.
jit̤ jit̤ laa-i-aa t̤it̤ t̤it̤ ko laagai. ||3||

ਅਗਮ ਅਗੋਚਰੁ ਸਚੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥
ਨਾਨਕੁ ਬੋਲੈ ਬੋਲਾਇਆ ਤੇਰਾ ॥੪॥੨੩॥੨੯॥

agam agochar sach saahib mayraa.
naanak bolai bolaa-i-aa t̤ayraa.
||4||23||29||

Suhi Mehla-5

Many religions wonder from whence good or evil comes, who is responsible for these tendencies of humans to do virtuous or evil deeds, particularly the latter. According to western faiths such as Christianity, Judaism, and Islam, it is the Devil who tempts the

mortal to do evil things and commit sinful acts. According to Buddhism, it is *Trishna*, or the fire-like desires in the human beings, which tempt them. According to Hinduism, it is *Maya* or attachment to worldly riches and power that is the root cause of all evil in the world. But according to Sikh philosophy it is God Himself who yokes some to spiritual enlightenment, and others to worldly involvements and consequent misdeeds and sufferings. So in this *shabad*, Guru Ji expounds on this concept.

First talking about those whom God makes to abandon the path of righteousness and involves in worldly allurements, Guru Ji says: “(O’ my friends), those whom (God) makes to forsake the path of faith (or meditation on God’s Name), and involves them into worldly affairs, both in this and the next world, they are known as persons of ill-repute.” (1)

But Guru Ji does not claim to know why God does this thing. Like a faithful and humble servant, he says: “(O’ my friends), His ways, God Himself understands; whatever He does is acceptable to me.” (1-pause)

Guru Ji now talks about those whom God puts on the path of faith and makes them do good deeds. He says: “Those whom He blesses with the true faith (of meditation on God’s Name), and from whom He gets done deeds of charity and welfare (of others, He ensures) that for the sake of spiritual treasures, they don’t lose the worldly happiness, (because then God Himself takes care of their worldly needs).” (2)

But Guru Ji wants us to remember one basic concept about all people. He says: “(O’ my friends), the (light of) one (God) alone shines in everyone. To whatever (job God) has yoked (a person), he or she does that.” (3)

Guru Ji concludes the *shabad* by once again acknowledging the incomprehensible ways of God. He says: “(O’ my friends), “In accessible and incomprehensible is my Master. O’ God, Nanak utters what You make him say.” (4-23-29)

The message of this *shabad* is that we shouldn’t hate even the sinners and evildoers because they are doing what God has made them to do. For our selves, we should pray to God to engage us in virtuous deeds and the righteous faith of meditating on His Name.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਾਤਹਕਾਲਿ ਹਰਿ ਨਾਮੁ ਉਚਾਰੀ ॥
ਈਤ ਉਤ ਕੀ ਓਟ ਸਵਾਰੀ ॥੧॥

ਸਦਾ ਸਦਾ ਜਪੀਐ ਹਰਿ ਨਾਮ ॥
ਪੂਰਨ ਹੋਵਹਿ ਮਨ ਕੇ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਰੈਣਿ ਦਿਨੁ ਗਾਉ ॥
ਜੀਵਤ ਮਰਤ ਨਿਹਚਲੁ ਪਾਵਹਿ ਥਾਉ ॥੨॥

soohee mehlāa 5.

paraatehkaal har naam uchaaree.
eet̃ oot̃ kee ot savaaree. ||1||

sadāa sadāa japee-ai har naam.
pooran hoveh man kay kaam. ||1|| rahaa-o.

parabh̃ abhinaasee raiñ dīñ gaa-o.
jeevat̃ marat̃ nihchal paavahi thaa-o. ||2||

ਸੋ ਸਾਹੁ ਸੇਵਿ ਜਿਤੁ ਤੋਟਿ ਨ ਆਵੈ ॥
ਖਾਤ ਖਰਚਤ ਸੁਖਿ ਅਨਦਿ ਵਿਹਾਵੈ ॥੩॥

so saahu sayv jit̃ tot na aavai.
khaat̃ kharchat̃ sukh anaḁ vihaavai.
||3||

ਜਗਜੀਵਨ ਪੁਰਖੁ ਸਾਧਸੰਗਿ ਪਾਇਆ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥੪॥੨੪॥੩੦॥

jagjeevan purakh̃ saaDhsang paa-i-aa.
gur parsaad̃ naanak naam Dhi-aa-i-aa.
||4||24||30||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that we should pray to God to engage us in virtuous deeds and meditation on His Name. In this *shabad*, he tells us what should be our daily routine, so that all the desires of our heart are fulfilled.

Guru Ji advises: “(O’ my friend), in the early morning hours utter the Name of God and (in this way) build a support (for you) in this and the next world.” (1)

Giving the gist of his message, Guru Ji says: “(O’ my friend), ever and for ever we should meditate on God's Name, (so that all) the wishes of our heart are fulfilled.” (1-pause)

Continuing his advice, Guru Ji says: “(O’ my friend), day and night sing about the imperishable God; (by doing so), you would obtain an immortal status both in life and death (in this and the next world).” (2)

Next clarifying whom should we serve or worship, whether lesser gods and goddesses or the supreme God of all, Guru Ji says: “(O’ my friend), worship that Banker (that Master), meditating on whose Name there is never a shortage of anything, and while eating and spending you enjoy peace and bliss.” (3)

In conclusion, Guru Ji says: “(O’ my friends), through the company of saintly persons, by Guru’s grace, one who has meditated on (God’s) Name, that one has obtained (God), the life of the world.” (4-24-30)

The message of this *shabad* is that if we want to unite with God and find peace and bliss both in this and the next world, then in the company of the saints we should sing praises of God and meditate on His Name.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlaa 5.

ਗੁਰ ਪੂਰੇ ਜਬ ਭਏ ਦਇਆਲ ॥
ਦੁਖ ਬਿਨਸੇ ਪੂਰਨ ਭਈ ਘਾਲ ॥੧॥

gur pooray jab bha-ay da-i-aal.
dukh binsay pooran bha-ee ghaal. ||1||

ਪੇਖਿ ਪੇਖਿ ਜੀਵਾ ਦਰਸੁ ਤੁਮਾਰਾ ॥
ਚਰਣ ਕਮਲ ਜਾਈ ਬਲਿਹਾਰਾ ॥
ਤੁਝ ਬਿਨੁ ਠਾਕੁਰ ਕਵਨੁ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥

paykh paykh jeevaa daras tum^haaraa.
charan kamal jaa-ee balihaaraa.
tujh bin thaakur kavan hamaaraa. ||1||
rahaa-o.

ਸਾਧਸੰਗਤਿ ਸਿਉ ਪ੍ਰੀਤਿ ਬਣਿ ਆਈ ॥
ਪੂਰਬ ਕਰਮਿ ਲਿਖਤ ਧੁਰਿ ਪਾਈ ॥੨॥

saaDhsangat si-o pareet ban aa-ee.
poorab karam likhat Dhur paa-ee. ||2||

ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਚਰਜੁ ਪਰਤਾਪ ॥
ਜਾਲਿ ਨ ਸਾਕਹਿ ਤੀਨੇ ਤਾਪ ॥੩॥

jap har har naam achraj partaap.
jaal na saakeh teenay taap. ||3||

ਨਿਮਖ ਨ ਬਿਸਰਹਿ ਹਰਿ ਚਰਣ ਤੁਮਾਰੇ ॥
ਨਾਨਕੁ ਮਾਗੈ ਦਾਨੁ ਪਿਆਰੇ ॥੪॥੨੫॥੩੧॥

nimakh na bisrahi har charan
tum^haaray.
naanak maagai daan pi-aaray.
||4||25||31||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to unite with God and find peace and bliss both in this and the next world, then in the company of saintly persons we should sing praises of God and meditate on His Name. In this *shabad*, on the basis of his personal experience, he tells us what happens when the saint (Guru) in whose company we are meditating on God's Name, becomes merciful on us.

He says: “(O’ my friends), when the perfect Guru became gracious (on me), my effort (of meditating on God’s Name) was accomplished (and approved in God’s court and) all my sufferings vanished.” (1)

Therefore addressing God, Guru Ji says: “(O’ God), I feel rejuvenated seeing Your vision. I am a sacrifice to Your (immaculate Name, which is like Your) lotus feet. (O’ my Master), except You, who else is mine?” (1-pause)

Stating what happened before he was blessed with the sight of God, Guru Ji says: “(O’ my friends), as per my destiny scribed by (God) based on my past deeds, I developed friendship with the congregation of the saint (Guru).” (2)

Next describing what has happened since he has developed friendship with the company of saints, Guru Ji says: “(O’ my friends), by meditating on God’s Name (in the company of saints), I am experiencing a wonderful glory. Now none of the three maladies (of physical, psychological, or social kind) can harm me.” (3)

Guru Ji concludes the *shabad* by making a humble prayer. He says: “O’ my dear (God), Nanak begs this charity, that even for an instant, he may not forsake (Your immaculate Name, the embodiment of) Your lotus feet.” (4-25-31)

The message of this *shabad* is that we should join the saintly congregation and sing praises of God, with complete love and dedication, so that showing his grace; the Guru may unite us with God. Then all our physical, psychological, or social problems would be solved and we would live in complete peace and bliss.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlā 5.

ਸੇ ਸੰਜੋਗ ਕਰਹੁ ਮੇਰੇ ਪਿਆਰੇ ॥
ਜਿਤੁ ਰਸਨਾ ਹਰਿ ਨਾਮੁ ਉਚਾਰੇ ॥੧॥

say sanjog karahu mayray pi-aaray.
jiṭ rasnaa har naam uchaaray. ||1||

ਸੁਣਿ ਬੇਨਤੀ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥
ਸਾਧ ਗਾਵਹਿ ਗੁਣ ਸਦਾ ਰਸਾਲਾ ॥੧॥
ਰਹਾਉ ॥

sun bayntee parabḥ deen da-i-aalaa.
saaḐh gaavahi gun ṣaḍaa rasaalaa. ||1||
rahaa-o.

ਜੀਵਨ ਰੂਪੁ ਸਿਮਰਣੁ ਪ੍ਰਭ ਤੇਰਾ ॥
ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰਹਿ ਬਸਹਿ ਤਿਸੁ ਨੇਰਾ ॥੨॥

jeevan roop simran parabḥ ṭayraa.
jis kirpaa karahi baseh tis nayraa. ||2||

ਜਨ ਕੀ ਭੂਖ ਤੇਰਾ ਨਾਮੁ ਅਹਾਰੁ ॥
ਤੂੰ ਦਾਤਾ ਪ੍ਰਭ ਦੇਵਣਹਾਰੁ ॥੩॥

jan kee bhookh ṭayraa naam ahaar.
too^N ḍaataa parabḥ ḍayvanhaar. ||3||

ਰਾਮ ਰਮਤ ਸੰਤਨ ਸੁਖੁ ਮਾਨਾ ॥
ਨਾਨਕ ਦੇਵਨਹਾਰ ਸੁਜਾਨਾ ॥੪॥੨੬॥੩੨॥

raam ramat santan sukh maanaa.
naanak ḍayvanhaar sujaanaa.
||4||26||32||

Suhi Mehla-5

Many worldly people like us generally look for that auspicious moment when we might marry our son or daughter, win a lottery, or hear some other good news. In this *shabad*, Guru Ji tells us what kind of auspicious moment he prays for and what are its unique qualities.

Guru Ji prays: “O’ my beloved (God, kindly) arrange such an auspicious circumstance, which may make my tongue utter God's Name.” (1)

Making his request more specific, Guru Ji says: “O’ my merciful God of the meek, listen to my prayer (and unite me with (Your) saints who always sing (Your praise) with relish.” (1-pause)

Stating how beneficial is God’s meditation, Guru Ji says: “(O’ God), Your meditation is like (new lease of) life for us. The person on whom You show Your grace, that person (sees) You residing near (in the heart).” (2)

Describing the intimate relationship between God and His devotees, he says: “(O’ God), Your Name is (like) food to satisfy the (spiritual) hunger of Your devotees and You are their beneficent provider.” (3)

In conclusion, Guru Ji says: “(O’ my friends), by meditating on God's Name saints have enjoyed peace, O’ Nanak (God) our Giver is all wise.” (4-26-32)

The message of this *shabad* is that if we want to enjoy true peace and bliss, then instead of searching for some auspicious moments for our children’s marriage or for some good luck, we should ask God to bless us with the auspicious moment of meditating on His Name in the company of His saints.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਬਹਤੀ ਜਾਤ ਕਦੇ ਦ੍ਰਿਸਟਿ ਨ ਧਾਰਤ ॥
ਮਿਥਿਆ ਮੋਹ ਬੰਧਹਿ ਨਿਤ ਪਾਰਚ ॥੧॥

baḥṭee jaat̃ kaḍay ḍarisat na Dhaaraṭ.
mithi-aa moh bandDheh niṭ paarach. ||1||

ਮਾਧਵੇ ਭਜੁ ਦਿਨ ਨਿਤ ਰੈਣੀ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਿ ਹਰਿ ਸਰਣੀ ॥੧॥
ਰਹਾਉ ॥

maaDhvay bhaj din niṭ raineē.
janam paḍaarath jeet̃ har sarṇee. ||1||
rahaa-o.

ਕਰਤ ਬਿਕਾਰ ਦੋਊ ਕਰ ਝਾਰਤ ॥ ਰਾਮ
ਰਤਨੁ ਰਿਦ ਤਿਲੁ ਨਹੀ ਧਾਰਤ ॥੨॥

karat̃ bikaar ḍo-oo kar jhaaraṭ. raam
raṭan riḍ ṭil nahee Dhaaraṭ. ||2||

ਭਰਣ ਪੋਖਣ ਸੰਗਿ ਅਉਧ ਬਿਹਾਣੀ ॥

bharan pokhan sang a-oDh bihaaneē.

ਪੰਨਾ ੭੪੪

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ਜੈ ਜਗਦੀਸ ਕੀ ਗਤਿ ਨਹੀ ਜਾਣੀ ॥੩॥

jai jagḍees kee gat̃ nahee jaaneē. ||3||

ਸਰਣਿ ਸਮਰਥ ਅਗੋਚਰ ਸੁਆਮੀ ॥
ਉਧਰੁ ਨਾਨਕ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ
॥੪॥੨੭॥੩੩॥

saran samrath agochar su-aamee.
uDhar naanak parabh antarjaamee.
||4||27||33||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us to ask for the grace of God, so that we may meditate on His Name and sing His praises. But we do not care about this advice; instead we keep on wasting our entire life in pursuit of worldly riches and power, as if we are asleep in this worldly dream. In this *shabad*, Guru Ji cautions us how quickly our life is passing by us and may soon be over. Thus we may lose this rare opportunity to reunite with God from whom we have been separated for so long.

Commenting upon our general state of mind, Guru Ji says: “(O’ my friend, like the flow of a river), your life is passing by you, but you never look towards it (and think about this aspect of your life. Instead you) always get yourself bound to the false love of (your body, which is like a) dress for your soul.” (1)

So telling us what we need to do, he says: “(O’ my friend), day and night meditate on God of the universe, and in this way by seeking the shelter of God, win the game of life (and achieve the objective of union with Him).” (1-pause)

Showing us once again the mirror of our life, Guru Ji says: “(O’ man), with full fervor, you keep on committing all kinds of evil deeds, but you do not try to enshrine the jewel of God's Name in your heart. (In other words, you spend all your energy and time in committing sins, but don't spend even a single moment to remember God).” (2)

Continuing his comments on our way of life, he says: “(O’ man), your entire life is being spent in fulfilling the needs of your body, or your house hold, but you have never understood the merit of singing praises of the victorious God.” (3)

In his compassion Guru Ji shows us how to pray to God for His protection. He says: “O’ the incomprehensible, all powerful Master, and inner knower of hearts, Nanak has sought Your shelter, save him (as You please).” (4-22-33)

The message of this *shabad* is that we should pause for a moment and look at our conduct and see how our life is passing by in worldly entanglements and pursuit of worldly riches and power. We better stop this rat race right now and focus on meditating on God's Name, otherwise suddenly one day we might have to depart from this world without achieving the purpose of human life, which is to reunite with God.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸਾਧਸੰਗਿ ਤਰੈ ਭੈ ਸਾਗਰੁ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਿਮਰਿ ਰਤਨਾਗਰੁ ॥੧॥

ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਾ ਨਾਰਾਇਣ ॥
ਦੂਖ ਰੋਗ ਸੋਗ ਸਭਿ ਬਿਨਸੇ ਗੁਰ ਪੂਰੇ ਮਿਲਿ
ਪਾਪ ਤਜਾਇਣ ॥੧॥ ਰਹਾਉ ॥

ਜੀਵਨ ਪਦਵੀ ਹਰਿ ਕਾ ਨਾਉ ॥
ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਸਾਚੁ ਸੁਆਉ ॥੨॥

ਆਠ ਪਹਰ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਈਐ ॥
ਪੂਰਬਿ ਲਿਖਤੁ ਹੋਇ ਤਾ ਪਾਈਐ ॥੩॥

ਸਰਣਿ ਪਏ ਜਪਿ ਦੀਨ ਦਇਆਲਾ ॥
ਨਾਨਕੁ ਜਾਚੈ ਸੰਤ ਰਵਾਲਾ ॥੪॥੨੮॥੩੪॥

soohee mehlā 5.

saaDhsang tarai bhai saagar.
har har naam simar ratnaagar. ||1||

simar simar jeevaa naaraa-in.
dookh rog sog sabh binsay gur pooray
mil paap tajaai-in. ||1|| rahaa-o.

jeevan padvee har kaa naa-o.
man tan nirmal saach su-aa-o. ||2||

aath pahar paarbarahm Dhi-aa-ee-ai.
poorab likhat ho-ay taa paa-ee-ai. ||3||

saran pa-ay jap deen da-i-aalaa.
naanak jaachai sant ravaalaa.
||4||28||34||

Suhi Mehla-5

In the previous *shabad* Guru Ji advised us that we should pause for a moment, look at our conduct, and see how our life is passing by in worldly entanglements and pursuit of worldly riches and power. We better stop this rat race right now and focus on meditating on God's Name, otherwise suddenly one day we might have to depart from this world without achieving the purpose of human life, which is to reunite with God. In this *shabad*, Guru Ji tells us how we can obtain the object of life and get out of this dreadful worldly ocean.

He says: “(O’ my friend), it is in the company of the saints that one crosses the dreadful worldly ocean by meditating on God’s Name, which is like a mine of jewels.” (1)

Sharing with us what he himself does in this regard, Guru Ji says: “(O’ my friends, I) live by meditating on God’s Name again and again. (By doing that), all my pains, afflictions, and sorrows have been destroyed, and by meeting the perfect Guru (and following his advice), I have shed off all my sins.” (1-pause)

Describing how valuable is God's Name, Guru Ji says: “(O’ my friends), God's Name is itself supreme status of life, (by meditating on God's Name), mind and body become immaculate, which is the true object of the life.” (2)

Therefore Guru Ji advises: “(O’ my friends), we should always meditate on the all pervading God, however we (obtain this gift) only if it is so preordained in our destiny.” (3)

Guru Ji concludes the *shabad* by telling us how much he respects those who have sought the shelter of God and have meditated on His Name. He says: “(O’ my friends), by meditating on (the Name of merciful) God, they who have obtained His shelter; Nanak begs for the dust of the feet (the most humble service) of such saints.” (4-28-34)

The message of this *shabad* is that if we want to cross this dreadful worldly ocean and get rid of all our sufferings, then we should seek the shelter of the saints and in their company meditate on God's Name.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਘਰ ਕਾ ਕਾਜੁ ਨ ਜਾਣੀ ਰੂੜਾ ॥
ਝੁਠੈ ਧੰਧੈ ਰਚਿਓ ਮੂੜਾ ॥੧॥

ਜਿਤੁ ਤੂੰ ਲਾਵਹਿ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥
ਜਾ ਤੂੰ ਦੇਹਿ ਤੇਰਾ ਨਾਉ ਜਪਨਾ ॥੧॥ ਰਹਾਉ ॥

soothe mehlāa 5.

ghar kaa kaaj na jaanee roorhaa.
jhoothai DhanDhai rachi-o moorhaa. ||1||

jit̃ too^N laaveh tit̃ tit̃ lagnaa.
jaa too^N deh t̃ayraa naa-o japnaa. ||1||
rahaa-o.

ਹਰਿ ਕੇ ਦਾਸ ਹਰਿ ਸੇਤੀ ਰਾਤੇ ॥
ਰਾਮ ਰਸਾਇਣਿ ਅਨਦਿਨੁ ਮਾਤੇ ॥੨॥

har kay daas har saytee raatay.
raam rasaa-in an-din maatay. ||2||

ਬਾਹ ਪਕਰਿ ਪ੍ਰਭਿ ਆਪੇ ਕਾਢੇ ॥
ਜਨਮ ਜਨਮ ਕੇ ਟੂਟੇ ਗਾਢੇ ॥੩॥

baah pakar parabh aapay kaadhay.
janam janam kay tootay gaadhay. ||3||

ਉਧਰੁ ਸੁਆਮੀ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ ॥
ਨਾਨਕ ਦਾਸ ਹਰਿ ਸਰਣਿ ਦੁਆਰੇ ॥੪॥੨੯॥੩੫॥

uDhar su-aamee parabh kirpaa Dhaaray.
naanak daas har saran du-aaray.
||4||29||35||

Suhi Mehla-5

In paragraph (2) of the previous *shabad* (4-22-33), Guru Ji admonished us: “(O’ man), you go on committing all kinds of evil deeds with full fervor, but you do not try even a bit to enshrine the jewel of God's Name in your heart.” Now in this *shabad*, out of compassion Guru Ji pleads with God on our behalf, and asks Him to save this world.

Acknowledging human weakness, Guru Ji says: “(O’ God), the foolish (human) doesn’t know the most beautiful task for embellishing the home (of one’s own heart). Instead, he or she is engaged in false (worldly) affairs.” (1)

However in his compassion, pleading on our behalf, he says: “(O’ God, a mortal is helpless); whatever (task) You yoke one, he or she has to do that. Only when You bless one (with the gift, only then one) meditates on Your Name.” (1-pause)

Guru Ji now describes the conduct of those devotees who are imbued with the love of God. He says: “(O’ my friends), the servants of God remain imbued with God; day and night they remain intoxicated with the elixir of God's Name.” (2)

Next listing the blessings, which God showers on His devotees, Guru Ji says: “(O’ my friends), holding them by their hands, God has Himself pulled (His devotees) out of dreadful ocean (of involvements in worldly attachments, and in this way) He has reunited those who were separated from Him for births after births.” (3)

Guru Ji concludes the *shabad* by making a prayer on our behalf and says: “O’ my Master, slave Nanak has come to seek refuge at Your door, show Your mercy and save us.” (4-29-35)

The message of this *shabad* is that if we want to be liberated from the false worldly affairs and reunited with God, then we should pray to Him to show mercy on us, bless us with the gift of His Name and save us.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਨਿਹਚਲੁ ਘਰੁ ਪਾਇਆ ॥
ਸਰਬ ਸੂਖ ਫਿਰਿ ਨਹੀ ਭੁਲਾਇਆ ॥੧॥

sant̃ p̃arsaad̃ nihchal ghar paa-i-aa.
sarab sookh fir nahee dolaa-i-aa. ||1||

ਗੁਰੂ ਧਿਆਇ ਹਰਿ ਚਰਨ ਮਨਿ ਚੀਨੇ ॥

guroo Dhi-aa-ay har charan man
cheen^hay.

ਤਾ ਤੇ ਕਰਤੈ ਅਸਥਿਰੁ ਕੀਨੇ ॥੧॥ ਰਹਾਉ ॥

taa tay kartai asthir keen^hay. ||1||
rahaa-o.

ਗੁਣ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ ॥

gun gaavaṭ achuṭ abhinaasee.

ਤਾ ਤੇ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥੨॥

taa tay kaatee jam kee faasee. ||2||

ਕਰਿ ਕਿਰਪਾ ਲੀਨੇ ਲੜਿ ਲਾਏ ॥

kar kirpaa leenay laṛh laa-ay.

ਸਦਾ ਅਨਦੁ ਨਾਨਕ ਗੁਣ ਗਾਏ ॥੩॥੩੦॥੩੬॥

sadā anad naanak gun gaa-ay.
||3||30||36||

Suhi Mehla-5

Guru Ji concluded the previous *shabad* (4-28-34), saying: “(O’ my friends), by meditating on (the Name of merciful) God, they who have obtained His shelter; Nanak begs for the dust of the feet (the most humble service) of such saints. In this *shabad*, he explains why he made such a statement concerning the benefit of serving the saint (Guru).

On the basis of his personal knowledge and experience, Guru Ji says: “(O’ my friends), by the grace of the saints (Guru), they who have (so stabilized their heart, as if they) have obtained an immovable home (for it), they have enjoyed all comforts and have not wavered again.” (1)

Describing how they have obtained such stability of mind, he says: “(O’ my friends), by meditating on the Guru, they have experienced (the presence of God in them, as if they have) recognized God’s lotus feet in their mind; due to that, the Creator has made them unwavering (in pain and pleasure).” (1-pause)

Therefore on the basis of his personal knowledge and experience, Guru Ji proclaims: “(O’ my friends), they who sing praises of the immovable and imperishable God, their noose of death is cut off.” (2)

In conclusion, Guru Ji says: “(O’ my friends), showing mercy, they whom God has attached to the gown (of His Name), O’ Nanak, they always remain in a state of bliss by singing God’s praises.” (3-30-36)

The message of this *shabad* is that if we want to enjoy a state of eternal bliss and stability of mind then we should seek the guidance of our Guru and through His grace meditate on God's Name.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਅੰਮ੍ਰਿਤ ਬਚਨ ਸਾਧ ਕੀ ਬਾਣੀ ॥

amritṭ bachan saaDh kee baṇee.

ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ ਹਰਿ ਹਰਿ

jo jo japai tīs kee gatṭ hovai har har naam

ਨਾਮੁ ਨਿਤ ਰਸਨ ਬਖਾਨੀ ॥੧॥ ਰਹਾਉ ॥

niṭṭ rasan bakhaaanee. ||1|| rahaa-o.

ਕਲੀ ਕਾਲ ਕੇ ਮਿਟੇ ਕਲੇਸਾ ॥
ਏਕੇ ਨਾਮੁ ਮਨ ਮਹਿ ਪਰਵੇਸਾ ॥੧॥

kalee kaal kay mitay kalaysaa.
ayko naam man meh parvaysaa. ||1||

ਸਾਧੂ ਧੂਰਿ ਮੁਖਿ ਮਸਤਕਿ ਲਾਈ ॥
ਨਾਨਕ ਉਧਰੇ ਹਰਿ ਗੁਰ ਸਰਣਾਈ
॥੨॥੩੧॥੩੨॥

saaDhoo Dhoor mukh mastak laa-ee.
naanak uDhray har gur sarnaa-ee.
||2||31||37||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of eternal bliss and stability of mind, then we should seek the guidance of our Guru and through His grace meditate on God's Name. In this *shabad*, Guru Ji explains the important of seeking the shelter and guidance of the Guru, and what kind of blessings one obtains when one acts on the saint (Guru's) advice.

He says: “(O’ my friends, the) word of the saint (Guru) is like immortalizing elixir. Whosoever meditates (on it) is emancipated, because every day such a person keeps uttering (God’s) Name from the tongue.” (1-pause)

Listing some more benefits of listening to the Guru's advice and acting on it, Guru Ji says: “(O’ my friends, by acting on the Guru's advice), one’s conflicts of *Kal Yug* (the present iron age) are dispelled, and only the one Name of God comes to reside in one’s mind.” (1)

In closing, Guru Ji says: “(O’ my friends, they who) have applied the dust of the feet of the saint (Guru) to their fore heads (have respectfully followed his advice), Nanak (says), they have been saved by the Guru’s grace.” (2-31-37)

The message of this *shabad* is that we should seek the guidance of the Guru, respectfully act on his advice (the *Gurbani* as included in *Guru Granth Sahib Ji*), and meditate on God’s Name. By doing so we will be emancipated from all the troubles of this worldly ocean and live in a state of eternal bliss.

ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੩ ॥

soohee mehlāa 5 ghar 3.

ਗੋਬਿੰਦਾ ਗੁਣ ਗਾਉ ਦਇਆਲਾ ॥
ਦਰਸਨੁ ਦੇਹੁ ਪੂਰਨ ਕਿਰਪਾਲਾ ॥ ਰਹਾਉ ॥

gobindaa gun gaa-o da-i-aalaa.
darsan dayh pooran kirpaalaa. rahaa-o.

ਕਰਿ ਕਿਰਪਾ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਾ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰਾ ਮਾਲਾ ॥੧॥

kar kirpaa tum hee partipaalaa.
jee-o pind sabh tumraa maalaa. ||1||

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਚਲੈ ਜਪਿ ਨਾਲਾ ॥
ਨਾਨਕੁ ਜਾਚੈ ਸੰਤ ਰਵਾਲਾ ॥੨॥੩੨॥੩੩॥

amrit naam chalai jap naalaa.
naanak jaachai sant ravaalaa.
||2||32||38||

Suhi Mehla-5 Ghar-3

In the previous *shabad* Guru Ji advised us that we should seek the guidance of the Guru, respectfully act on his advice and meditate on God's Name. By doing so we will be emancipated from the troubles of this worldly ocean and live in a state of eternal bliss. In this *shabad*, he shows how to pray to God and what to ask from Him.

First lovingly addressing God, he says: "O' the Master of universe, the merciful God, I sing Your praises, (please) bless me with Your sight." (pause)

Then with great humility, he acknowledges and says: "(O' God), showing Your mercy, it is You who has nourished me, (therefore) my body and soul are Your property." (1)

Finally Guru Ji advises us and says: "(O' my friends), the rejuvenating (God's) Name is worth meditating upon, because it accompanies us (even after death. Therefore) Nanak begs for the dust of the feet of the saint (Guru, his most humble service, because in his company God's Name can be meditated upon)." (2-32-38)

The message of this *shabad* is that we should beg God for the humble service of saint (Guru), so that in his company, we may meditate on His Name, which may become our companion and helper even after death.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥
ਆਪੇ ਥੀਮੈ ਸਚਾ ਸੋਈ ॥੧॥

tis bin doojaa avar na ko-ee.
aapay thammai sachaa so-ee. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਅਪਾਰੁ ॥੧॥ ਰਹਾਉ ॥

har har naam mayraa aaDhaar.
karaṇ kaaraṇ samrath apaar. ||1|| rahaa-o.

ਸਭ ਰੋਗ ਮਿਟਾਵੇ ਨਵਾ ਨਿਰੋਆ ॥
ਨਾਨਕ ਰਖਾ ਆਪੇ ਹੋਆ ॥੨॥੩੩॥੩੯॥

sabh rog mitaavay navaa niro-aa.
naanak rakhaa aapay ho-aa. ||2||33||39||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that we should beg God for the humble service of saint (Guru), so that in his company, we may meditate on His Name, which may become our companion and helper even after death.

In this *shabad*, he tells us why he stresses upon the importance of meditating on God's Name and the benefit thereof.

He says: "(O' my friends), except Him there is no other (who is immortal). That everlasting (God) Himself provides support (to the entire universe)." (1)

Therefore stating his own belief, Guru Ji says: “(O’ my friends, for) me God’s Name is my anchor, because I know that limitless God is powerful to do and get done anything.” (1-pause)

Guru Ji concludes by telling us, what kind of blessings God bestows upon His devotees. He says: “(O’ my friends, God) dispels away all afflictions, and makes us perfectly healthy. O’ Nanak, (God) Himself becomes our protector.” (2-33-39)

The message of this *shabad* is that if we want to get rid of all our pain and sufferings, whether spiritual or physical, we should depend upon one God alone and none other.

ਪੰਨਾ ੭੪੫

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ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਦਰਸਨ ਕਉ ਲੋਚੈ ਸਭੁ ਕੋਈ ॥
ਪੂਰੈ ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਈ ॥ ਰਹਾਉ ॥

ḍarsan ka-o lochai sabh ko-ee.
poorai bhaag paraapat ho-ee. rahaa-o.

ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਨੀਦ ਕਿਉ ਆਈ ॥
ਮਹਾ ਮੋਹਨੀ ਦੂਤਾ ਲਾਈ ॥੧॥

si-aam sundar taj need ki-o aa-ee.
mahaa mohnee dootaa laa-ee. ||1||

ਪ੍ਰੇਮ ਬਿਛੋਹਾ ਕਰਤ ਕਸਾਈ ॥
ਨਿਰਦੈ ਜੰਤੁ ਤਿਸੁ ਦਇਆ ਨ ਪਾਈ ॥੨॥

paraym bichhohaa karat kasaa-ee.
nirdai jant tis da-i-aa na paa-ee. ||2||

ਅਨਿਕ ਜਨਮ ਬੀਤੀਅਨ ਭਰਮਾਈ ॥
ਘਰਿ ਵਾਸੁ ਨ ਦੇਵੈ ਦੁਤਰ ਮਾਈ ॥੩॥

anik janam beetee-an bharmaa-ee.
ghar vaas na dayvai dutar maa-ee. ||3||

ਦਿਨੁ ਰੈਨਿ ਅਪਨਾ ਕੀਆ ਪਾਈ ॥
ਕਿਸੁ ਦੇਸੁ ਨ ਦੀਜੈ ਕਿਰਤੁ ਭਵਾਈ ॥੪॥

ḍin rain apnaa kee-aa paa-ee.
kis dos na deejai kirat bhavaa-ee. ||4||

ਸੁਣਿ ਸਾਜਨ ਸੰਤ ਜਨ ਭਾਈ ॥
ਚਰਣ ਸਰਣ ਨਾਨਕ ਗਤਿ ਪਾਈ ॥੫॥੩੪॥੪੦॥

sun saajan sant jan bhaa-ee.
charan saran naanak gat paa-ee.
||5||34||40||

Suhi Mehla-5

In the previous so many *shabads*, Guru Ji has been advising us to meditate on God’s Name and sing His praises again and again. But we human beings remain so absorbed in our worldly affairs as if we are kind of asleep in those false worldly pursuits, while our time to see the sight of beloved God and being united with Him is passing by. In this *shabad*, Guru Ji reflects on this state of human beings and tries to find the reason and remedy to wake us up from this slumber, and use this opportunity of human life, for its true purpose of reuniting with God.

Observing this one very important reality, Guru Ji says: “(O’ my friends), everyone craves to see the sight of God, but it is only by perfect destiny, that (this vision) is obtained.” (1-pause)

Now Guru Ji wonders, why abandoning our beautiful God, are we in love with *Maya* (the worldly riches, powers, and relatives), who has let loose this infatuation after us? So as if talking to himself in regret and finding the source behind this allurements, he says: “Why did I go to sleep (and get involved in worldly affairs), abandoning the beautiful God? (It must be that) the great enticer (*Maya*) has let loose the demons (of internal impulses) after me.” (1)

Describing the kind of cruelty is being perpetrated on a human heart by the absence of love or feeling of separation from God, he says: “(O’ my friends, the absence or) separation of love exerts a pull on the (human soul), but this heartless mortal doesn’t have even a little bit of compassion in it, (and ignoring God, runs after worldly riches).” (2)

Commenting further on *Maya*, Guru Ji says: “(O’ my friends, the human soul) has wandered through countless births, but the terrible *Maya* doesn’t let it, obtain a residence in its own home (the heart).” (3)

However Guru Ji reminds human beings about their own responsibility in this matter. He says: “(O’ my friends), day and night, one receives the result of one’s own (past) deeds. Therefore, we shouldn’t blame anyone (else, because) it is our own doing (in the past), which is making us wander around (in countless existences).” (4)

Guru Ji concludes the *shabad* by giving his suggestion, so that we may wake up from our worldly slumber and obtain salvation. He says: “Listen O’ my dear friends, saints, devotees, and brothers. Nanak says that (it is only by seeking) the shelter of the feet (of God, His immaculate Name that any body) has received high spiritual state.” (3-34-40)

The message of this *shabad* is that instead of blaming anybody for our sufferings, we should realize that it is our own past deeds, which are responsible for our continuous pains of births and deaths. Now if we want to end this cycle and obtain reunion with our beloved God, then we should wake up from this ignorance or slumber of worldly *Maya* and seeking the shelter of our Guru meditate on God's Name.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੪

raag soohee mehlāa 5 ghar 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਭਲੀ ਸੁਹਾਵੀ ਛਾਪਰੀ ਜਾ ਮਹਿ ਗੁਨ ਗਾਏ ॥

bhalee suhaavee chhaapree jaa meh
gun gaa-ay.

ਕਿਤ ਹੀ ਕਾਮਿ ਨ ਧਉਲਹਰ ਜਿਤੁ ਹਰਿ ਬਿਸਰਾਏ
॥੧॥ ਰਹਾਉ ॥

kit hee kaam na Dha-ulhar jit har
bisraa-ay. ||1|| rahaa-o.

ਅਨਦੁ ਗਰੀਬੀ ਸਾਧਸੰਗਿ ਜਿਤੁ ਪ੍ਰਭ ਚਿਤਿ ਆਏ ॥	anad̥ gareebēe saa <u>Dhsang</u> jīt̥ parabh̥ chit̥ aa-ay.
ਜਲਿ ਜਾਉ ਏਹੁ ਬਡਪਨਾ ਮਾਇਆ ਲਪਟਾਏ ॥੧॥	jal̥ jaa-o ayhu badpanaa maa-i-aa laptaa-ay. 1
ਪੀਸਨੁ ਪੀਸਿ ਓਢਿ ਕਾਮਰੀ ਸੁਖੁ ਮਨੁ ਸੰਤੋਖਾਏ ॥	peesan pees odh̥ kaamree sukh̥ man santokh̥aa-ay.
ਐਸੇ ਰਾਜੁ ਨ ਕਿਤੈ ਕਾਜਿ ਜਿਤੁ ਨਹ ਤ੍ਰਿਪਤਾਏ ॥੨॥	aiso raaj̥ na kit̥ai kaaj̥ jīt̥ nah taript̥aa-ai. 2
ਨਗਨ ਫਿਰਤ ਰੰਗਿ ਏਕ ਕੈ ਓਹੁ ਸੋਭਾ ਪਾਏ ॥	nagan firat̥ rang̥ ayk̥ kai oh̥ sobh̥aa paa-ay.
ਪਾਟ ਪਟੰਬਰ ਬਿਰਬਿਆ ਜਿਹ ਰਚਿ ਲੋਭਾਏ ॥੩॥	paat̥ patambar̥ birthi-aa jih̥ rach̥ lobh̥aa-ay. 3
ਸਭੁ ਕਿਛੁ ਤੁਮ੍ਹਰੈ ਹਾਥਿ ਪ੍ਰਭ ਆਪਿ ਕਰੇ ਕਰਾਏ ॥	sabh̥ kichh̥ tum̥ ^h rai haath̥ parabh̥ aap̥ karay̥ karaa-ay.
ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਰਹਾ ਨਾਨਕ ਦਾਨੁ ਪਾਏ ॥੪॥੧॥੪੧॥	saas saas simrat̥ rahaa naanak̥ <u>daan</u> paa-ay. 4 1 41

Raag Suhi Mehla-5 Ghar-4

In the previous *shabad*, Guru Ji advised us to wake up from the slumber of *Maya*. But it so happens that we human beings always keep running after more and more wealth, so that we may have better clothes to wear, more posh cars to ride, and more magnificent houses to reside in, but we don't find time to meditate on God's Name. Consequently we keep suffering the pains of repeated births and deaths. It is believed that Guru Ji uttered this *shabad* on the occasion when he met a very poor man named *Hema* living in a dilapidated hut, wearing almost no clothes, grinding corn, but still meditating on God's Name in utter devotion. Guru Ji was very much impressed by the devotion of that poor man, and addressing his accompanying disciples, he uttered this *shabad*.

Guru Ji says: “(O’ my friends), very pleasant and beautiful is that hut wherein are sung praises of God. (On the other hand), of no use are those white marble mansions (residing in which) one forsakes God.” (1-pause)

Therefore preferring the saintly congregation, even if it is full of poor people, Guru Ji says: “(O’ my friends), in spite of living in poverty there is bliss in the saintly company, because in that congregation God comes to mind. On the other hand let this (false reputation of) greatness burn, which entangles a person in *Maya* (the worldly allurements).” (1)

Referring to the bliss and contentment being enjoyed by that poor man, who was grinding corn with only a small blanket to cover him for preparing food for the needy, Guru Ji says: “(O’ my friends), when there is contentment in the mind, one feels

happy, even when (one is living in such utter poverty), that wearing only a small blanket over the body one is grinding corn. (On the other hand), such a kingdom in which the mind is not satiated is of no avail.” (2)

Continuing to contrast the state in which one remains imbued with the love of God to the one in which one remains allured by worldly enticements, he says: “(O’ my friends), the one who may be wandering naked, but is attuned to the one (God) receives glory. But useless are those silk and satin (dresses), enticed by which one becomes greedy.” (3)

However in his compassion, Guru Ji concludes this *shabad* by praying on our behalf. He says: “O’ God, everything is in Your hand, it is You who does and gets everything done, therefore (I) Nanak beg You for this one charity, that I may keep remembering You with each and every breath.” (4-1-41)

The message of this *shabad* is that we should be having so much love and devotion for God that for us meditating on His Name and doing virtuous deeds should have priority over amassing wealth and comforts. The divine peace and contentment, which one enjoys by meditating on God even while living in poverty is far better than the life of luxury, which makes us forsake God, and involves us in worldly greed.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕਾ ਸੰਤੁ ਪਰਾਨ ਧਨ ਤਿਸ ਕਾ ਪਨਿਹਾਰਾ ॥

ਭਾਈ ਮੀਤ ਸੁਤ ਸਗਲ ਤੇ ਜੀਅ ਹੂੰ ਤੇ ਪਿਆਰਾ
॥੧॥ ਰਹਾਉ ॥

ਕੇਸਾ ਕਾ ਕਰਿ ਬੀਜਨਾ ਸੰਤ ਚਉਰੁ ਢੁਲਾਵਉ ॥

ਸੀਸੁ ਨਿਹਾਰਉ ਚਰਣ ਤਲਿ ਧੂਰਿ ਮੁਖਿ ਲਾਵਉ
॥੧॥

ਮਿਸਟ ਬਚਨ ਬੇਨਤੀ ਕਰਉ ਦੀਨ ਕੀ ਨਿਆਈ ॥

ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣੀ ਪਰਉ ਹਰਿ ਗੁਣ ਨਿਧਿ
ਪਾਈ ॥੨॥

ਅਵਲੋਕਨ ਪੁਨਹ ਪੁਨਹ ਕਰਉ ਜਨ ਕਾ
ਦਰਸਾਰੁ ॥

ਅੰਮ੍ਰਿਤ ਬਚਨ ਮਨ ਮਹਿ ਸਿੰਚਉ ਬੰਦਉ ਬਾਰ
ਬਾਰ ॥੩॥

ਚਿਤਵਉ ਮਨਿ ਆਸਾ ਕਰਉ ਜਨ ਕਾ ਸੰਗੁ
ਮਾਗਉ ॥

soohee mehlā 5.

har kaa sant̃ paraan Dhan t̃is kaa
panihaaraa.

bhaa-ee meet̃ suṭ sagal t̃ay jee-a hoo^N
t̃ay pi-aaraa. ||1|| rahaa-o.

kaysaa kaa kar beejnaa sant̃ cha-ur
dhulaava-o.

sees nihaara-o charañ t̃al Dhoor mukh
laava-o. ||1||

misat bachan baynṭee kara-o deen kee
ni-aa-ee.

t̃aj abhimaan sarn̄ee para-o har gun̄
niDh paa-ee. ||2||

avlokan punah punah kara-o jan kaa
darsaar.

amrit̃ bachan man meh sincha-o
banda-o baar baar. ||3||

chit̃va-o man aasaa kara-o jan kaa sang
maaga-o.

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਦਇਆ ਕਰਿ ਦਾਸ ਚਰਣੀ
ਲਾਗਉ ॥੪॥੨॥੪੨॥

naanak ka-o parabh̥ dā-i-aa kar dāas
charṇee laaga-o. ||4||2||42

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that we should be having so much love and devotion for God that for us meditating on His Name and doing virtuous deeds should have priority over amassing wealth and enjoying comforts of life. The divine peace and contentment which one enjoys even while living in utter poverty is far better than the life of luxury, which makes us, forsake God and involves us in worldly greed. In this *shabad*, he expresses how much love and respect he has for the saints and devotees of God.

He says: “(O’ my friends, for me a) saint of God is the wealth of my life, (and) I am his water carrier. To me he is dearer than all my brothers, friends, sons, and even my life.” (1-pause)

Expressing his zeal and craving to serve the devotees of God, Guru Ji says: “(O’ my friends, I wish) that making a fan out of my hair, I may waive it like a whisk over the saints. (I wish that I may pay so much respect to the saints, that) I may place my head below the (saint’s) feet and apply the dust of their feet to my forehead.” (1)

Next sharing with us how would he like to talk and what he wants to say to the saints, Guru Ji says: “(I wish that) like the most humble and meek persons, I may make my submission in sweet words. Abandoning ego, I may fall at their feet and obtain from them the treasure of virtues of God.” (2)

Continuing to express his noble desire, he says: “(I wish that) with my eyes I may again and again see the sight of (God’s) devotees and embellish my mind with the nectar sweet words and pay my obeisance again and again.” (3)

In closing, Guru Ji says: “(O’ my God), in my mind I desire and wish for the company of Your devotees. (O’ God), show mercy on Nanak, that he may be attuned to the feet of (Your) slaves (and keep humbly serving them).” (4-2-42)

The message of this *shabad* is that we should do the most humble service of the saint (Guru). But since after the tenth Guru, for us the eternal Guru is Guru Granth Sahib, we can serve our Guru by devotedly reading, understanding, and acting on the *Gurbani* included therein. This would bring us peace and bliss.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਜਿਨਿ ਮੋਹੇ ਬ੍ਰਹਮੰਡ ਖੰਡ ਤਾਹੂ ਮਹਿ ਪਾਉ ॥

jin mohay barahmand khand̥ taahoo
meh paa-o.

ਰਾਖਿ ਲੇਹੁ ਇਹੁ ਬਿਖਈ ਜੀਉ ਦੇਹੁ ਅਪੁਨਾ ਨਾਉ
॥੧॥ ਰਹਾਉ ॥

raakh̥ layho ih bikh̥-ee jee-o dāyh
apunaa naa-o. ||1|| rahaa-o.

ਜਾ ਤੇ ਨਾਹੀ ਕੋ ਸੁਖੀ ਤਾ ਕੈ ਪਾਛੈ ਜਾਉ ॥

jaa tay naahee ko sukhee taa kai
paachhai jaa-o.

ਛੋਡਿ ਜਾਹਿ ਜੋ ਸਗਲ ਕਉ ਫਿਰਿ ਫਿਰਿ ਲਪਟਾਉ
॥੧॥

chhod jaahi jo sagal ka-o fir fir
laptaa-o. ||1||

ਕਰਹੁ ਕ੍ਰਿਪਾ ਕਰੁਣਾਪਤੇ ਤੇਰੇ ਹਰਿ ਗੁਣ ਗਾਉ ॥

karahu kirpaa karuṇaapaṭay tayray
har gun gaa-o.

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਸਾਧਸੰਗਿ ਸਮਾਉ
॥੨॥੩॥੪੩॥

naanak kee parabḥ bayṭtee
saaDhsang samaa-o. ||2||3||43||

Suhi Mehla-5

Guru Ji concluded the previous *shabad* with a prayer saying: “(O’ my God) in my mind I desire and wish for the company of Your devotees. (O’ God), show mercy on Nanak, that he may be attuned to the feet of (Your) slaves (and keep humbly serving them).” But we human beings don’t really listen to that kind of advice, instead we keep running after worldly riches and power and then suffer badly. So putting himself in our position, he acknowledges this situation, and shows us how to pray to God to take us out of this evil web and turn our attention to meditation on God’s Name.

So first making an honest confession on our behalf, he says: “(O’ God, *Maya*, the worldly riches and power), which has enticed (people living in all) continents and regions (of the world), I (too) am also involved in that. (O’ God), save this poison filled human being and give him Your Name.” (1-pause)

Elaborating on his confession, Guru Ji says: “(O’ God), I go again and again after that (wealth, amassing) which no one has become (truly) happy. Again and again, I cling to that (*Maya*), which (ultimately) deserts all.” (1)

Guru Ji concludes the *shabad* by making a prayer to God and says: “O’ Master of mercy, show kindness that I may sing Your praises. This is the prayer of Nanak before God, that I may merge in the company of saints.” (2-3-43)

The message of this *shabad* is that if we want to get rid of our worldly entanglements and want to divert our attention to God’s Name then we should pray to God to bless us with the company of saints.

ਪੰਨਾ ੭੪੬

SGGS P-746

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੫ ਪੜਤਾਲ

raag soohee mehlāa 5 ghar 5 parh-taal

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਪ੍ਰੀਤਿ ਪ੍ਰੀਤਿ ਗੁਰੀਆ ਮੋਹਨ ਲਾਲਨਾ ॥

pareet pareet guree-aa mohan laalnaa

ਜਪਿ ਮਨ ਗੋਬਿੰਦ ਏਕੈ ਅਵਰੁ ਨਹੀ ਕੋ
ਲੋਧੈ ਸੰਤ ਲਾਗੁ ਮਨਹਿ ਛਾਡੁ ਦੁਬਿਧਾ ਕੀ
ਕੁਰੀਆ ॥੧॥ ਰਹਾਉ ॥

jap man gobind aykai avar nahee ko laykhai
sant laag maneh chhaad dubiDhaa kee
kuree-aa. ||1|| rahaa-o.

ਨਿਰਗੁਨ ਹਰੀਆ ਸਰਗੁਨ ਧਰੀਆ ਅਨਿਕ
ਕੋਠਰੀਆ ਭਿੰਨ ਭਿੰਨ ਭਿੰਨ ਭਿੰਨ ਕਰੀਆ
॥

nirgun haree-aa sargun Dharee-aa anik
khothree-aa bhinn bhinn bhinn bhin
karee-aa.

ਵਿਚਿ ਮਨ ਕੋਟਵਰੀਆ ॥

vich man kotvaree-aa.

ਨਿਜ ਮੰਦਰਿ ਪਿਰੀਆ ॥

nij mandar piree-aa.

ਤਹਾ ਆਨਦ ਕਰੀਆ ॥

tahaa aanad karee-aa.

ਨਹ ਮਰੀਆ ਨਹ ਜਰੀਆ ॥੧॥

nah maree-aa nah jaree-aa. ||1||

ਕਿਰਤਨਿ ਜੁਰੀਆ ਬਹੁ ਬਿਧਿ ਫਿਰੀਆ
ਪਰ ਕਉ ਹਿਰੀਆ ॥

kirtan juree-aa baho biDh firee-aa par ka-o
hiree-aa.

ਬਿਖਨਾ ਘਿਰੀਆ ॥

bikhnaa ghiree-aa.

ਅਬ ਸਾਧੂ ਸੰਗਿ ਪਰੀਆ ॥

ab saaDhoo sang patee-aa.

ਹਰਿ ਦੁਆਰੈ ਖਰੀਆ ॥

har du-aarai kharee-aa.

ਦਰਸਨੁ ਕਰੀਆ ॥

darsan karee-aa.

ਨਾਨਕ ਗੁਰ ਮਿਰੀਆ ॥

naanak gur miree-aa.

ਬਹੁਰਿ ਨ ਫਿਰੀਆ ॥੨॥੧॥੪੪॥

bahur na firee-aa. ||2||1||44||

Raag Suhi Mehla-5 Ghar-5 Partal

In this world we always talk of love as the most sublime thing. This love can be between two human beings, or it can be love of a person for wealth, children, or worldly possessions. In this *shabad*, Guru Ji tells us what is the most sublime and the highest kind of love, which far exceeds the merits and happiness obtained from any other kind of worldly love.

Addressing his own mind and us, Guru Ji says: “(O’ my friends), among all kinds of love, the highest love is for the charming dear God. (Therefore), O’ my mind, meditate only on the one God; nothing else is of any account. Attune yourself to the advice of the saints and forsake the path of duality (the love of worldly riches and power).” (1-pause)

Now telling us about the whereabouts of God with whom he wants us to fall in love, Guru Ji says: “(O’ my friends), the absolute God has manifested Himself in physical forms. (For His abode), He has built myriads of mansions (in the form of human bodies). Within (each body) the mind is like the police officer, and (therein) lives the beloved God in His temple, and enjoys bliss. For Him, there is neither death, nor old age.” (1)

However, commenting on the state of human beings, Guru Ji says: “(O’ my friends), the mortal remains involved in God’s creation and keeps wandering in various ways, usurping others’ rights, remaining surrounded by evil deeds.”

Guru Ji concludes the *shabad* by describing what happens when a person reaches the congregation of saintly persons. Describing it as his personal experience, he says: “(O’ my friends), now I have joined the company of the saint (Guru), which has helped me reach and stand at the door of God. There I have seen the sight (of God). In this way, Nanak has met God, and he is not going to wander in existences any more.” (2-1-44)

The message of this *shabad* is that if we want to fall in love with anybody, or anything else, we should fall in love with God. Instead of being too much involved in worldly affairs and committing all kinds of undesirable or sinful deeds, we should seek and act on the advice of the Guru, so that instead of wandering around in a myriad of species, we may also see the sight of God and be absorbed in Him.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਰਾਸਿ ਮੰਡਲੁ ਕੀਨੋ ਆਖਾਰਾ ॥
ਸਗਲੋ ਸਾਜਿ ਰਖਿਓ ਪਾਸਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਬਹੁ ਬਿਧਿ ਰੂਪ ਰੰਗ ਆਪਾਰਾ ॥
ਪੇਖੈ ਖੁਸੀ ਭੋਗ ਨਹੀ ਹਾਰਾ ॥
ਸਭਿ ਰਸ ਲੈਤ ਬਸਤ ਨਿਰਾਰਾ ॥੧॥

ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ ਮੁਖੁ ਨ ਮਾਸਾਰਾ ॥
ਕਹਨੁ ਨ ਜਾਈ ਖੇਲੁ ਤੁਹਾਰਾ ॥
ਨਾਨਕ ਰੇਣ ਸੰਤ ਚਰਨਾਰਾ ॥੨॥੨॥੪੫॥

soohee mehlāa 5.

raas mandal keeno aakhaaraa.
saglo saaj rakhi-o paasaaraa. ||1||
rahaa-o.

baho biDh roop rang aapaaraa.
paykhai khusee bhog nahee haaraa.
sabh ras lait basat niraaraa. ||1||

baran chihan naahee mukh na
maasaaraa.
kahan na jaa-ee khayl tuhaaraa.
naanak rayn sant charnaaraa.
||2||2||45||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to fall in love with anybody, we should fall in love with God Himself. In this *shabad*, he describes the excellencies of God, and also describes His relationship with this universe.

Guru Ji says: “(O’ my friends, just as god *Krishna* used to play with his milkmaids, similarly God) has made this universe like an arena (to play with His creatures). He has kept embellished the entire (worldly) expanse.” (1-pause)

Commenting further on the grandeur and magnificence of this universe and how God enjoys His creation, Guru Ji says: “(O’ my friends, God) has made this limitless

(expanse of the universe) in many different beautiful forms, colors, and ways. He looks at these with great pleasure and never gets tired (of enjoying this wonderful play being played in front of Him). He relishes all, yet He remains aloof (from the worldly pleasures or affairs).” (1)

Guru Ji now clears another very important aspect of God. Contrary to many beliefs, according to which God is some old bearded man living somewhere in the sky and ruling the world from there, Guru Ji says: “(O’ God, You) have no form, color, face, or beard. Your play cannot be described, Nanak is only the dust of (Your) saints’ feet.” (2-2-45)

The message of the *shabad* is that this world is God's creation and His play, and He is enjoying it. As far as we are concerned, we should simply marvel at God and His play and not try to describe His limits. Instead following saint (Guru's) guidance, we should keep meditating on His Name with true love and devotion.

Note: In one of his plays Shakespeare expresses similar thoughts about this world, when he says : “This world is a stage, and men are the actors.”

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਤਉ ਮੈ ਆਇਆ ਸਰਨੀ ਆਇਆ ॥
ਭਰੋਸੈ ਆਇਆ ਕਿਰਪਾ ਆਇਆ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਮਾਰਗੁ ਗੁਰਹਿ
ਪਠਾਇਆ ॥੧॥ ਰਹਾਉ ॥

tā-o mai aa-i-aa sarnee aa-i-aa.
b̥harosai aa-i-aa kirpaa aa-i-aa.
ji-o b̥haavai t̥i-o raakhō su-aamee
maarag gureh path̥aa-i-aa. ||1||
rahaa-o.

ਮਹਾ ਦੁਤਰੁ ਮਾਇਆ ॥
ਜੈਸੇ ਪਵਨੁ ਝੁਲਾਇਆ ॥੧॥

mahaa dūtār maa-i-aa.
jaisay pavan j̥hulaa-i-aa. ||1||

ਸੁਨਿ ਸੁਨਿ ਹੀ ਡਰਾਇਆ ॥
ਕਰਚੇ ਧ੍ਰਮਰਾਇਆ ॥੨॥

sun sun hee daraa-i-aa.
karro D̥haramraa-i-aa. ||2||

ਗ੍ਰਿਹ ਅੰਧ ਕੂਪਾਇਆ ॥
ਪਾਵਕੁ ਸਗਰਾਇਆ ॥੩॥

garih anD̥h koopaa-i-aa.
paavak sagraa-i-aa. ||3||

ਗਹੀ ਓਟ ਸਾਧਾਇਆ ॥
ਨਾਨਕ ਹਰਿ ਧਿਆਇਆ ॥
ਅਬ ਮੈ ਪੂਰਾ ਪਾਇਆ ॥੪॥੩॥੪੬॥

gahee ot saD̥haa-i-aa.
naanak har D̥hi-aa-i-aa.
ab mai pooraa paa-i-aa. ||4||3||46||

Suhi Mehla-5

In the previous *shabad* (2-1-44), Guru Ji advised us that instead of being too much involved in worldly affairs and committing all kinds of undesirable or sinful deeds, we should seek and act on the advice of the Guru, so that instead of keeping wandering

around in a myriad of species, we also may see the sight of God and get absorbed in Him. In this *shabad*, he shows us how and what to say when we go and seek the shelter and the protection of that God.

Guru Ji says: “(O’ God), I have come to You to seek Your shelter. I have come with this faith that You would show mercy on me. Therefore O’ my Master, save me as You please. It is the Guru who has shown me this path.” (1-pause)

Stating the reason for seeking the shelter of God, Guru Ji says: “(O’ God), The *Maya* (the worldly expanse is like a) very difficult to cross ocean. (In this ocean) are blowing strong winds (of worldly allurements).” (1)

Continuing to express his concerns, Guru Ji says: “(O’ God), just upon hearing again and again that the judge of righteousness (who decides our fate) is very strict, I am terrified.” (2)

Summarizing the nature of this world, Guru Ji says: “(O’ my friends), this world is like a blind well, which is all filled with the water of fire (of worldly desires).” (3)

Stating what he himself has done to escape from further sufferings, he says: “(O’ my friends, I) Nanak have grasped on to the support of the saint (Guru and) meditated on God, and now I have obtained the Perfect (God).” (4-3-46)

The message of this *shabad* is that if we want to save ourselves from the evils of this worldly *Maya* and the punishment of the strict righteous judge, then we should seek the shelter of the Guru and as per his guidance go to God in complete humility and beg Him to save us in what ever way it pleases Him.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੬

raag soohee mehlā 5 ghar 6

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsāad.

ਸਤਿਗੁਰ ਪਾਸਿ ਬੇਨੰਤੀਆ ਮਿਲੈ ਨਾਮੁ ਆਧਾਰਾ ॥

satgur paas banantē-aa milai naam
aaDhaaraa.

ਤੁਠਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਤਾਪੁ ਗਇਆ ਸੰਸਾਰਾ
॥੧॥

tuthaa sachaa paatīsaahu taap ga-i-aa
sansaaraa. ||1||

ਭਗਤਾ ਕੀ ਟੇਕ ਤੂੰ ਸੰਤਾ ਕੀ ਓਟ ਤੂੰ ਸਚਾ
ਸਿਰਜਨਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥

bhagtaa kee tayk too^N santaa kee ot
too^N sachaa sirjanhaaraa. ||1|| rahaa-o.

ਸਚੁ ਤੇਰੀ ਸਾਮਗਰੀ ਸਚੁ ਤੇਰਾ ਦਰਬਾਰਾ ॥

sach tayree saamagree sach tayraa
darbaaraa.

ਸਚੁ ਤੇਰੇ ਖਾਜੀਨਿਆ ਸਚੁ ਤੇਰਾ ਪਾਸਾਰਾ ॥੨॥

sach tayray khaajni-aa sach tayraa
paasaaraa. ||2||

ਤੇਰਾ ਰੂਪੁ ਅਗੰਮੁ ਹੈ ਅਨੂਪੁ ਤੇਰਾ ਦਰਸਾਰਾ ॥

tayraa roop agamm hai anoop tayraa
darsaaraa.

ਹਉ ਕੁਰਬਾਣੀ ਤੇਰਿਆ ਸੇਵਕਾ ਜਿਨ੍ ਹਰਿ ਨਾਮੁ
ਪਿਆਰਾ ॥੩॥

ha-o kurbaanee tayri-aa sayvkaa jin^H
har naam pi-aaraa. ||3||

ਪੰਨਾ ੭੪੭

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ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਜਾ ਪਾਇਆ ਅਗਮ
ਅਪਾਰਾ ॥

sabhay ichhaa pooree-aa jaa paa-i-aa
agam apaaraa.

ਗੁਰੁ ਨਾਨਕੁ ਮਿਲਿਆ ਪਾਰਬ੍ਰਹਮੁ ਤੇਰਿਆ ਚਰਣਾ
ਕਉ ਬਲਿਹਾਰਾ ॥੪॥੧॥੪੭॥

gur naanak mili-aa paarbarahm tayri-aa
charna ka-o balihaaraa. ||4||1||47||

Raag Suhi Mehla-5 Ghar-6

In the previous *shabad* Guru Ji told us that if we want to save ourselves from the evils of this worldly *Maya* and the punishment of the strict righteous judge, then we should seek the shelter of the Guru and as per his guidance go to God in complete humility and beg Him to save us in what ever way it pleases Him. In this *shabad*, he shares with us his experience of praying before his Guru and the result of those prayers.

Guru Ji tells: “(O’ my friends), I made a prayer before the true Guru that I may be blessed with the support of (God's) Name. (The result was that God) the true king became gracious on me, and all my worldly worry was gone.” (1)

Therefore expressing his gratitude, Guru Ji said: “(O’ God), You are the eternal Creator (of the universe). You are the support of Your devotee, and the anchor of Your saints.” (1- pause)

Continuing to express his praise of God, Guru Ji says: “(O’ God), everlasting are Your provisions (for the world), eternal is Your court (of justice). Your treasures are always full, and true is Your expanse (of the world).” (2)

But that is not all, Guru Ji adds: “(O’ God), incomprehensible is Your form, and unparallel (in bliss) is Your sight. I am a sacrifice to Your servants, to whom God's Name is dear.” (3)

Guru Ji concludes the *shabad* by once again expressing his gratitude and total satisfaction. He says: “O’ my limitless and incomprehensible God, (when I saw Your sight) all my wishes were fulfilled. O’ my all-pervading God, I am a sacrifice to Your feet (Your Name. I say, the one who has met Guru Nanak, deem that) person has met God.” (41-47)

The message of this *shabad* is that we should always humbly pray to God to bless us with the guidance of the Guru, and gift of God's Name. These gifts would give us such happiness and contentment, that we wouldn't feel the need for any other worldly wealth, possession, or power.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੭

raag soohee mehlāa 5 ghar 7

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsāad.

ਤੇਰਾ ਭਾਣਾ ਤੂੰਹੈ ਮਨਾਇਹਿ ਜਿਸ ਨੇ ਹੋਹਿ
ਦਇਆਲਾ ॥

tayraa bhaanaa toohai manaa-ihī jis no
hohi da-i-aalaa.

ਸਾਈ ਭਗਤਿ ਜੋ ਤੁਧੁ ਭਾਵੈ ਤੂੰ ਸਰਬ ਜੀਆ
ਪ੍ਰਤਿਪਾਲਾ ॥੧॥

saa-ee bhagat jo tuDh bhaavai too^N
sarab jee-aa partipaalaa. ||1||

ਮੇਰੇ ਰਾਮ ਰਾਇ ਸੰਤਾ ਟੇਕ ਤੁਮਾਰੀ ॥

mayray raam raa-ay santaa tayk
tum^Haaree.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਪਰਵਾਨੁ ਮਨਿ ਤਨਿ ਤੂੰਹੈ
ਅਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥

jo tuDh bhaavai so parvaan man tan
toohai aDhaaree. ||1|| rahaa-o.

ਤੂੰ ਦਇਆਲੁ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਨਿਧਿ ਮਨਸਾ
ਪੂਰਣਹਾਰਾ ॥

too^N da-i-aal kirpaal kirpaa niDh mansaa
pooranhaaraa.

ਭਗਤ ਤੇਰੇ ਸਭਿ ਪ੍ਰਾਣਪਤਿ ਪ੍ਰੀਤਮ ਤੂੰ ਭਗਤਨ
ਕਾ ਪਿਆਰਾ ॥੨॥

bhagat tayray sabh faraanpat pareetam
too^N bhagtan kaa pi-aaraa. ||2||

ਤੂੰ ਅਥਾਹੁ ਅਪਾਰੁ ਅਤਿ ਊਚਾ ਕੋਈ ਅਵਰੁ ਨ
ਤੇਰੀ ਭਾਤੇ ॥

too athaahu apaar at oochaa ko-ee avar
na tayree bhaatay.

ਇਹ ਅਰਦਾਸਿ ਹਮਾਰੀ ਸੁਆਮੀ ਵਿਸਰੁ ਨਾਹੀ
ਸੁਖਦਾਤੇ ॥੩॥

ih ardaas hamaaree su-aamee visar
naahee sukh-daataay. ||3||

ਦਿਨੁ ਰੈਣਿ ਸਾਸਿ ਸਾਸਿ ਗੁਣ ਗਾਵਾ ਜੇ ਸੁਆਮੀ
ਤੁਧੁ ਭਾਵਾ ॥

din rain saas saas gun gaavaa jay
su-aamee tuDh bhaavaa.

ਨਾਮੁ ਤੇਰਾ ਸੁਖੁ ਨਾਨਕੁ ਮਾਗੈ ਸਾਹਿਬ ਤੁਠੈ ਪਾਵਾ
॥੪॥੧॥੪੮॥

naam tayraa sukh naanak maagai
saahib tuthai paavaa. ||4||1||48||

Raag Suhi Mehla-5 Ghar-6

In the previous so many *shabads* Guru Ji has advised us to always sing praises of God and happily submit to His will or command. However, in this *shabad* he wants to emphasize this point that actually it is God Himself who gives us the strength and will power to submit to His will. Therefore, we should never feel conceited that we are such obedient servants of God. Instead, we should always remain humble and pray to God to bless us with this quality.

Guru Ji says: “O’ God, on whom You become kind, You Yourself get Your command obeyed by that (person. Therefore), that alone is Your (true) worship which is pleasing to You; You are the sustainer of all beings.” (1)

Describing the relationship between God and His saints, Guru Ji says: “O’ my God and King, Your saints have only Your support. Whatever pleases You is acceptable to them; Yours is the only support in their mind and body.” (1-pause)

Continuing his comments on the above relationship, Guru Ji says: “O’ God, You are compassionate treasure of mercy and fulfiller of hopes. O’ the Master of life, You love all the devotees, and You are the Beloved of the devotees.” (2)

Therefore Guru Ji prays: “(O’ God), You are unfathomable, infinite, and extremely high. There is no one else like You. This is my prayer O’ Master, my bliss-giving benefactor, that You never go out of my mind.” (3)

Guru Ji concludes this *shabad* by saying: “O’ my Master, if I sound pleasing to You, (bless me) that day and night; with each and every breath I may sing Your praises. (In short), Nanak begs for the blessing of Your Name. (But I know) that if my Master becomes gracious, only then I would obtain it.” (4-1-48)

The message of this *shabad* is that even if we are worshiping God day and night and accepting His will as His true and obedient devotees, still we should never feel proud or arrogant about it. Instead we should think and truly believe that even this inspiration in us to meditate on His Name or to obey His will is due to God’s grace upon us. Therefore we should always keep praying to God to never let us forget Him, and always keep us under His gracious glance of grace.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਵਿਸਰਹਿ ਨਾਹੀ ਜਿਤੁ ਤੂ ਕਬਹੂ ਸੋ ਥਾਨੁ ਤੇਰਾ ਕੇਹਾ ॥

visrahi naahee jīt̃ too kabhoo so
thaañ tayraa kayhaa.

ਆਠ ਪਹਰ ਜਿਤੁ ਤੁਧੁ ਧਿਆਈ ਨਿਰਮਲ ਹੋਵੈ ਦੇਹਾ
॥੧॥

aath̃ pahar jīt̃ tuDh̃ Dhi-aa-ee nirmal
hovai dayhaa. ||1||

ਮੇਰੇ ਰਾਮ ਹਉ ਸੋ ਥਾਨੁ ਭਾਲਣ ਆਇਆ ॥

mayray raam ha-o so thaañ bhaalañ
aa-i-aa.

ਖੋਜਤ ਖੋਜਤ ਭਇਆ ਸਾਧਸੰਗੁ ਤਿਨੁ ਸਰਣਾਈ
ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥

khojat̃ khojat̃ bha-i-aa saaDhsang̃ tiñ^H
sarnaa-ee paa-i-aa. ||1|| rahaa-o.

ਬੇਦ ਪੜੇ ਪੜਿ ਬ੍ਰਹਮੇ ਹਾਰੇ ਇਕੁ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ
ਪਾਈ ॥

bayd̃ parhay parh̃ barahmay haaray
ik̃ til̃ nahee keemat̃ paa-ee.

ਸਾਧਿਕ ਸਿਧ ਫਿਰਹਿ ਬਿਲਲਾਤੇ ਤੇ ਭੀ ਮੋਹੇ ਮਾਈ
॥੨॥

saaDhik̃ siDh̃ fireh billaat̃ay taỹ bhee
mohay maa-ee. ||2||

ਦਸ ਅਉਤਾਰ ਰਾਜੇ ਹੋਇ ਵਰਤੇ ਮਹਾਦੇਵ ਅਉਧੁਤਾ ॥
ਤਿਨ੍ ਭੀ ਅੰਤੁ ਨ ਪਾਇਓ ਤੇਰਾ ਲਾਇ ਥਕੇ ਬਿਭੂਤਾ
॥੩॥

das a-ut̤aar raajay ho-ay varṭay
mahaadayv a-uDhooṭaa.
tin^h bhee ant̤ na paa-i-o ṭayraa laa-ay
thakay bibhooṭaa. ||3||

ਸਹਜ ਸੂਖ ਆਨੰਦ ਨਾਮ ਰਸ ਹਰਿ ਸੰਤੀ ਮੰਗਲੁ
ਗਾਇਆ ॥
ਸਫਲ ਦਰਸਨੁ ਭੇਟਿਓ ਗੁਰ ਨਾਨਕ ਤਾ ਮਨਿ ਤਨਿ
ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥੪॥੨॥੪੯॥

sahj sookh aanand naam ras har
saṭtee mangal gaa-i-aa.
safal darsan bhayti-o gur naanak ṭaa
man tan har har Dhi-aa-i-aa.
||4||2||49||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that even if we are worshipping God day and night and accepting His will as His true and obedient devotees, still we should never feel proud or arrogant about it. Instead we should think and truly believe that even this inspiration in us to meditate on His Name or to obey His will is due to God's grace upon us. Therefore we should always keep praying to God to never let us forget Him, and always keep us under His gracious glance of grace. In this *shabad*, Guru Ji even asks God to tell him that place or society where he may not forget Him. Then after finding such a place he tells us what this place is, which even many great gods couldn't find?

First wondering about such a place, Guru Ji asks: "O' God, what could be like that place of Yours, sitting where You are never forsaken, and where I may meditate on You all the time and my body is purified?" (1)

As if after a long search he found that place, he says: "O' my God, I have come to find that place. After searching from place to place, I reached the congregation of saints and in their shelter, I have found that place." (1-pause)

Guru Ji now comments on the efforts made by others in this regard and tells how fruitless were all their efforts. Guru Ji says: "(O my friends, what to speak of ordinary people), if even gods like *Brahma*, have exhausted themselves reading *Vedas*, but they could not estimate even a bit of (God's) worth. (Similarly many) seekers and adepts roam about wailing and crying, because they too have been allured by *Maya*, (the worldly riches and power)." (2)

But that is not all. Guru Ji tells how even great kings and the so-called incarnations of god *Vishnu* have failed in their search for God. He says: "O' God, even the ten incarnations (of god *Vishnu*), who lived as kings, and (god) *Shiva* who became a recluse, kept roaming around with ashes (applied to their bodies), but could not find Your limit." (3)

Guru Ji concludes this *shabad* by describing the merits of the place where he has found the answer to his quest. He says: “(O’ God), the saints who have always sung praises of God have enjoyed peace, poise, bliss, and the relish of God’s Name. When Nanak obtained the fruitful sight of the (saint) Guru, his mind and body meditated on God.” (4-2-49)

The message of the *shabad* is that it is in the congregation of saintly persons we can enjoy the state of peace, poise, and bliss, because there they sing praises of God day and night and never forsake God.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ
ਲੂਟੈ ॥
ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤੁ
ਜਿਤੁ ਛੂਟੈ ॥੧॥

karam Dharam pakhand jo deeseh tin
jam jaagaatē lootai.
nirbaan keertan gaavhu kartay kaa
nimakh simrat jīt chhootai. ||1||

ਸੰਤਹੁ ਸਾਗਰੁ ਪਾਰਿ ਉਤਰੀਐ ॥
ਜੇ ਕੋ ਬਚਨੁ ਕਮਾਵੈ ਸੰਤਨ ਕਾ ਸੋ ਗੁਰ ਪਰਸਾਦੀ
ਤਰੀਐ ॥੧॥ ਰਹਾਉ ॥

sañtahu saagar paar utree-ai.
jay ko bachan kamaavai santan kaa
so gur parsaadee taree-ai. ||1||
rahaa-o.

ਕੋਟਿ ਤੀਰਥ ਮਜਨ ਇਸਨਾਨਾ ਇਸੁ ਕਲਿ ਮਹਿ ਮੈਲੁ
ਭਰੀਜੈ ॥
ਸਾਧਸੰਗਿ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋ ਨਿਰਮਲੁ ਕਰਿ ਲੀਜੈ
॥੨॥

kot tirath majan isnaanaa is kal meh
mail bhareejai.
saaDhsang jo har gun gaavai so
nirmal kar leejai. ||2||

ਬੇਦ ਕਤੇਬ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਸਾਸਤ ਇਨ੍ ਪੜਿਆ
ਮੁਕਤਿ ਨ ਹੋਈ ॥
ਏਕੁ ਅਖਰੁ ਜੋ ਗੁਰਮੁਖਿ ਜਾਪੈ ਤਿਸ ਕੀ ਨਿਰਮਲ ਸੋਈ
॥੩॥

bayd katayb simrit sabh saasat in^h
parhi-aa mukat na ho-ee.
ayk akhar jo gurmukh jaapai tis kee
nirmal so-ee. ||3||

ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ
ਸਾਝਾ ॥

khatree baraahman sood vais updays
chahu varnaa ka-o saajhaa.

ਪੰਨਾ ੭੪੮

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ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਧਰੈ ਸੋ ਕਲਿ ਮਹਿ ਘਟਿ ਘਟਿ
ਨਾਨਕ ਮਾਝਾ ॥੪॥੩॥੫੦॥

gurmukh naam japai uDhrai so kal
meh ghat ghat naanak maajhaa.
||4||3||50||

Suhi Mehla-5

In the previous *shabad*, Guru Ji told us that it is in the congregation of saintly persons where we can enjoy the state of peace, poise, and bliss, because there they sing praises of God day and night and never forsake God.

However in this *shabad*, Guru Ji wants to caution us, and advises us to make sure that these people are not entering into rituals, austerities, or such things as bathing at holy places, because these are all useless things. He wants us to concentrate only on meditating on God's Name, which alone is the sure way to reach God.

Guru Ji says: "(O' my friends), all these rituals, religious rites and other hypocrisies, which are seen (in this world), are all plundered by the tax collector of the death (and all these rituals would not save us from the cycles of death and birth). Therefore without any (worldly) desires, sing praises of the Creator, meditating on whom even for a moment one is liberated (from the noose of death)." (1)

Restating his advice, Guru Ji says: "O' my dear saints, (by meditating on God's Name) we swim across this (worldly) ocean. If some body acts on this advice of the saints, by Guru's grace, that person is ferried across." (1-pause)

Commenting on the practice of bathing at the so-called holy places, Guru Ji says: "(O' my friends), in this iron age, even by bathing at millions of holy places, one gets filled with dirt (of sins. On the other hand), one who in the company of saints sings praises of God makes him or herself immaculate." (2)

Regarding reading of holy books of different faiths, he says: "(O' my friends), by reading *Vedas* (the Hindu holy books), the *Katebas* (the Muslim, Jews, and Christian holy books), and all other *Simritis* and *Shastras* (Hindu philosophy on religion), one does not obtain salvation. (On the other hand), one who by Guru's grace meditates on the one word (*Ik Onkar*), gains glory (both in this and the next world)." (3)

Guru Ji concludes the *shabad* by giving a universal message. He says: "(O' my friends, this is) the common message to all the four castes, the *Khatris* (warriors), *Brahmins* (priests), *Shudras* (menials), and *Vaish* (the business community), that in this iron age, that one alone who by Guru's grace meditates on (God's) Name is saved. O' Nanak such a person sees God residing in each and every heart." (4-3-50)

The message of this *shabad* is that instead of wasting time in performing rituals and reading holy books, we should concentrate only on meditating on God's Name and remember that God lives in each every heart, therefore we should love and respect everybody as our brother and sister or loved one.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਪ੍ਰਭ ਮਾਨਹਿ ਓਇ ਰਾਮ ਨਾਮ
ਰੰਗਿ ਰਾਤੇ ॥

jo kichh karai so-ee parabh maaneh
o-ay raam naam rang raatay.

ਤਿਨ੍ ਕੀ ਸੋਭਾ ਸਭਨੀ ਥਾਈ ਜਿਨ੍ ਪ੍ਰਭ ਕੇ ਚਰਣ
ਪਰਾਤੇ ॥੧॥

tin^h kee sob^haa sab^hnee thaa-ee jin^h
para^h kay charan paraatay. ||1||

ਮੇਰੇ ਰਾਮ ਹਰਿ ਸੰਤਾ ਜੇਵਡੁ ਨ ਕੋਈ ॥

mayray raam har santaa jayvad na
ko-ee.

ਭਗਤਾ ਬਣਿ ਆਈ ਪ੍ਰਭ ਅਪਨੇ ਸਿਉ ਜਲਿ ਥਲਿ
ਮਹੀਅਲਿ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

bhagtaa ban aa-ee para^h apnay si-o
jal thal mahee-al so-ee. ||1|| rahaa-o.

ਕੋਟਿ ਅਪ੍ਰਾਧੀ ਸੰਤਸੰਗਿ ਉਧਰੈ ਜਮੁ ਤਾ ਕੈ ਨੇਤ੍ਰਿ ਨ
ਆਵੈ ॥

kot apraaD^hee sa^htsang uD^hrai jam taa
kai nay^h na aavai.

ਜਨਮ ਜਨਮ ਕਾ ਬਿਛੁੜਿਆ ਹੋਵੈ ਤਿਨ੍ ਹਰਿ ਸਿਉ
ਆਣਿ ਮਿਲਾਵੈ ॥੨॥

janam janam kaa bich^hhur^hi-aa hovai
tin^h har si-o aan milaavai. ||2||

ਮਾਇਆ ਮੋਹ ਭਰਮੁ ਭਉ ਕਾਟੈ ਸੰਤ ਸਰਣਿ ਜੋ
ਆਵੈ ॥

maa-i-aa moh b^haram b^ha-o kaatai
sant^h saran jo aavai.

ਜੇਹਾ ਮਨੋਰਥੁ ਕਰਿ ਆਰਾਧੇ ਸੋ ਸੰਤਨ ਤੇ ਪਾਵੈ ॥੩॥

jayhaa manorath kar aaraaD^hay so
sant^han tay paavai. ||3||

ਜਨ ਕੀ ਮਹਿਮਾ ਕੇਤਕ ਬਰਨਉ ਜੋ ਪ੍ਰਭ ਅਪਨੇ
ਭਾਣੇ ॥

jan kee mahimaa kaytak barna-o jo
para^h apnay b^haanay.

ਕਹੁ ਨਾਨਕ ਜਿਨ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸੇ ਸਭ ਤੇ ਭਏ
ਨਿਕਾਣੇ ॥੪॥੪॥੫॥

kaho naanak jin satgur b^hayti-aa say
sabh tay b^ha-ay nikaanay.
||4||4||51||

Suhi Mehla-5

Guru Ji concluded the previous *shabad* (4-2-29) by addressing God and saying to Him: “(O’ God), the saints who have always sung Your praises have enjoyed peace, poise, and bliss of the relish of God’s Name. When Nanak obtained the fruitful sight of the (saint) Guru, his mind and body meditated on God.” In this *shabad*, he lists the blessings of seeking the shelter and guidance of the saints and tells what kind of blessings saints shower upon those who seek their refuge.

To start with, Guru Ji tells us some of the traits and habits of the saintly people. He says: “(O’ my friends, the saints and devotees) who are imbued with the love of God accept whatever God does; they deem it good for them. They who have thus repaired to the feet (or shelter) of God, their glory is proclaimed all over.” (1)

Elaborating on the virtues of the saints and God’s relationship with the devotees, he says: “O’ my God, nobody is equal to Your saints. The devotees are in love with their God who pervades all land, water, and space.” (1-pause)

Listing the blessings the saints shower on those who seek their shelter, Guru Ji says: “(O’ my friends), in the company of saints, even those sinners who committed millions of sins have been saved (from evils); the demon of death does not come near them. One might have been separated from God for many births, (the saint) unites that one with God.” (2)

Describing further the blessings received by those, who seek the shelter of saints, Guru Ji says: “(O’ my friends, the person) who seeks the shelter of the saints, that person’s attachment to *Maya* (worldly riches and power), doubt, and fear is dispelled. With whatever objective one meditates on God, one gets that wish fulfilled from the saints.” (3)

In conclusion, Guru Ji says: “(O’ my friends), how much may I describe the glory of saints who are pleasing to their God? Nanak says, “They who have met the true Guru (and followed him) have become independent of all.” (4-4-51)

The message of this *shabad* is that if we want to be absolved of sins of millions of births, have all our wishes fulfilled, and be united with God, then we should seek the shelter of the saint (Guru Granth Sahib), and act on the advice contained therein.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਮਹਾ ਅਗਨਿ ਤੇ ਤੁਧੁ ਹਾਥ ਦੇ ਰਾਖੇ ਪਏ ਤੇਰੀ
ਸਰਣਾਈ ॥
ਤੇਰਾ ਮਾਣੁ ਤਾਣੁ ਰਿਦ ਅੰਤਰਿ ਹੋਰ ਦੂਜੀ ਆਸ
ਚੁਕਾਈ ॥੧॥

ਮੇਰੇ ਰਾਮ ਰਾਇ ਤੁਧੁ ਚਿਤਿ ਆਇਐ ਉਬਰੇ ॥
ਤੇਰੀ ਟੇਕ ਭਰਵਾਸਾ ਤੁਮ੍ਹਰਾ ਜਪਿ ਨਾਮੁ ਤੁਮ੍ਹਰਾ
ਉਧਰੇ ॥੧॥ ਰਹਾਉ ॥

ਅੰਧ ਕੂਪ ਤੇ ਕਾਢਿ ਲੀਏ ਤੁਮ੍ਹ ਆਪਿ ਭਏ
ਕਿਰਪਾਲਾ ॥
ਸਾਰਿ ਸਮ੍ਹਾਲਿ ਸਰਬ ਸੁਖ ਦੀਏ ਆਪਿ ਕਰੇ
ਪ੍ਰਤਿਪਾਲਾ ॥੨॥

ਆਪਣੀ ਨਦਰਿ ਕਰੇ ਪਰਮੇਸਰੁ ਬੰਧਨ ਕਾਟਿ
ਛਡਾਏ ॥
ਆਪਣੀ ਭਗਤਿ ਪ੍ਰਭਿ ਆਪਿ ਕਰਾਈ ਆਪੇ ਸੇਵਾ
ਲਾਏ ॥੩॥

soohee mehlāa 5.

mahaa agan tay tuDh haath day
raakhay pa-ay tayree sarnaa-ee.
tayraa maan taan rid antar hor doojee
aas chukaa-ee. ||1||

mayray raam raa-ay tuDh chit aa-i-ai
ubray.
tayree tayk bharvaasaa tum^Hraa jap
naam tum^Haaraa uDhray. ||1|| rahaa-o.

anDh koop tay kaadh lee-ay tum^H aap
bha-ay kirpaalaa.
saar sam^Haal sarab sukh dee-ay aap
karay partipaalaa. ||2||

aapnee nadar karay parmaysar
banDhan kaat chhadaa-ay.
aapnee bhagat parabh aap karaa-ee
aapay sayvaa laa-ay. ||3||

ਭਰਮੁ ਗਇਆ ਭੈ ਮੋਹ ਬਿਨਾਸੇ ਮਿਟਿਆ ਸਗਲ
ਵਿਸੁਰਾ ॥

ਨਾਨਕ ਦਇਆ ਕਰੀ ਸੁਖਦਾਤੈ ਭੇਟਿਆ ਸਤਿਗੁਰੁ
ਪੂਰਾ ॥੪॥੫॥੫੨॥

bharam ga-i-aa bhai moh binaasay miti-
aa sagal visooraa.

naanak da-i-aa karee sukh-daaṭai
bhayti-aa satgur pooraa. ||4||5||52||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be absolved of sins of millions of births, have all our wishes fulfilled, and be united with God, then we should seek the shelter of the saint (Guru), and act on his advice. In this *shabad*, on the basis of his personal knowledge he describes how God has saved those who sought His shelter.

Expressing his sentiments of gratitude to God, Guru Ji says: “O’ God, they who came to Your shelter, extending Your hand, You pulled them out of the terrible fire (of worldly desires). O’ God, in their minds, it is only Your support and power, on which they depend upon, and they have discarded any other support.” (1)

Guru Ji adds: O’ my God the King, in whose hearts You have come to reside, they have been saved (from evils). By depending only upon Your support and meditating on Your Name, they have been saved.” (1-pause)

Now describing the kind of blessings those persons received, on whom God became gracious, Guru Ji says: “(O’ God), on whom You became kind, You pulled them out from the blind well (of worldly attachments. Not only that), cherishing and taking care of them, You blessed them with all comforts and You Yourself sustained them.” (2)

Therefore addressing us, Guru Ji says: “(O’ my friends), they on whom God has cast His glance of grace, cutting off their (worldly) bonds, He Himself has liberated them. He Himself has got His worship done (from them), and on His own He has yoked them to His service.” (3)

In conclusion, he says: “O’ Nanak, on whom the bliss giving (God) has shown mercy, they have met the perfect true Guru. Their doubt went away, their fears and worldly attachment were destroyed, and all worry was removed.” (4-5-52)

The message of this *shabad* is that if we want to get rid of all our sorrows, suffering, and bonds of worldly riches relatives and power, then we should have full trust and faith in the protection and the support of God and as advised in Guru (Granth Sahib Ji) meditate on God’s Name with true love and devotion.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਜਬ ਕਛੁ ਨ ਸੀਓ ਤਬ ਕਿਆ ਕਰਤਾ ਕਵਨ ਕਰਮ
ਕਰਿ ਆਇਆ ॥

jab kachh na see-o ṭab ki-aa kartāa
kavan karam kar aa-i-aa.

ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ਠਾਕੁਰਿ ਰਚਨੁ
ਰਚਾਇਆ ॥੧॥

apnaa khayl aap kar daykhai thaakur
rachan rachaa-i-aa. ||1||

ਮੇਰੇ ਰਾਮ ਰਾਇ ਮੁਝ ਤੇ ਕਛੂ ਨ ਹੋਈ ॥

mayray raam raa-ay mujh tay
kachhoo na ho-ee.

ਆਪੇ ਕਰਤਾ ਆਪਿ ਕਰਾਏ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਈ
॥੧॥ ਰਹਾਉ ॥

aapay kartaa aap karaa-ay sarab
niranṭar so-ee. ||1|| rahaa-o.

ਗਣਤੀ ਗਣੀ ਨ ਛੂਟੈ ਕਤਹੂ ਕਾਚੀ ਦੇਹ ਇਆਣੀ ॥

ganṭee ganee na chhootai kaṭhoo
kaachee dayh i-aanee.

ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਕਰਣੈਹਾਰੇ ਤੇਰੀ ਬਖਸ਼ ਨਿਰਾਲੀ
॥੨॥

kirpaa karahu parabh karnaihaaray
tayree bakhas niraalee. ||2||

ਜੀਅ ਜੰਤ ਸਭ ਤੇਰੇ ਕੀਤੇ ਘਟਿ ਘਟਿ ਤੁਹੀ
ਧਿਆਈਐ ॥

jee-a janṭ sabh tayray keetay ghat
ghat tuhee Dhi-aa-ee-ai.

ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂੰਹੈ ਜਾਣਹਿ ਕੁਦਰਤਿ ਕੀਮ ਨ
ਪਾਈਐ ॥੩॥

tayree gat mit tūohai jaaneh kudrat
keem na paa-ee-ai. ||3||

ਨਿਰਗੁਣੁ ਮੁਗਧੁ ਅਜਾਣੁ ਅਗਿਆਨੀ ਕਰਮ ਧਰਮ ਨਹੀ
ਜਾਣਾ ॥

nirgun mugaDh ajaan agi-aanee
karam Dharam nahee jaanaa.

ਦਇਆ ਕਰਹੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਮਿਠਾ ਲਗੈ ਤੇਰਾ
ਭਾਣਾ ॥੪॥੬॥੫੩॥

da-i-aa karahu naanak gun gaavai
mithaa lagai tayraa bhaanaa.
||4||6||53||

Suhi Mehla-5

It is often a subject of discussion between many intellectuals, why one does the things which one does, and the punishment one bears. According to Eastern philosophy (including Sikhism), one undergoes rounds of births and deaths, and other pains as a result of the destiny prescribed for that one by God on the basis of one's previous record. But then question arises, if our present birth and suffering is as a result of the bad deeds done in the previous birth, then what was our very first birth due to, before which there was nothing except God Himself, and there was no question of our doing any bad deeds. In this *shabad*, Guru Ji explores this question and shows us the way to get out of this dilemma.

Guru Ji begins the *shabad* with a question and comment. He says: "(O' my friends), when there was nothing then what did the man do and (on account of) what deeds did the man come (into this world? The real thing is this that) God Himself has set up this creation (of the world). Himself setting up His show, He Himself watches it." (1)

Therefore, in all humility Guru Ji confesses: "(O' my God the King, there is nothing which can be accomplished by me. (O' my friends), that same (God) is within all, and the Creator Himself gets everything done." (1-pause)

Some people believe that if we balance our past sins with equivalent good deeds, then we can be liberated from the rounds of births and deaths. But Guru Ji humbly prays: “(O’ God), this human being can never be emancipated by accounting (for his good and bad deeds). This human body is perishable, and intellect is immature. O’ all powerful God, You Yourself show mercy (and save us), because Your generosity is unique.” (2)

Continuing his address, Guru Ji says: “(O’ God), all these creatures are created by You. In each and every heart, it is You who is meditated upon. Your state and limit only You know, we cannot evaluate Your creation.” (3)

Guru Ji concludes the *shabad* by showing us, how humbly we should approach God, and what should we ask for, so that God may show His mercy on us also and save us. He says: “(O’ my God), I am a meritless, foolish, ignorant, and illiterate person, I do not know any kind of (pious) or righteous deeds. (You Yourself) show (such) mercy, that Nanak may sing (Your) praises, and Your Will may sound sweet (to him).” (4-6-53)

The message of this *shabad* is that if we want to get out of the circles of sins and virtuous deeds, then instead of trying to make any kinds of claims regarding our piety or worship, we should pray to God to show His mercy on us, and without taking into account any of our past deeds save us and bless us with the inspiration to sing His praises and cheerfully accept His Will.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਪੰਨਾ ੭੪੯

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ਭਾਗਠੜੇ ਹਰਿ ਸੰਤ ਤੁਮਾਰੇ ਜਿਨ੍ ਘਰਿ ਧਨੁ ਹਰਿ
ਨਾਮਾ ॥

bhaagtharhay har sant̃ tum^haaray jin^h
ghar Dhan har naamaa.

ਪਰਵਾਣੁ ਗਣੀ ਸੇਈ ਇਹ ਆਏ ਸਫਲ ਤਿਨਾ ਕੇ
ਕਾਮਾ ॥੧॥

parvaañ gañee say-ee ih aa-ay safal
tinaa kay kaamaa. ||1||

ਮੇਰੇ ਰਾਮ ਹਰਿ ਜਨ ਕੈ ਹਉ ਬਲਿ ਜਾਈ ॥

mayray raam har jan kai ha-o bal
jaa-ee.

ਕੇਸਾ ਕਾ ਕਰਿ ਚਵਰੁ ਢੁਲਾਵਾ ਚਰਣ ਧੂੜਿ ਮੁਖਿ
ਲਾਈ ॥੧॥ ਰਹਾਉ ॥

kaysaa kaa kar chavar dhulaavaa
charañ Dhoorh mukh̃ laa-ee. ||1||
rahaa-o.

ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ
ਆਏ ॥

janam marañ duhhoo meh naahee
jan par-upkaaree aa-ay.

ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ
ਮਿਲਾਏ ॥੨॥

jee-a daañ day bhagtee laa-in har
si-o lain milaa-ay. ||2||

ਸਚਾ ਅਮਰੁ ਸਚੀ ਪਾਤਿਸਾਹੀ ਸਚੇ ਸੇਤੀ ਰਾਤੇ ॥

sachaa amar sachee paatīsaahē
sachay sayṭee raatay.

ਸਚਾ ਸੁਖੁ ਸਚੀ ਵਡਿਆਈ ਜਿਸ ਕੇ ਸੇ ਤਿਨਿ ਜਾਤੇ
॥੩॥

sachaa sukh sachee vadi-aa-ee jis
kay say ṭin jaatay. ||3||

ਪਖਾ ਫੇਰੀ ਪਾਣੀ ਢੋਵਾ ਹਰਿ ਜਨ ਕੈ ਪੀਸਣੁ ਪੀਸਿ
ਕਮਾਵਾ ॥

pakhāa fayree paanee dhovaa har jan
kai peesaṇ pees kamaavaa.

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਾਸਿ ਬੇਨੰਤੀ ਤੇਰੇ ਜਨ ਦੇਖਣੁ ਪਾਵਾ
॥੪॥੧੫੪॥

naanak kee parabḥ paas baynantēe
ṭayray jan daykhaṇ paavaa.
||4||7||54||

Suhi Mehla-5

Describing the virtues of the saints in paragraph (2) of the previous *shabad* (4-4-51), Guru Ji said: “(O’ my friends), in the company of saints, even those sinners who committed millions of sins have been saved (from evils), and the demon of death does not come near them. The one who has been separated from God for many births, (the saint) unites that one with God.” In this *shabad*, Guru Ji again picks up this thread and describes some more excellencies and merits of those saints and devotees of God who are imbued with His Love.

He says: “O’ God, very fortunate are Your saints, who have the wealth of God's Name in their hearts. In fact, approved is the advent of only such (persons into this world) and fruitful are their deeds.” (1)

Next describing the extent of his respect for the saints, he says: “O’ my God, I am a sacrifice to the devotees of God. (I wish that) making a fan of my hair, I may wave over their heads and apply the dust of their feet on my face.” (1-pause)

Explaining the purpose for which the saints come into this world, Guru Ji says: “(O’ my friends), the saints are not bound by (any rounds of) births and deaths, these devotees have come (to this world) for the welfare of others. Giving the charity of (true spiritual) life, they induce people into (His) worship and get them united with God.” (2)

Commenting further on the virtues of the saints, Guru Ji says: “(O’ my friends, since) they remain imbued with the love of the eternal (God, their own) command becomes eternal, and their kingdom also remains eternal. They enjoy eternal happiness and their glory lasts forever. They are recognized (with honor) by that (God) to whom they belong.” (3)

Guru Ji concludes this *shabad* by showing us how much he respects such saints, and how he longs to serve them. He says: “(O’ God), I wish that I wave a fan over the heads, bring water for them, and grind corn for the devotees of God. O’ my God, this is the prayer of Nanak before You that I may be blessed with the vision of Your saints.” (4-7-54)

The message of this *shabad* is that we should pray to God to yoke us in the service of the saints (imbue us with the love of Guru Granth Sahib Ji), so that by reading and understanding the *Gurbani*, we may be inspired to meditate on God's Name and get reunited with Him.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ ਸਤਿਗੁਰ ਆਪੇ ਕਰਣੈਹਾਰਾ ॥

paarbarahm parmaysar satgur aapay karnaihaaraa.

ਚਰਣ ਧੂੜਿ ਤੇਰੀ ਸੇਵਕੁ ਮਾਗੈ ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰਾ ॥੧॥

charan̄ Dhooṛh̄ tayree sayvak maagai tayray darsan ka-o balihaaraa. ||1||

ਮੇਰੇ ਰਾਮ ਰਾਇ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹੀਐ ॥

mayray raam raa-ay Ji-o raakhahi ti-o rahee-ai.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਮੁ ਜਪਾਵਹਿ ਸੁਖੁ ਤੇਰਾ ਦਿਤਾ ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥

tuDh̄ bhaavai taa naam japaaveh sukh̄ tayraa dītaa lahee-ai. ||1|| rahaa-o.

ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਤੇਰੀ ਸੇਵਾ ਜਿਸੁ ਤੂੰ ਆਪਿ ਕਰਾਇਹਿ ॥

mukat̄ bhugat̄ jugat̄ tayree sayvaa jis̄ too^N aap karaa-ihī.

ਤਹਾ ਬੈਕੁੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਤੂੰ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ ॥੨॥

tahaa baikunth̄ jah keertan̄ tayraa too^N aapay sarDhaa laa-ihī. ||2||

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਮੁ ਜੀਵਾ ਤਨੁ ਮਨੁ ਹੋਇ ਨਿਹਾਲਾ ॥

simar simar simar naam jeevaa tan̄ man ho-ay nihaalaa.

ਚਰਣ ਕਮਲ ਤੇਰੇ ਧੋਇ ਧੋਇ ਪੀਵਾ ਮੇਰੇ ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲਾ ॥੩॥

charan̄ kamal̄ tayray Dho-ay Dho-ay peevaa mayray satgur̄ deen̄ da-i-aalaa. ||3||

ਕੁਰਬਾਨੁ ਜਾਈ ਉਸੁ ਵੇਲਾ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਮਰੈ ਦੁਆਰੈ ਆਇਆ ॥

kurbaan̄ jaa-ee us vaylaa suhaavee jīt̄ tumraī du-aarai aa-i-aa.

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥੪॥੮॥੫੫॥

naanak ka-o parabh̄ bha-ay kirpaalaa satgur̄ pooraa paa-i-aa. ||4||8||55||

Suhi Mehla-5

In the previous *shabad* (4-6-53), Guru Ji advised us that if we want to get out of the circles of sins and virtuous deeds, then instead of trying to make any kinds of claims regarding our piety or worship, we should pray to God to show His mercy, and without taking into account any of our past deeds save us and bless us with the inspiration to sing His praises, and cheerfully accept His Will. In this *shabad*, Guru Ji shows us how to pray to God and what to ask from Him.

Addressing God, he says: “O’ the all pervading God, my true Guru, You Yourself are the doer of every thing. Your servant begs for the dust of Your feet (the meditation on Your Name), and he is a sacrifice to Your sight.” (1)

However, Guru Ji humbly acknowledges and says: “O’ my God the King, we live as You keep us. If it so pleases You, You make us meditate on the Name; we obtain only that comfort which You bless us with.” (1-pause)

But at the same time, Guru Ji also wants to tell us what kinds of blessings are contained in the service of God and His union. He says: “O’ God, from whom You Yourself get Your service (meditation of Your Name) done, (that person) obtains salvation, enjoyment (of worldly pleasures), and the way (to live in this world. In fact), heaven is there where Your praises are being sung, You Yourself instill such devotion (on whom You are kind).” (2)

Therefore even for himself, Guru Ji makes a humble prayer to God and says: “O’ my true Guru, who shows mercy on the meek, (bless me) that I may live meditating on Your Name again and again, (as if I am) repeatedly drinking the wash of Your feet, and my body and mind are in bliss.” (3)

Guru Ji concludes this *shabad* by expressing his gratitude to his true Guru. He says: “(O’ my true Guru), I am a sacrifice to that auspicious moment when I came to your door, because God became merciful on Nanak when he obtained the perfect true Guru.” (4-9-55)

The message of this *shabad* is that in case we want to obtain peace, happiness, and salvation, then we should humbly fall at the feet of our Guru (Granth Sahib Ji), and following the advice contained therein, we should sing praises of God and meditate on His Name with true love and devotion. One day God would show His mercy on us also and bless us with the bliss of His union.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਤੁਧੁ ਚਿਤਿ ਆਏ ਮਹਾ ਅਨੰਦਾ ਜਿਸੁ ਵਿਸਰਹਿ ਸੋ
ਮਰਿ ਜਾਏ ॥

ਦਇਆਲੁ ਹੋਵਹਿ ਜਿਸੁ ਊਪਰਿ ਕਰਤੇ ਸੋ ਤੁਧੁ
ਸਦਾ ਧਿਆਏ ॥੧॥

ਮੇਰੇ ਸਾਹਿਬ ਤੂੰ ਮੈ ਮਾਣੁ ਨਿਮਾਣੀ ॥

ਅਰਦਾਸਿ ਕਰੀ ਪ੍ਰਭ ਅਪਨੇ ਆਗੈ ਸੁਣਿ ਸੁਣਿ
ਜੀਵਾ ਤੇਰੀ ਬਾਣੀ ॥੧॥ ਰਹਾਉ ॥

ਚਰਣ ਧੂੜਿ ਤੇਰੇ ਜਨ ਕੀ ਹੋਵਾ ਤੇਰੇ ਦਰਸਨ ਕਉ
ਬਲਿ ਜਾਈ ॥

ਅੰਮ੍ਰਿਤ ਬਚਨ ਰਿਦੈ ਉਰਿ ਧਾਰੀ ਤਉ ਕਿਰਪਾ ਤੇ
ਸੰਗੁ ਪਾਈ ॥੨॥

soohee mehlāa 5.

tuDh chit aa-ay mahaa anandaa jis
visrahi so mar jaa-ay.

da-i-aal hoveh jis oopar kartay so tuDh
sadaa Dhi-aa-ay. ||1||

mayray saahib too^N mai maan
nimaanee.

ardaas karee parabh apnay aagai sun
sun jeevaa tayree bane. ||1|| rahaa-o.

charan Dhoorh tayray jan kee hovaa
tayray darsan ka-o bal jaa-ee.

amrit bachan ridai ur Dhaaree ta-o
kirpaa tay sang paa-ee. ||2||

ਅੰਤਰ ਕੀ ਗਤਿ ਤੁਧੁ ਪਹਿ ਸਾਰੀ ਤੁਧੁ ਜੇਵਡੁ
ਅਵਰੁ ਨ ਕੋਈ ॥
ਜਿਸ ਨੋ ਲਾਇ ਲੈਹਿ ਸੋ ਲਾਗੈ ਭਗਤੁ ਤੁਹਾਰਾ
ਸੋਈ ॥੩॥

an̄tar kee gat̄ tuDh peh saaree tuDh
jayvad avar na ko-ee.
jis no laa-ay laihi so laagai bhagat̄
tuhaaraa so-ee. ||3||

ਦੁਇ ਕਰ ਜੋੜਿ ਮਾਗਉ ਇਕੁ ਦਾਨਾ ਸਾਹਿਬਿ
ਤੁਠੈ ਪਾਵਾ ॥
ਸਾਸਿ ਸਾਸਿ ਨਾਨਕੁ ਆਰਾਧੇ ਆਠ ਪਹਰ ਗੁਣ
ਗਾਵਾ ॥੪॥੯॥੫੬॥

du-ay kar jorh maaga-o ik dāanaa
saahib tuthai paavaa.
saas saas naanak aaraaDhay aath pahar
gun gaavaa. ||4||9||56||

Suhi Mehla-5

In stanza (2) of the previous *shabad*, Guru Ji said: “O’ God, from whom You Yourself get Your service (meditation of Your Name) done, that person obtains salvation, enjoyment (of worldly pleasures), and the way (to live in this world). In fact, heaven is there where Your praises are being sung; You Yourself instill such devotion (on whom You are kind).” In this *shabad*, Guru Ji shows us how to sing praises of God, and what kind of blessing we should ask for.

Addressing God, Guru Ji says: “(O’ God), when You come into one’s mind, one experiences supreme bliss, but the one who forgets You dies (spiritually). O’ the Creator, on whom You become gracious always meditates upon You.” (1)

Next comparing himself to an utterly humble woman, Guru Ji says: “O’ God, You are the honor of honorless lady like me. I make a prayer before You my God, and ask that I may keep listening to Your word (as long as I) live.” (1-pause)

Showing even more humility, Guru Ji requests and says: “(O’ God, bless me) that (I may serve Your saints in such a humble way, as if I have) become the dust of the feet of Your servants, and I may be a sacrifice to Your vision. I may enshrine the ambrosial words (of Your servants) in my heart, and by Your grace, I may obtain Your company.” (2)

Now baring out the state of his mind before God, Guru Ji says: “(O’ God), I am placing open before You, the inner most state (of my mind), because there is nobody like You (who can help me. I also know) that whom You attach to Yourself, that person is attuned (to Your worship), and such a person alone is Your (true) devotee.” (3)

Guru Ji concludes the *shabad* by stating what he is begging from God (and indirectly indicating, what we may also beg). He says: “(O’ God), with folded hands, I beg from You one charity. O’ my Master, only if You become gracious, I would obtain (this gift), that with each and every breath and at all times, Nanak may sing Your praises.” (4-9-56)

The message of this *shabad* is that if we want to avoid any kind of miseries and obtain true happiness, then we should listen to the advice of the Guru and beg God to grant this gift, that day and night we remember Him and sing His praises.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਜਿਸ ਕੇ ਸਿਰ ਊਪਰਿ ਤੂੰ ਸੁਆਮੀ ਸੇ ਦੁਖੁ ਕੈਸਾ ਪਾਵੈ ॥
ਬੋਲਿ ਨ ਜਾਣੈ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਮਰਣਾ ਚੀਤਿ ਨ
ਆਵੈ ॥੧॥

jis kay sir oopar too^N su-aamee so
dukh kaisaa paavai.
bol na jaanai maa-i-aa mad maataa
mar^{naa} cheet na aavai. ||1||

ਮੇਰੇ ਰਾਮ ਰਾਇ ਤੂੰ ਸੰਤਾ ਕਾ ਸੰਤ ਤੇਰੇ ॥

mayray raam raa-ay too^N santaa kaa
sant tayray.

ਪੰਨਾ ੭੫੦

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ਤੇਰੇ ਸੇਵਕ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਜਮੁ ਨਹੀ ਆਵੈ
ਨੇਰੇ ॥੧॥ ਰਹਾਉ ॥

tayray sayvak ka-o bha-o kichh
naahee jam nahee aavai nayray. ||1||
rahaa-o.

ਜੋ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਸੁਆਮੀ ਤਿਨ੍ਹ ਕਾ ਜਨਮ ਮਰਣ
ਦੁਖੁ ਨਾਸਾ ॥
ਤੇਰੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਈ ਸਤਿਗੁਰ ਕਾ ਦਿਲਾਸਾ
॥੨॥

jo tayrai rang raatai su-aamee tin^H
kaa janam maran dukh naasaa.
tayree bakhas na maytai ko-ee satgur
kaa dilaasaa. ||2||

ਨਾਮੁ ਧਿਆਇਨਿ ਸੁਖ ਫਲ ਪਾਇਨਿ ਆਠ ਪਹਰ
ਆਰਾਧਹਿ ॥
ਤੇਰੀ ਸਰਣਿ ਤੇਰੈ ਭਰਵਾਸੈ ਪੰਚ ਦੁਸਟ ਲੈ ਸਾਧਹਿ
੩॥

naam Dhi-aa-in sukh fal paa-in aath
pahar aaraaDheh.
tayree saran tayrai bharvaasai panch
dusat lai saaDheh. ||3||

ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮੁ ਨ ਜਾਣਾ ਸਾਰ ਨ
ਜਾਣਾ
ਤੇਰੀ ॥
ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ
ਮੇਰੀ ॥੪॥੧੦॥੫੭॥

gi-aan Dhi-aan kichh karam na
jaan^{naa} saar na jaan^{naa} tayree.
sabh tay vadaa satgur naanak jin kal
raak^{hee} mayree. ||4||10||57||

Suhi Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to avoid any kind of miseries and obtain true happiness, then we should listen to the advice of the Guru and beg God to grant this gift that day and night we remember Him and sing His praises. In this *shabad*, Guru Ji tells us what kinds of blessings and assurances, we receive if we repose full faith in God and consider Him as our true friend and protector.

Regarding the faith of God's saints, Guru Ji says: “O’ God, how can (that devotee) suffer any pain under Your protection? (Such a devotee always remains so humble), that he or she does not even know how to utter any (rude words) intoxicated with the wine of worldly riches; (at the same time, that person is so fear free that even the fear) of death doesn’t enter his or her mind.” (1)

Summarizing the intimate relationship between God and His devotees, and what kind of fearless state the devotees live in, Guru Ji says: “O’ my God the King, You belong to the saints and the saints belong to You; Your devotee is afraid of nothing, because even the demon of death does not come near, (and he or she is not even afraid of death).” (1-pause)

Describing further the blessings enjoyed by those who are imbued with the love of God, Guru Ji says: “O’ my Master, they who are imbued with Your love, their pain of birth and death is removed. (Because) they have the assurance from the true Guru, that nobody can take away or nullify, what You have graciously given them.” (2)

Next commenting on the conduct and state of mind of the devotees themselves, Guru Ji says: “(O’ God, Your saints) meditate on Your Name, (and by doing so) they enjoy the fruit of peace (of mind), and so they keep remembering You all the time. Seeking Your refuge and (leaning on) Your support, they gain control over the five demons (the impulses for lust, greed, anger, attachment, and ego).” (3)

Guru Ji concludes the *shabad* by showing us how humbly we should also approach God. He says: “(O’ God), I do not know (what is divine) knowledge, (meditation), or the (righteous) deeds, nor do I know anything about Your (true) state. (But by Your grace, I met) Nanak the greatest true Guru, who has saved my honor (in Your court).” (4-10-57)

The message of this *shabad* is that if we want to be free from all the worldly worries, including the fear of death, we should seek the shelter of Guru (Granth Sahib Ji), and following the advice therein, meditate on God’s Name day and night and have full faith in Him, He would surely show mercy and save us.

ਸੁਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਸਗਲ ਤਿਆਗਿ ਗੁਰ ਸਰਣੀ ਆਇਆ ਰਾਖਹੁ
ਰਾਖਨਹਾਰੇ ॥

ਜਿਤੁ ਤੂ ਲਾਵਹਿ ਤਿਤੁ ਹਮ ਲਾਗਹ ਕਿਆ ਏਹਿ
ਜੰਤ ਵਿਚਾਰੇ ॥੧॥

ਮੇਰੇ ਰਾਮ ਜੀ ਤੂੰ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥

ਕਰਿ ਕਿਰਪਾ ਗੁਰਦੇਵ ਦਇਆਲਾ ਗੁਣ ਗਾਵਾ
ਨਿਤ ਸੁਆਮੀ ॥੧॥ ਰਹਾਉ ॥

sagal tī-aag gur sarnee aa-i-aa raakhho
raakhanhaaray.

jīt̃ too laaveh tīt̃ ham laagah ki-aa ayhi
jant̃ vicharay. ||1||

mayray raam jee too^N parabh
ant̃arjaamee.

kar kirpaa gurdaṽy d̃a-i-aalaa guñ gaavaa
nit̃ su-aamee. ||1|| rahaa-o.

ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਅਪਨਾ ਧਿਆਈਐ ਗੁਰ
ਪ੍ਰਸਾਦਿ ਭਉ ਤਰੀਐ ॥
ਆਪੁ ਤਿਆਗਿ ਹੋਈਐ ਸਭ ਰੇਣਾ ਜੀਵਤਿਆ
ਇਉ ਮਰੀਐ ॥੨॥

aath pahar parabh apnaa Dhi-aa-ee-ai
gur parsaad bha-o taree-ai.
aap ti-aag ho-ee-ai sabh raynaa
jeevti-aa i-o maree-ai. ||2||

ਸਫਲ ਜਨਮੁ ਤਿਸ ਕਾ ਜਗ ਭੀਤਰਿ ਸਾਧਸੰਗਿ
ਨਾਉ ਜਾਪੇ ॥
ਸਗਲ ਮਨੋਰਥ ਤਿਸ ਕੇ ਪੂਰਨ ਜਿਸੁ ਦਇਆ
ਕਰੇ ਪ੍ਰਭੁ ਆਪੇ ॥੩॥

safal janam tis kaa jag bheetar
saaDhsang naa-o jaapay.
sagal manorath tis kay pooran jis da-i-aa
karay parabh aapay. ||3||

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਸੁਆਮੀ ਤੇਰੀ
ਸਰਣਿ ਦਇਆਲਾ ॥
ਕਰਿ ਕਿਰਪਾ ਅਪਨਾ ਨਾਮੁ ਦੀਜੈ ਨਾਨਕ ਸਾਧ
ਰਵਾਲਾ ॥੪॥੧੧॥੫੮॥

deen da-i-aal kirpaal parabh su-aamee
tayree saran da-i-aalaa.
kar kirpaa apnaa naam deejai naanak
saaDh ravaalaa. ||4||11||58||

Suhi Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be free from all the worldly worries, including the fear of death, we should seek the shelter of the Guru and following his advice, meditate on God's Name day and night and have full faith in Him. He would surely show mercy and save us. In this *shabad*, he shows us how to express our full faith in the Guru and pray to God to show mercy on us and save us.

So addressing God, Guru Ji says: “(O’ God), after abandoning all other (supports), I have come to the shelter of the Guru, now save me O’ my Savior. (O’ God, I don’t want to depend upon any human beings, because) what is in the control of these (poor) creatures, wherever You yoke us (we human beings) get engaged in that.” (1)

Continuing his prayer, Guru Ji says: “O’ my all pervading God, You are the Master and Inner knower of all hearts. O’, my merciful Guru-God, show Your kindness and bless me that every day I may sing Your praises.” (1-pause)

Now Guru Ji gives us some advice on the basis of his personal experience. He says: “(O’ my friends), we should meditate on our God at all times, in this way by Guru's grace we swim across the dreadful worldly ocean. Shedding our self-conceit, we should become the dust of the feet of all; this is how, we (become so detached from the world, as if we) die while still alive.” (2)

Describing the blessings obtained by the one who meditates on God's Name, and who by God's grace becomes humble as described above, he says: “(O’ my friends), approved is the advent of the one in this world who in the company of the saints meditates on God's Name. All that one's wishes are fulfilled, on whom God Himself shows mercy.” (3)

Guru Ji concludes the *shabad* by making a prayer on our behalf, and says: “O’ merciful God and Master of the meek, I have come to Your shelter. Showing Your mercy, bless Nanak with Your Name and the dust of saints’ feet.” (4-11-58)

The message of this *shabad* is that if we want to get rid of all our fears including the fear of death and want all our desires and wishes fulfilled, then abandoning all other supports, we should seek the support of the Guru and implore God to show mercy and bless us with the gift of His Name and the most humble service of His saints.

ਰਾਗੁ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧

raag soohee asatpadee-aa mehlāa 1 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਸਭਿ ਅਵਗਣ ਮੈ ਗੁਣੁ ਨਹੀ ਕੋਈ ॥
ਕਿਉ ਕਰਿ ਕੰਤ ਮਿਲਾਵਾ ਹੋਈ ॥੧॥

sabh avgan mai gun nahee ko-ee.
ki-o kar kant milaavaa ho-ee. ||1||

ਨਾ ਮੈ ਰੂਪੁ ਨ ਬੰਕੈ ਨੈਣਾ ॥
ਨਾ ਕੁਲ ਢੰਗੁ ਨ ਮੀਠੇ ਬੈਣਾ ॥੧॥ ਰਹਾਉ ॥

naa mai roop na bankay nainaa.
naa kul dhang na meethay bainaa. ||1||
rahaa-o.

ਸਹਜਿ ਸੀਗਾਰ ਕਾਮਣਿ ਕਰਿ ਆਵੈ ॥
ਤਾ ਸੋਹਾਗਣਿ ਜਾ ਕੰਤੈ ਭਾਵੈ ॥੨॥

sahj seegaar kaaman kar aavai.
taa sohagan jaa kantai bhaavai. ||2||

ਨਾ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ ॥
ਅੰਤਿ ਨ ਸਾਹਿਬੁ ਸਿਮਰਿਆ ਜਾਈ ॥੩॥

naa tis roop na raykh-i-aa kaa-ee.
ant na saahib simri-aa jaa-ee. ||3||

ਸੁਰਤਿ ਮਤਿ ਨਾਹੀ ਚਤੁਰਾਈ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਲਾਵਹੁ ਪਾਈ ॥੪॥

surat mat naahee chaturaa-ee.
kar kirpaa parabh laavhu paa-ee. ||4||

ਖਰੀ ਸਿਆਣੀ ਕੰਤ ਨ ਭਾਣੀ ॥
ਮਾਇਆ ਲਾਗੀ ਭਰਮਿ ਭੁਲਾਣੀ ॥੫॥

kharee si-aanee kant na bhaanee.
maa-i-aa laagee bharam bhulaanee. ||5||

ਹਉਮੈ ਜਾਈ ਤਾ ਕੰਤ ਸਮਾਈ ॥
ਤਉ ਕਾਮਣਿ ਪਿਆਰੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥੬॥

ha-umai jaa-ee taa kant samaa-ee.
ta-o kaaman pi-aaray nav niDh paa-ee.
||6||

ਅਨਿਕ ਜਨਮ ਬਿਛੁਰਤ ਦੁਖੁ ਪਾਇਆ ॥
ਕਰੁ ਗਹਿ ਲੇਹੁ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਰਾਇਆ ॥੭॥

anik janam bichhurat dukh paa-i-aa.
kar geh layho pareetam parabh raa-i-aa.
||7||

ਭਣਤਿ ਨਾਨਕੁ ਸਹੁ ਹੈ ਭੀ ਹੋਸੀ ॥
ਜੈ ਭਾਵੈ ਪਿਆਰਾ ਤੈ ਰਾਵੇਸੀ ॥੮॥੧॥

bhanat naanak saho hai bhee hosee.
jai bhaavai pi-aaraa tai raavaysee. ||8||1||

Raag Suhi Ashatpadis Mehla-1 Ghar-1

In stanza (2) of the previous *shabad*, Guru Ji advised us that if we want to meet God, we should become so humble as if we are just like dust or dead bodies. In this *shabad*, Guru Ji elaborates on his definition of humility in another way. He assumes all the human beings along with himself as young brides who are longing to unite with one Spouse, God the Master. Of course, this Master will like to enjoy the love and company of only that bride, who is most beautiful, is full of good qualities, and above all is most obedient and faithful to Him. But in this *shabad*, Guru Ji puts himself in the situation of a young ignorant bride who does not consider herself to be beautiful or full of merits, but is most faithful and truly longs to enjoy the company of her Spouse, God.

On behalf of this young bride, Guru Ji talks to one of her friends and says: “(O’ my friend), I have all the faults and no merit in me. So I wonder, how could my union with the Spouse (God) take place?” (1)

Elaborating on the negative points (on her behalf), Guru Ji says: “Neither I have beauty, nor enchanting eyes. I neither know the etiquettes of (high class) family, nor (I know) how to speak sweet words.” (1-pause)

Now on behalf of her friend, Guru Ji provides some guidance to this young and ignorant bride, and says: “(O’ my friend), if after decking herself with the ornamentation of peace and poise, a bride (soul) comes near, and if she looks pleasing to the spouse (God), only then she becomes the united wedded bride (and obtains eternal union with Him).” (2)

Reminding us about the abstract nature of God and wanting to remove any misgivings in the minds of those who think that they would meditate on God in the end or when they are old, Guru Ji says: “(O’ my friends), that (God) has no feature or form, that Master could not be meditated upon at the end (in your old age or at the time of death).” (3)

Therefore going back to the previous metaphor of a young bride, Guru Ji suggests that we should humbly pray to God, and say: “(O’ God), I do not have any understanding, wisdom, or cleverness, but show Your mercy and attach me to Your feet (and yoke me into Your service).” (4)

Next commenting on those human beings who try to be clever and wise and think that just by their cleverness, they would obtain God, Guru Ji says: “The bride (soul), who is attached to *Maya* (the worldly riches and power), and is strayed in doubts, she may be very wise (in worldly affairs), but she is not (at all) pleasing to (God) the Spouse.” (5)

Guru Ji now tells us how a human bride (soul) cannot only unite but also merge in God. He says: “(O’ my friends), when her ego goes away, (the bride) merges in her spouse (God), and then that bride obtains to her beloved (spouse), who is the Master of all the nine treasures (of wealth).” (6)

Therefore showing us how to pray to God, Guru Ji says: “O’ my God the King, by getting separated from You, I have suffered for many births, now O’ my beloved God the King, hold me by Your hand (and reunite me with You).” (7)

Guru Ji concludes the *shabad* by stating the fundamental truth about God. He says: “(O’ my friends), Nanak submits that (our) spouse God is present now, and He would always be there. But that beloved (God) would enjoy only her company if she is pleasing to Him. (He would unite those with Him who are pleasing to Him).” (8-1)

The message of this *shabad* is that we cannot please God by cleverness, or by meditating on Him at the last moment. If we want to end our suffering of many births, due to our separation from Him, we should right away approach God and confess that we are full of faults and have no merits in us, but we truly love Him, and long to reunite with Him. Then God may show mercy and take us into His embrace.

ਪੰਨਾ ੭੫੧

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ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੯

soohee mehlāa 1 ghar 9

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^{ar}saad.

ਕਚਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਥੋੜਿਆ ਦਿਨ ਚਾਰਿ
ਜੀਉ ॥

kachaa rang kasumbh kaa thorh-rhi-aa
din chaar jee-o.

ਵਿਣੁ ਨਾਵੈ ਭ੍ਰਮਿ ਭੁਲੀਆ ਠਗਿ ਮੁਠੀ
ਕੂੜਿਆਰਿ ਜੀਉ ॥

vin naavai bharam bhulee-aa thag
muthee koorhi-aar jee-o.

ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਜਨਮੁ ਨ ਦੂਜੀ ਵਾਰ ਜੀਉ
॥੧॥

sachay saytee ratī-aa janam na doojee
vaar jee-o. ||1||

ਰੰਗੇ ਕਾ ਕਿਆ ਰੰਗੀਐ ਜੋ ਰਤੇ ਰੰਗੁ ਲਾਇ
ਜੀਉ ॥

rangay kaa ki-aa rangee-ai jo ratay rang
laa-ay jee-o.

ਰੰਗਣ ਵਾਲਾ ਸੇਵੀਐ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ
ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

rangan vaalaa sayvee-ai sachay si-o chit
laa-ay jee-o. ||1|| rahaa-o.

ਚਾਰੇ ਕੁੰਡਾ ਜੇ ਭਵਹਿ ਬਿਨੁ ਭਾਗਾ ਧਨੁ ਨਾਹਿ
ਜੀਉ ॥

chaaray kundaa jay bhav^{eh} bin bhaagaa
Dhan naahi jee-o.

ਅਵਗਣਿ ਮੁਠੀ ਜੇ ਫਿਰਹਿ ਬਧਿਕ ਥਾਇ ਨ
ਪਾਹਿ ਜੀਉ ॥

avgan muthee jay fireh baDhik thaa-ay
na paahi jee-o.

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਸਬਦਿ ਰਤੇ ਮਨ ਮਾਹਿ
ਜੀਉ ॥੨॥

gur raakhay say ubray sabad ratay man
maahi jee-o. ||2||

ਚਿਟੇ ਜਿਨ ਕੇ ਕਪੜੇ ਮੈਲੇ ਚਿਤ ਕਠੋਰ ਜੀਉ ॥

ਤਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਊਪਜੈ ਦੂਜੈ ਵਿਆਪੇ ਚੋਰ ਜੀਉ ॥

ਮੂਲੁ ਨ ਬੂਝਹਿ ਆਪਣਾ ਸੇ ਪਸੂਆ ਸੇ ਢੋਰ ਜੀਉ ॥੩॥

ਨਿਤ ਨਿਤ ਖੁਸੀਆ ਮਨੁ ਕਰੇ ਨਿਤ ਨਿਤ ਮੰਗੈ ਸੁਖ ਜੀਉ ॥

ਕਰਤਾ ਚਿਤਿ ਨ ਆਵਈ ਫਿਰਿ ਫਿਰਿ ਲਗਹਿ ਦੁਖ ਜੀਉ ॥

ਸੁਖ ਦੁਖ ਦਾਤਾ ਮਨਿ ਵਸੈ ਤਿਤੁ ਤਨਿ ਕੈਸੀ ਭੁਖ ਜੀਉ ॥੪॥

ਬਾਕੀ ਵਾਲਾ ਤਲਬੀਐ ਸਿਰਿ ਮਾਰੇ ਜੰਦਾਰੁ ਜੀਉ ॥

ਲੇਖਾ ਮੰਗੈ ਦੇਵਣਾ ਪੁਛੈ ਕਰਿ ਬੀਚਾਰੁ ਜੀਉ ॥

ਸਚੇ ਕੀ ਲਿਵ ਉਬਰੈ ਬਖਸੇ ਬਖਸਣਹਾਰੁ ਜੀਉ ॥੫॥

ਅਨ ਕੋ ਕੀਜੈ ਮਿਤੜਾ ਖਾਕੁ ਰਲੈ ਮਰਿ ਜਾਇ ਜੀਉ ॥

ਬਹੁ ਰੰਗ ਦੇਖਿ ਭੁਲਾਇਆ ਭੁਲਿ ਭੁਲਿ ਆਵੈ ਜਾਇ ਜੀਉ ॥

ਨਦਰਿ ਪ੍ਰਭੂ ਤੇ ਛੁਟੀਐ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਇ ਜੀਉ ॥੬॥

ਗਾਫਲ ਗਿਆਨ ਵਿਹੁਣਿਆ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਭਾਲਿ ਜੀਉ ॥

ਖਿੰਚੋਤਾਣਿ ਵਿਗੁਚੀਐ ਬੁਰਾ ਭਲਾ ਦੁਇ ਨਾਲਿ ਜੀਉ ॥

ਬਿਨੁ ਸਬਦੈ ਭੈ ਰਤਿਆ ਸਭ ਜੋਹੀ ਜਮਕਾਲਿ ਜੀਉ ॥੭॥

ਜਿਨਿ ਕਰਿ ਕਾਰਣੁ ਧਾਰਿਆ ਸਭਸੈ ਦੇਇ ਆਧਾਰੁ ਜੀਉ ॥

ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ਜੀਉ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਨਿਧਾਰਾ ਆਧਾਰੁ ਜੀਉ ॥੮॥੧॥੨॥

chitay jin kay kaprhay mailay chit̃ kathor jee-o.

tin mukh naam na oopjai dūojai vi-aapay chor jee-o.

mool na boojheh aapnaa say pasoo-aa say dhor jee-o. ||3||

nit̃ nit̃ khusee-aa man karay nit̃ nit̃ mangai sukh jee-o.

kartaa chit̃ na aavee fir fir lageh dukh jee-o.

sukh dukh daataa man vasai t̃it̃ t̃an kaisee bhukh jee-o. ||4||

baakee vaalaa talbee-ai sir maaray jandaar jee-o.

laykhaa mangai dayvnaa puchhai kar beechaar jee-o.

sachay kee liv ubrai bakhsay bakhsanhaar jee-o. ||5||

an ko keejai mit̃-rhaa khaak ralai mar jaa-ay jee-o.

baho rang daykh bhulaa-i-aa bhul bhul aavai jaa-ay jee-o.

nadar parabhoo t̃ay chhutee-ai nadree mayl milaa-ay jee-o. ||6||

gaafal gi-aan vihooni-aa gur bin gi-aan na bhaal jee-o.

khinchotaañ viguchee-ai buraa bhalaa du-ay naal jee-o.

bin sabdai bhai rat̃i-aa sabh johee jamkaal jee-o. ||7||

jin kar kaarañ Dhaari-aa sabhsai day-ay aaDhaar jee-o.

so ki-o manhu visaaree-ai sadaaa sadaaa daataar jee-o.

naanak naam na veesrai niDhaaraa aaDhaar jee-o. ||8||1||2||

Suhi Mehla-1 Ghar-1

In this *shabad*, Guru Ji compares and contrasts the two kinds of love, one the love of *Maya* (or worldly riches and power) and the other, the love of God and His Name. He explains what kinds of sufferings and punishments, the first kind of lovers go through, and what kinds of comforts and blessings the lovers of God enjoy.

Guru Ji says: “(O’ my friends, like) the color of *Kasumbah* (safflower, the worldly love) lasts only for a few days, and without God's Name (the love for God, a human soul) is lost in doubt, and this false soul is deceived and looted by *Maya* (the worldly allurements, and keeps suffering through the rounds of births and deaths. But the soul, which is) imbued with the love of the eternal (God), doesn’t suffer the (pain) of birth (and death) another time.”(1)

Commenting upon the merits of those who are imbued with God’s love, he says: “(O’ my friends), there remains no further need to imbue them with anything else, who have already been imbued with the love (of God’s Name). Instead, attuning our mind with that eternal (God), we should serve (that God) who has imbued them (with His love).”(1-pause)

Guru Ji now cautions us against wandering around in search of true wealth and happiness, and advises us on how to be saved from all the worldly pains. He says: “(O’ man), even if you wander in all the four directions, without destiny you cannot obtain (true) wealth (which can provide you lasting happiness). If being deceived by the sinful tendencies, you wander around, and then like a hunter you will not find any place (of rest). Only those have been saved, whom the Guru has protected and who always remain imbued with (the love of Guru’s) word in their minds.”(2)

However Guru Ji cautions us about those false saints, who wear holy garb on the outside, but are full of sin and greed inside. He says: “(O’ my friends), they whose clothes may be white (or holy looking), but their minds are hard (and callous, God’s) Name doesn’t come out from their tongues; (because in reality, they are) thieves afflicted with duality (the love for worldly riches, rather than God). They don’t realize their origin, and are like animals and cattle.”(3)

Guru Ji now comments on our continuous search for happiness and fulfillment of worldly desires, and tells us how we can get all our desires fulfilled and enjoy a happy and contented life. He says: “(O’ my friends), day after day (a person’s) mind craves for enjoyment and every day asks for peace (and comfort). But if God doesn’t come into one’s mind, one is afflicted with pain again and again. However, in whose mind (God) the Giver of pain and pleasure comes to reside, that person doesn’t feel any hunger (for worldly pleasures)?”(4)

Above is the secret of happiness and contentment in the world in this life. Now Guru Ji sheds light on the state of affairs in the next world or after our death. He says: “(O’ man, one whose sins outweigh the virtues, whose account is in) debit, is summoned (in the court of the righteous judge), and there the demon of death hits on the head

(and subjects that soul to suffering and pain). Because, when (the righteous judge) asks, the soul has to render the account (of its good and bad deeds). After reflecting (the judge) asks it to answer (for its sins), but the one who is imbued with the love of the eternal (God) is saved, because the forgiving (God) forgives (such a soul completely).”(5)

Therefore cautioning us against having a friendship with any other except God, Guru Ji says: “(The person) who makes friendship with anyone else except God (is ruined so badly, as if he or she) dies, being reduced to dust. Allured by many false allurements (of the world, such a person) being strayed (from the right path) keeps coming and going (and suffering through pains of birth and death) again and again. Only by the grace of God, are we emancipated (from these rounds, because) by His grace God unites us (with Himself, by first) uniting (us with the Guru).”(6)

Guru Ji now addresses us directly and as if waking us from our sleep in the worldly affairs, he says: “O’ careless (human being) devoid of any wisdom, don’t try to find any (divine) wisdom except from the Guru. (Remember that) we are destroyed by opposing pulls (of virtues and vices, and the account of) both good and evil deeds remains with the soul (even after death). Without the support of *Gurbani* (the Guru’s word), the entire world remains in fear, because the demon of death has his eye on it (for inflicting appropriate punishment).”(7)

In conclusion, Guru Ji says to us: “(O’ my friends), He who has created and provided support (to this universe), provides sustenance to all. Why should we forget that God, who has always been and will forever be our Giver. Therefore Nanak prays that he may never forget His Name, who is the support of the supportless.”(8-1-2)

The message of this *shabad* is that we should realize that the allurement of worldly riches and power and their enjoyment is very short-lived. On the other hand the enjoyment and bliss of the love of God’s Name is eternal. Therefore we should always pray to God to imbue us with His love and Name, so that we may never forget such a God who has created this universe and who is the support of the supportless.

ਸੂਹੀ ਮਹਲਾ ੧ ਕਾਫੀ ਘਰੁ ੧੦

soohee mehlāa 1 kaafee ghar 10

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥

maanās janam dulambh gurmukh
paa-i-aa.

ਮਨੁ ਤਨੁ ਹੋਇ ਚੁਲੰਭੁ ਜੇ ਸਤਿਗੁਰ ਭਾਇਆ
॥੧॥

man tan ho-ay chulambh jay satgur
bhaa-i-aa. ||1||

ਚਲੈ ਜਨਮੁ ਸਵਾਰਿ ਵਖਰੁ ਸਚੁ ਲੈ ॥
ਪਤਿ ਪਾਏ ਦਰਬਾਰਿ ਸਤਿਗੁਰ ਸਬਦਿ ਭੈ ॥੧॥
ਰਹਾਉ ॥

chalai janam savaar vakhar sach lai.
pat paa-ay darbaar satgur sabad bhai.
||1|| rahaa-o.

ਮਨਿ ਤਨਿ ਸਚੁ ਸਲਾਹਿ ਸਾਚੇ ਮਨਿ ਭਾਇਆ ॥

man tan sach salaahi saachay man
bhaa-i-aa.

ਪੰਨਾ ੭੫੨

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ਲਾਲਿ ਰਤਾ ਮਨੁ ਮਾਨਿਆ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ
॥੨॥

laal rataa man maani-aa gur poora
paa-i-aa. ||2||

ਹਉ ਜੀਵਾ ਗੁਣ ਸਾਰਿ ਅੰਤਰਿ ਤੂ ਵਸੈ ॥
ਤੂੰ ਵਸਹਿ ਮਨ ਮਾਹਿ ਸਹਜੇ ਰਸਿ ਰਸੈ ॥੩॥

ha-o jeevaa gun saar antar too vasai.
too^N vasesh man maahi sehjay ras rasai.
||3||

ਮੂਰਖ ਮਨ ਸਮਝਾਇ ਆਖਉ ਕੇਤੜਾ ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਇ ਰੰਗਿ ਰੰਗੇਤੜਾ ॥੪॥

moorakh man samjhaa-ay aakha-o
kayt-rhaa.
gurmukh har gun gaa-ay rang
rangayt-rhaa. ||4||

ਨਿਤ ਨਿਤ ਰਿਦੈ ਸਮਾਲਿ ਪ੍ਰੀਤਮੁ ਆਪਣਾ ॥
ਜੇ ਚਲਹਿ ਗੁਣ ਨਾਲਿ ਨਾਹੀ ਦੁਖੁ ਸੰਤਾਪਣਾ
॥੫॥

nit nit ridai samaal pareetam aapnaa.
jay chaleh gun naal naahee dukh
santaapanaa. ||5||

ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਣਾ ਨਾ ਤਿਸੁ ਰੰਗੁ ਹੈ ॥
ਮਰਸੀ ਹੋਇ ਵਿਡਾਣਾ ਮਨਿ ਤਨਿ ਭੰਗੁ ਹੈ ॥੬॥

manmukh bharam bhulaanaa naa tis rang
hai.
marsee ho-ay vidaanaa man tan bhang
hai. ||6||

ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ਲਾਹਾ ਘਰਿ ਆਣਿਆ ॥
ਗੁਰਬਾਣੀ ਨਿਰਬਾਣੁ ਸਬਦਿ ਪਛਾਣਿਆ ॥੭॥

gur kee kaar kamaa-ay laahaa ghar
aani-aa.
gurbaanee nirbaan sabad pachhaani-aa.
||7||

ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੇ ਤੁਧੁ ਭਾਵਸੀ ॥
ਮੈ ਦੀਜੈ ਨਾਮ ਨਿਵਾਸੁ ਹਰਿ ਗੁਣ ਗਾਵਸੀ
॥੮॥੧॥੩॥

ik naanak kee ardaas jay tuDh bhaavsee.
mai deejai naam nivaas har gun gaavsee.
||8||1||3||

Suhi Mehla-1 Kaafi Ghar-10

In the previous *shabad*, Guru Ji advised us that we should realize that the allurements of worldly riches and power and their enjoyment is very short-lived. On the other hand the enjoyment and bliss of the love of God's Name is eternal. Therefore we should always pray to God to imbue us with His love and Name, so that we may never forget such a God who has created this universe and who is the support of the supportless. In this *shabad*, he tells us about the conduct of *Gurmukhs* or those who

follow the Guru's advice. Guru Ji also mentions some of the blessings received by those *Gurmukhs* who are imbued with the love of God and His Name.

First talking about the merits of the Guru, he says: "(O' my friends), human birth is very difficult to obtain. It is only by Guru's grace that anyone gets this (opportunity). If it so pleases the true Guru, then one's mind and body become deeply imbued (with love for God)." (1)

Now referring to the blessings received by those who revere and love the Guru, he says: "(O' my friends), they who depart from (this world) embellishing their life, taking along with them the true commodity (of God's) Name. By living in respectful fear of Guru's word, they obtain honor in (God's) court." (1-pause)

Describing the conduct of Guru's followers and blessings received by them, Guru Ji says: "(O' my friends), by praising the eternal (God) with full dedication of mind and body, (a Guru's follower) becomes pleasing to the mind of the true (God). Then being fully imbued with (God's) love one's mind is convinced, and one obtains the perfect Guru." (2)

Therefore even for himself, Guru Ji prays: "(O' God), if You come to reside in (me) I feel rejuvenated recalling Your merits. Yes (O' God), if You reside in my mind, it would steadily keep enjoying the relish (of Your love)." (3)

Guru Ji now admonishes his own mind and says: "O' my foolish mind, how many times must I tell you, that by singing praises of God through the Guru, you get yourself imbued with the love (of God)." (4)

Continuing to address his mind, Guru Ji says: "(O' my mind), day after day remember your Beloved (God) in your heart. If you depart from this world with these merits (of God's Name), then you will not suffer any pain or sorrow." (5)

Commenting on the state of mind of a self-conceited person and his end fate, Guru Ji says: "A self-conceited person is lost in doubt. Such a person has no love for God. He or she would die in agony because such a person's body and mind are always in turmoil." (6)

Switching back to the conduct of the Guru's followers and the blessings received by them, he says: "(O' my friends), by acting on the advice of the Guru, (the Guru's followers) have returned to the home (of their heart) with profit. By reflecting on the word of the Guru and his immaculate *shabad* (hymn, they have) realized the desire-free God." (7)

Guru Ji concludes this *shabad* with a prayer and says: "(O' God), the one prayer of Nanak (before You is) that if it so pleases You, establish (Your) Name (in his heart), so that he (Nanak) may keep singing Your praises." (8-1-3)

The message of this *shabad* is that if we want to make this invaluable human birth fruitful, then we should sincerely meditate on God's Name at all times. By doing so we obtain glory in this world, and would be received with honor in God's court.

ਸੂਹੀ ਮਹਲਾ ੧ ॥

soohee mehlāa 1.

ਜਿਉ ਆਰਣਿ ਲੋਹਾ ਪਾਇ ਭੰਨਿ ਘੜਾਈਐ ॥

Ji-o aaraṇ lohaa paa-ay bhann
gharhaa-ee-ai.

ਤਿਉ ਸਾਕਤੁ ਜੋਨੀ ਪਾਇ ਭਵੈ ਭਵਾਈਐ ॥੧॥

ti-o saakat jonee paa-ay bhavai
bhavaa-ee-ai. ||1||

ਬਿਨੁ ਬੂਝੇ ਸਭੁ ਦੁਖੁ ਦੁਖੁ ਕਮਾਵਣਾ ॥

bin boojhay sabh dukh dukh
kamaavanaa.

ਹਉਮੈ ਆਵੈ ਜਾਇ ਭਰਮਿ ਭੁਲਾਵਣਾ ॥੧॥
ਰਹਾਉ ॥

ha-umai aavai jaa-ay bharam
hulaavanaa. ||1|| rahaa-o.

ਤੂੰ ਗੁਰਮੁਖਿ ਰਖਣਹਾਰੁ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥

too^N gurmukh rakhanhaar har naam
Dhi-aa-ee-ai.

ਮੇਲਹਿ ਤੁਝਹਿ ਰਜਾਇ ਸਬਦੁ ਕਮਾਈਐ ॥੨॥

mayleh tujheh rajaa-ay sabad
kamaa-ee-ai. ||2||

ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਆਪਿ ਦੇਹਿ ਸੁ
ਪਾਈਐ ॥

too^N kar kar vayk^heh aap deh so
paa-ee-ai.

ਤੂੰ ਦੇਖਹਿ ਥਾਪਿ ਉਥਾਪਿ ਦਰਿ ਬੀਨਾਈਐ
॥੩॥

too daykeh thaap uthaap dar
beenaa-ee-ai. ||3||

ਦੇਹੀ ਹੋਵਗਿ ਖਾਕੁ ਪਵਣੁ ਉਡਾਈਐ ॥

dayhee hovag khaak pavan
udaa-ee-ai.

ਇਹੁ ਕਿਥੈ ਘਰੁ ਅਉਤਾਕੁ ਮਹਲੁ ਨ ਪਾਈਐ
॥੪॥

ih kithai ghar a-utaak mahal na
paa-ee-ai. ||4||

ਦਿਹੁ ਦੀਵੀ ਅੰਧ ਘੋਰੁ ਘਬੁ ਮੁਹਾਈਐ ॥

dihu deevee anDh ghor ghab
muhaa-ee-ai.

ਗਰਬਿ ਮੁਸੈ ਘਰੁ ਚੋਰੁ ਕਿਸੁ ਰੂਆਈਐ ॥੫॥

garab musai ghar chor kis roo-aa-ee-ai.
||5||

ਗੁਰਮੁਖਿ ਚੋਰੁ ਨ ਲਾਗਿ ਹਰਿ ਨਾਮਿ ਜਗਾਈਐ ॥

gurmukh chor na laag har naam
jagaa-ee-ai.

ਸਬਦਿ ਨਿਵਾਰੀ ਆਗਿ ਜੋਤਿ ਦੀਪਾਈਐ ॥੬॥

sabad nivaaree aag jot deepaa-ee-ai.
||6||

ਲਾਲੁ ਰਤਨੁ ਹਰਿ ਨਾਮੁ ਗੁਰਿ ਸੁਰਤਿ ਬੁਝਾਈਐ ॥	laal raṭan har naam gur surat bujhaa-ee-ai.
ਸਦਾ ਰਹੈ ਨਿਹਕਾਮੁ ਜੇ ਗੁਰਮਤਿ ਪਾਈਐ ॥੭॥	sadaa rahai nihkaam jay gurmat paa-ee-ai. 7
ਰਾਤਿ ਦਿਹੈ ਹਰਿ ਨਾਉ ਮੰਨਿ ਵਸਾਈਐ ॥	raat dihai har naa-o man vasaa-ee-ai.
ਨਾਨਕ ਮੇਲਿ ਮਿਲਾਇ ਜੇ ਤੁਧੁ ਭਾਈਐ ॥੮॥੨॥੪॥	naanak mayl milaa-ay jay tuDh bhaa-ee-ai. 8 2 4

Suhi Mehla-1

In the previous *shabad*, Guru Ji shed light on the conduct and the blessings received by those who follow the Guru's advice. He also talked about the state of mind and end fate of those who follow their own self-conceit. Actually such people are motivated only by the greed for *Maya* or worldly riches and power and for that reason they are called *Saakats* (or worshippers of power). Guru Ji begins this *shabad* by commenting on the terrible fate suffered by these worshippers of power, and then proceeds to tell us how can we remain awake to the false worldly allurements and live the life of a Guru following person or *Gurmukh*.

First citing the example of a piece of iron, Guru Ji says: "Just as a piece of iron is put into a furnace, beaten and refashioned (into useful things), similarly a *Saakat* (the worshipper of power) is made to roam (in many) wombs."(1)

Therefore, Guru Ji warns us: "(O' my friends), without realizing (the truth), one earns nothing but pain, one keeps on coming and going (in and out of the world, because of one's) ego and remains lost in doubt."(1-pause)

Guru Ji now shows us how to pray to God to save us from such terrible fate as that of a worshipper of *Maya*. He says: "(O' God, it is only when) through the Guru, You become (our) savior that we meditate on God's Name. (Only when) as per Your will You unite us (with the Guru) that we live in accordance with his word."(2)

Continuing his prayer and describing how we mortals are dependent upon God's grace for everything, Guru Ji says: "(O' God), creating and fashioning again and again, You behold (and take care of Your creation). Whatever You give us, we obtain only that. (We know) that You create and destroy and keep (the needs of) all in Your sight."(3)

Addressing us again, he says: "(O' my friends, when we die), our body becomes dust and the soul is scattered away in the wind. (Then we don't know) where our houses are, and we won't ever get back our mansions."(4)

Guru Ji wants to awaken us against being robbed of the true wealth, which really matters after death. He says: "(O' my friends, we are living in such ignorance, as if) in bright daylight, we are living in pitch darkness, and we are letting our precious

wealth (of life breaths) being stolen away. Because of our self-conceit, (we are letting our precious life-breaths go waste, as if) a thief living in the) house is robbing us, so before whom can we complain?"(5)

Guru Ji now tells us how the *Gurmukhs* (Guru's followers) remain protected from any such thefts and worldly desires. He says: "(O' my friends), a Guru's follower is not robbed by any (internal) thief, because through God's Name, the Guru keeps him or her awake (and conscious of the value of life- breaths). With his word, the Guru puts off the fire (of worldly desires) from within such a person, and illuminates the mind with the light (of divine knowledge)."(6)

Explaining what this divine knowledge is, he says: "(O' my friends), the Guru imparts this awakening (to a *Gurmukh* that) God's Name is the (true) jewel and a gem. (If a person truly) obtains (and acts on) the Guru's instruction, he or she never cares (for any worldly riches, power, or recognition)."(7)

In closing Guru Ji says: "(O' my friends), day and night we should enshrine (God's) Name in our hearts. Nanak (says, O' God), if such be Your pleasure, by uniting (with the Guru), You unite us (with Yourself)."(8-2-4)

The message of this *shabad* is that if we want to get rid of our pains of births and deaths and want to save our mind from being robbed by the false worldly desires then we should follow the advice of the Guru, meditate on God's Name day and night, and pray to God to unite us with Him through the Guru.

ਸੂਹੀ ਮਹਲਾ ੧ ॥

soohee mehlāa 1.

ਮਨਹੁ ਨ ਨਾਮੁ ਵਿਸਾਰਿ ਅਹਿਨਿਸਿ
ਧਿਆਈਐ ॥

manhu na naam visaar ahinis
Dhi-aa-ee-ai.

ਜਿਉ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ਤਿਵੈ ਸੁਖੁ ਪਾਈਐ
॥੧॥

Ji-o raakhahi kirpaa Dhaar t̥ivai sukh
paa-ee-ai. ||1||

ਮੈ ਅੰਧੁਲੇ ਹਰਿ ਨਾਮੁ ਲਕੁਣੀ ਟੋਹਣੀ ॥
ਰਹਉ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨ ਮੋਹੈ ਮੋਹਣੀ ॥੧॥
ਰਹਾਉ ॥

mai anDhulay har naam lakutee tohnee.
raha-o saahib kee tayk na mohai mohnee. ||1|| rahaa-o.

ਜਹ ਦੇਖਉ ਤਹ ਨਾਲਿ ਗੁਰਿ ਦੇਖਾਲਿਆ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਭਾਲਿ ਸਬਦਿ ਨਿਹਾਲਿਆ ॥੨॥

jah daykh-a-u t̥ah naal gur
daykhaali-aa.
an̄tar baahar bhaal sabad nihaali-aa.
||2||

ਸੇਵੀ ਸਤਿਗੁਰ ਭਾਇ ਨਾਮੁ ਨਿਰੰਜਨਾ ॥
ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ ਰਜਾਇ ਭਰਮੁ ਭਉ ਭੰਜਨਾ ॥੩॥

sayvee satgur bhaa-ay naam
niranjanaa.
tuDh bhaavai t̥ivai rajaa-ay bharam
bha-o bhanjnaa. ||3||

ਜਨਮਤ ਹੀ ਦੁਖੁ ਲਾਗੈ ਮਰਣਾ ਆਇ ਕੈ ॥

janmat̃ hee dukh laagai marnaa aa-ay kai.

ਜਨਮੁ ਮਰਣੁ ਪਰਵਾਣੁ ਹਰਿ ਗੁਣ ਗਾਇ ਕੈ ॥੪॥

janam marañ parvaañ har guñ gaa-ay kai. ||4||

ਹਉ ਨਾਹੀ ਤੂ ਹੋਵਹਿ ਤੁਧ ਹੀ ਸਾਜਿਆ ॥

ha-o naahee too hoveh tuDh hee saaji-aa.

ਪੰਨਾ ੭੫੩

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ਆਪੇ ਥਾਪਿ ਉਥਾਪਿ ਸਬਦਿ ਨਿਵਾਜਿਆ ॥੫॥

aapay thaap uthaap sabad̃ nivaaji-aa. ||5||

ਦੇਹੀ ਭਸਮ ਰੁਲਾਇ ਨ ਜਾਪੀ ਕਹ ਗਇਆ ॥

dayhee bhasam rulaa-ay na jaapee kah ga-i-aa.

ਆਪੇ ਰਹਿਆ ਸਮਾਇ ਸੇ ਵਿਸਮਾਦੁ ਭਇਆ ॥੬॥

aapay rahi-aa samaa-ay so vismaad bha-i-aa. ||6||

ਤੂੰ ਨਾਹੀ ਪ੍ਰਭ ਦੂਰਿ ਜਾਣਹਿ ਸਭ ਤੂ ਹੈ ॥

too^N naahee parabh̃ door jaaneh sabh̃ too hai.

ਗੁਰਮੁਖਿ ਵੇਖਿ ਹਦੂਰਿ ਅੰਤਰਿ ਭੀ ਤੂ ਹੈ ॥੭॥

gurmukh̃ vaykh̃ hadoor antar̃ bhee too hai. ||7||

ਮੈ ਦੀਜੈ ਨਾਮ ਨਿਵਾਸੁ ਅੰਤਰਿ ਸਾਂਤਿ ਹੋਇ ॥

mai deejai naam nivaas antar̃ saa^{Nt} ho-ay.

ਗੁਣ ਗਾਵੈ ਨਾਨਕ ਦਾਸੁ ਸਤਿਗੁਰੁ ਮਤਿ ਦੇਇ ॥੮॥੩॥੫॥

guñ gaavai naanak daas satgur mat̃ day-ay. ||8||3||5||

Suhi Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our pains of births and deaths and want to save our mind from being robbed by the false worldly desires, we should follow the advice of the Guru, meditate on God's Name day and night, and pray to God to unite us with Him through the Guru. In this *shabad*, he elaborates on his advice and tells us how he meditates on God's Name and what blessings he enjoys.

So addressing us, Guru Ji says: “(O’ my friend), don’t forsake God's Name from your mind, meditate (on Him) day and night (and say: “O’ God), showing Your mercy in whatever state You keep, we find peace (in that).”(1)

Stating his own feelings about God's Name, he says: “For me, God's Name is like the guiding stick of a blind person. When I live on the support of the Master, the captivating *Maya* (worldly riches) doesn’t entice me.”(1-pause)

Describing how his Guru has helped him, he says: “(O’ my friends), wherever I look, the Guru has shown me that (God is) with me. (After) trying (to find Him) both in and out, ultimately through the Guru’s word I have seen Him.”(2)

Stating what he does now, Guru Ji says: “(O’ my friends), as per Guru’s advice I meditate on the Name of the immaculate God. (I say: “O God) as it pleases You, (one’s) doubt and dread is destroyed.”(3)

Describing the merits of singing praises of God, Guru says: “(O’ my friends), as soon as we take birth, we are afflicted with the disease of death. But both birth and death of a person become approved by singing praises of God.”(4)

Guru Ji now shows us how to pray to God to make our birth and death fruitful and honorable. He says: “(O’ God), I am nothing. It is You who always are, and will be. It is You who has embellished (this universe). You on Your own have created and destroyed (everything, and have) glorified (a person) through the (Guru’s) word.”(5)

Expressing wonder at the phenomenon of death, Guru Ji says: “(O’ my friends), leaving the body to roll in dust, no one knows, where does (the soul) go (after death. But God) Himself remains merged in all. I am wonder stuck (at this).”(6)

Continuing to express his admiration of God for His unique qualities, Guru Ji says: “(O’ God), all know that You are not far off, by Guru’s grace we see You right in front of us (and also realize) that within (us also) it is You.”(7)

Guru Ji concludes by making an appeal to his true Guru. He says: “O’ my true Guru, bless me that (God’s) Name may reside in me, so that there is peace within, and give Nanak such advice that he may sing praises (of God).”(8-3-5)

The message of this *shabad* is that if we want to find emancipation from the burning desires of the world, and want to find eternal peace and happiness, then we should pray to God to give us the guidance of our Guru, and bless us with the gift of His Name so that our inner self is pacified and always remains in bliss.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੩ ਘਰੁ ੧ ਅਸਟਪਦੀਆ

raag soohee mehlāa 3 ghar 1
asatpadee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsāad.

ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੋਆ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਮੁ
ਨ ਜਾਪੈ ॥

naamai hee tay sabh kichh ho-aa bin
satgur naam na jaapai.

ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਬਿਨੁ ਚਾਖੇ ਸਾਦੁ
ਨ ਜਾਪੈ ॥

gur kaa sabad mahaa ras meethaa bin
chaakhay saad na jaapai.

ਕਉਡੀ ਬਦਲੈ ਜਨਮੁ ਗਵਾਇਆ ਚੀਨਸਿ ਨਾਹੀ
ਆਪੈ ॥

ka-udee badlai janam gavāa-i-aa
cheenas naahee aapai.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਤਾ ਏਕੋ ਜਾਣੈ ਹਉਮੈ ਦੁਖੁ ਨ ਸੰਤਾਪੈ
॥੧॥

gurmukh hovai taa ayko jaanai ha-umai
dukh na santapai. ||1||

ਬਲਿਹਾਰੀ ਗੁਰ ਅਪਣੇ ਵਿਟਹੁ ਜਿਨਿ ਸਾਚੇ ਸਿਉ
ਲਿਵ ਲਾਈ ॥

ਸਬਦੁ ਚੀਨ੍ਹਿ ਆਤਮੁ ਪਰਗਾਸਿਆ ਸਹਜੇ ਰਹਿਆ
ਸਮਾਈ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਗੁਰਮੁਖਿ ਸਬਦੁ
ਬੀਚਾਰੇ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਗੁਰ ਤੇ ਉਪਜੈ ਗੁਰਮੁਖਿ ਕਾਰਜ
ਸਵਾਰੇ ॥

ਮਨਮੁਖਿ ਅੰਧਾ ਅੰਧੁ ਕਮਾਵੈ ਬਿਖੁ ਖਟੇ ਸੰਸਾਰੇ ॥

ਮਾਇਆ ਮੋਹਿ ਸਦਾ ਦੁਖੁ ਪਾਏ ਬਿਨੁ ਗੁਰ ਅਤਿ
ਪਿਆਰੇ ॥੨॥

ਸੋਈ ਸੇਵਕੁ ਜੇ ਸਤਿਗੁਰ ਸੇਵੇ ਚਾਲੈ ਸਤਿਗੁਰ
ਭਾਏ ॥

ਸਾਚਾ ਸਬਦੁ ਸਿਫਤਿ ਹੈ ਸਾਚੀ ਸਾਚਾ ਮੰਨਿ ਵਸਾਏ
॥

ਸਚੀ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਏ ॥

ਆਪੇ ਦਾਤਾ ਕਰਮੁ ਹੈ ਸਾਚਾ ਸਾਚਾ ਸਬਦੁ ਸੁਣਾਏ
॥੩॥

ਗੁਰਮੁਖਿ ਘਾਲੇ ਗੁਰਮੁਖਿ ਖਟੇ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਜਪਾਏ ॥

ਸਦਾ ਅਲਿਪਤੁ ਸਾਚੈ ਰੰਗਿ ਰਾਤਾ ਗੁਰ ਕੈ ਸਹਜਿ
ਸੁਭਾਏ ॥

ਮਨਮੁਖੁ ਸਦ ਹੀ ਕੂੜੇ ਬੋਲੈ ਬਿਖੁ ਬੀਜੈ ਬਿਖੁ
ਖਾਏ ॥

ਜਮਕਾਲਿ ਬਾਧਾ ਤ੍ਰਿਸਨਾ ਦਾਧਾ ਬਿਨੁ ਗੁਰ ਕਵਣੁ
ਛਡਾਏ ॥੪॥

ਸਚਾ ਤੀਰਥੁ ਜਿਤੁ ਸਤ ਸਰਿ ਨਾਵਣੁ ਗੁਰਮੁਖਿ
ਆਪਿ ਬੁਝਾਏ ॥

ਅਠਸਠਿ ਤੀਰਥ ਗੁਰ ਸਬਦਿ ਦਿਖਾਏ ਤਿਤੁ ਨਾਤੈ
ਮਲੁ ਜਾਏ ॥

ਸਚਾ ਸਬਦੁ ਸਚਾ ਹੈ ਨਿਰਮਲੁ ਨਾ ਮਲੁ ਲਗੈ ਨ
ਲਾਏ ॥

ਸਚੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ
॥੫॥

balihaaree gur apnay vitahu jin saachay
si-o liv laa-ee.

sabad cheeneh aatam pargaasi-aa
sehjay rahi-aa samaa-ee. ||1|| rahaa-o.

gurmukh gaavai gurmukh boojhai
gurmukh sabad beechaaray.

jee-o pind sabh gur tay upjai gurmukh
kaaraj savaaray.

manmukh anDhaa anDh kamaavai bikh
khatay sansaaray.

maa-i-aa mohi sadaa dukh paa-ay bin
gur at pi-aaray. ||2||

so-ee sayvak jay satgur sayvay chaalai
satgur bhaa-ay.

saachaa sabad sifath hai saachee
saachaa man vasaa-ay.

sachee banee gurmukh aakhai ha-umai
vichahu jaa-ay.

aapay daataa karam hai saachaa
saachaa sabad sunaa-ay. ||3||

gurmukh ghaalay gurmukh khatay
gurmukh naam japaa-ay.

sadaa alipath saachai rang raataa gur kai
sahj subhaa-ay.

manmukh sad hee koorho bolai bikh
beejai bikh khaa-ay.

jamkaal baaDhaa tarisnaa daaDhaa bin
gur kavan chhadaa-ay. ||4||

sachaa tirath jit sat sar naavan
gurmukh aap bujhaa-ay.

athasath tirath gur sabad dikhaa-ay tit
naatai mal jaa-ay.

sachaa sabad sachaa hai nirmal naa mal
lagai na laa-ay.

sachee sifath sachee saalaah pooray gur
tay paa-ay. ||5||

ਤਨੁ ਮਨੁ ਸਭੁ ਕਿਛੁ ਹਰਿ ਤਿਸੁ ਕੇਰਾ ਦੁਰਮਤਿ
ਕਹਣੁ ਨ ਜਾਏ ॥

ਹੁਕਮੁ ਹੋਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਹਉਮੈ ਵਿਚਹੁ
ਜਾਏ ॥

ਗੁਰ ਕੀ ਸਾਖੀ ਸਹਜੇ ਚਾਖੀ ਤ੍ਰਿਸਨਾ ਅਗਨਿ
ਬੁਝਾਏ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਰਾਤਾ ਸਹਜੇ ਮਾਤਾ ਸਹਜੇ ਰਹਿਆ
ਸਮਾਏ ॥੬॥

tan man sabh kichh har tis kayraa
durmat kahan na jaa-ay.

hukam hovai taa nirmal hovai ha-umai
vichahu jaa-ay.

gur kee saakhee sehjay chaakhee
tarisnaa agan bujhaa-ay.

gur kai sabaḍ raataa sehjay maataa
sehjay rahi-aa samaa-ay. ||6||

ਪੰਨਾ ੭੫੪

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ਹਰਿ ਕਾ ਨਾਮੁ ਸਤਿ ਕਰਿ ਜਾਣੈ ਗੁਰ ਕੈ ਭਾਇ
ਪਿਆਰੇ ॥

ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਸਚੈ ਨਾਇ ਪਿਆਰੇ
॥

ਏਕੋ ਸਚਾ ਸਭ ਮਹਿ ਵਰਤੈ ਵਿਰਲਾ ਕੋ ਵੀਚਾਰੇ ॥

ਆਪੇ ਮੇਲਿ ਲਏ ਤਾ ਬਖਸੇ ਸਚੀ ਭਗਤਿ ਸਵਾਰੇ
॥੭॥

har kaa naam sat kar jaanai gur kai
bhaa-ay pi-aaray.

sachee vadi-aa-ee gur tay paa-ee sachai
naa-ay pi-aaray.

ayko sachaa sabh meh vartai viralaa ko
veechaaray.

aapay mayl la-ay taa bakhsay sachee
bhagat savaaray. ||7||

ਸਭੋ ਸਚੁ ਸਚੁ ਸਚੁ ਵਰਤੈ ਗੁਰਮੁਖਿ ਕੋਈ ਜਾਣੈ ॥

ਜੰਮਣ ਮਰਣਾ ਹੁਕਮੋ ਵਰਤੈ ਗੁਰਮੁਖਿ ਆਪੁ
ਪਛਾਣੈ ॥

ਨਾਮੁ ਪਿਆਏ ਤਾ ਸਤਿਗੁਰੁ ਭਾਏ ਜੋ ਇਛੈ ਸੋ ਫਲੁ
ਪਾਏ ॥

ਨਾਨਕ ਤਿਸ ਦਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ ਜਿ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਏ ॥੮॥੧॥

sabho sach sach sach vartai gurmukh
ko-ee jaanai.

jaman marna hukmo vartai gurmukh
aap pachhaanai.

naam Dhi-aa-ay taa satgur bhaa-ay jo
ichhai so fal paa-ay.

naanak tis daa sabh kichh hovai je
vichahu aap gavaa-ay. ||8||1||

Raag Suhi Mehla-3 Ghar-1 Ashatpadian

In the previous so many *shabads*, Guru Ji has urged us to meditate on God's Name, and has told us about the blessings, one obtains by doing that. In this *shabad*, he explains why God's Name is so important, what its significance is. He also tells us about the conduct of those who are able to understand and realize these truths, and the blessings they enjoy.

At the very outset, Guru Ji says: "(O' my friends), it is from (God's) Name that everything happens, but without the (guidance of) the Guru, Name cannot be comprehended (and appreciated). The relish of (*Gurbani*), Guru's word is most pleasing, but without tasting, its relish cannot be realized. The one who doesn't reflect on one's own self (wastes one's human life in vain, as if that person has) gambled it

away. But if one becomes a Guru's follower, one recognizes the one (God) alone, (abiding in all), and then the malady of ego doesn't afflict (that person)."(1)

Therefore Guru Ji thanks his Guru who has provided him with true guidance. He says: "I am a sacrifice to my Guru who has imbued me with the love of the eternal (God). By reflecting on the Guru's word, my soul has been enlightened (with divine wisdom), and imperceptibly I have merged (in that eternal God)."(1-pause)

Now comparing the conduct of Guru following and self-conceited persons, Guru Ji says: "(O' my friends), a Guru's follower sings praises of God, understands the (significance and meaning of *Gurbani*, the Guru's word), and the Guru's follower reflects on the word (of advice of the Guru. As a result he or she becomes a totally new person, as if) his or her entire body and soul are re-born through the Guru, and following Guru's guidance, accomplishes all the tasks (successfully. On the other hand) the blind self-conceited foolish person does foolish deeds and earns nothing but the poison (of worldly riches and power. Therefore) without (the guidance) of the dearly beloved Guru, (a self-conceited person) remains attached to the lure of worldly riches and power and always suffers in pain."(2)

Guru Ji now tells us who is a Guru's follower or true servant of Guru. He says: "(O' my friends), that person alone is the (true) servant (of the Guru), who serves the true Guru and does whatever pleases the Guru. (A Guru's follower understands that) eternal is the word (of the Guru) and eternal is His praise. (Therefore following Guru's advice, such a person) enshrines the eternal (God) in the heart. The Guru's follower recites the eternal word (of the Guru, and in this way) ego departs from within his or her (mind. A Guru's follower believes) that (God) Himself is the Giver, and eternal is His gift. Such a person recites the true (eternal) word (of the Guru to the self and others)."(3)

Now comparing traits of the Guru's followers and the self-conceited persons, Guru Ji says: "Guru's follower makes the effort and works hard to earn the true commodity (of Name), and motivates others also to meditate on God's Name. Being blessed with the serene and poised nature bestowed by the Guru and imbued with the love of the eternal (God, a Guru's follower) always remains detached (from worldly allurements. However) a self-conceited person always utters lies, (does evil deeds and gets evil results, as if such a person) sows poison and reaps poison. So burnt by (evil) desire, (a self-conceited person) is bound by the demon of death, and except Guru no one can save such a person."(4)

There are some, who at some point in their lives, realize that they have been committing many sins, and therefore are likely to go to hell after their death. Therefore they go to many pilgrimage places and holy shores, in the belief that by bathing at such holy places they would get their sins washed off and thus escape any punishment. Commenting on such misplaced beliefs Guru Ji tells us, what is the true holy place and what true ablution (of the soul) can really save us. He says: "(O' my friends, *Gurbani* the Guru's word is) the true pilgrimage place, and it is the (true Guru) who teaches his follower how to bathe in that true lake. (The Guru imparts the

merits of bathing) at all the (so-called) sixty-eight holy places (in the lake of his word), in which one's dirt (of sins) goes away. Eternal and immaculate is the word (of the Guru), it neither catches dirt (of evils) nor imparts dirt (of ego to the person, who bathes in it). From the true Guru, one learns the true qualities (of God) and (how to sing His) true praise.”(5)

Reminding us how we owe our very existence to God, how we can learn to quench our worldly desires and live in peace, Guru Ji says: “(O’ my friends), all this body and mind (of ours) belong to God, but because of our evil intellect we do not realize (this fact). It is only when (God) so commands that one's mind becomes pure, and self-conceit departs from within. (Then one) easily understands the Guru's advice, which quenches one's (fire of worldly) desires. When one is imbued with the (love of) Guru's word, one imperceptibly remains absorbed in (divine) poise.”(6)

Next, describing some more characteristics of the Guru's followers, Guru Ji says: “(O’ my friends, a Guru's follower) believes in the truth of God's Name. Being in love with the true Name, such a person obtains true honor through the Guru. However, only a rare person reflects (on this fact) that one eternal God pervades all, and only when God unites a person with Himself, then He forgives and embellishes that person with His eternal worship.”(7)

In conclusion, Guru Ji says: “(O’ my friends), only a rare Guru's follower understands that it is the eternal (God), who is pervading everywhere. Only a rare person reflects on the one eternal (God, who) pervades in all. The Guru's follower realizes the self, and understands that birth and death happens as per (God's) command. (When one) meditates on (God's) Name one becomes pleasing to the true Guru, and whatever one wishes one obtains that fruit. In short O’ Nanak, all that person's tasks are accomplished who sheds his or her self-conceit from within.”(8-1)

The message of this *shabad* is that if we don't want this precious birth of ours to go waste, then we should listen to the Guru's instructions and understand that it is God to whom belongs our body and everything else. Therefore, it is our duty to obey and love Him through the true Guru's true word, and not by going on pilgrimages or performing other rituals. This way our mind would be cleansed of all its evil tendencies including self-conceit, and we would merge in the true God in a state of peace, poise, and bliss.

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਕਾਇਆ ਕਾਮਣਿ ਅਤਿ ਸੁਆਲਿਉ ਪਿਰੁ ਵਸੈ
ਜਿਸੁ ਨਾਲੇ ॥
ਪਿਰ ਸਚੇ ਤੇ ਸਦਾ ਸੁਹਾਗਣਿ ਗੁਰ ਕਾ ਸਬਦੁ
ਸਮਾਲੇ ॥
ਹਰਿ ਕੀ ਭਗਤਿ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਰਉਮੈ
ਵਿਚਹੁ ਜਾਲੇ ॥੧॥

soohee mehlā 3.

kaa-i-aa kaaman̄ at̄ su-aaliha-o pir vasai
jis naalay.
pir sachay tay sadā suhaagan̄ gur kaa
sabad sam^Haalay.
har kee bhagat̄ sadā rang raatāa
ha-umai vichahu jaalay. ||1||

ਵਾਹੁ ਵਾਹੁ ਪੂਰੇ ਗੁਰ ਕੀ ਬਾਣੀ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਉਪਜੀ ਸਾਚਿ ਸਮਾਣੀ ॥੧॥
ਰਹਾਉ ॥

ਕਾਇਆ ਅੰਦਰਿ ਸਭੁ ਕਿਛੁ ਵਸੈ ਖੰਡ ਮੰਡਲ
ਪਾਤਾਲਾ ॥

ਕਾਇਆ ਅੰਦਰਿ ਜਗਜੀਵਨ ਦਾਤਾ ਵਸੈ
ਸਭਨਾ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥

ਕਾਇਆ ਕਾਮਣਿ ਸਦਾ ਸੁਹੇਲੀ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਸਮਾਲਾ ॥੨॥

ਕਾਇਆ ਅੰਦਰਿ ਆਪੇ ਵਸੈ ਅਲਖੁ ਨ
ਲਖਿਆ ਜਾਈ ॥

ਮਨਮੁਖੁ ਮੁਗਧੁ ਬੂਝੈ ਨਾਹੀ ਬਾਹਰਿ ਭਾਲਣਿ
ਜਾਈ ॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਦਾ ਸੁਖੁ ਪਾਏ ਸਤਿਗੁਰਿ
ਅਲਖੁ ਦਿਤਾ ਲਖਾਈ ॥੩॥

ਕਾਇਆ ਅੰਦਰਿ ਰਤਨ ਪਦਾਰਥ ਭਗਤਿ ਭਰੇ
ਭੰਡਾਰਾ ॥

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਨਉਖੰਡ ਪ੍ਰਿਥਮੀ ਹਾਟ
ਪਟਣ ਬਾਜਾਰਾ ॥

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਨਾਮੁ ਨਉ ਨਿਧਿ
ਪਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਾ ॥੪॥

ਕਾਇਆ ਅੰਦਰਿ ਤੋਲਿ ਤੁਲਾਵੈ ਆਪੇ
ਤੋਲਣਹਾਰਾ ॥

ਇਹੁ ਮਨੁ ਰਤਨੁ ਜਵਾਹਰ ਮਾਣਕੁ ਤਿਸ ਕਾ
ਮੋਲੁ ਅਫਾਰਾ ॥

ਮੋਲਿ ਕਿਤ ਹੀ ਨਾਮੁ ਪਾਈਐ ਨਾਹੀ ਨਾਮੁ
ਪਾਈਐ ਗੁਰ ਬੀਚਾਰਾ ॥੫॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਾਇਆ ਖੋਜੈ ਹੋਰ ਸਭ
ਭਰਮਿ ਭੁਲਾਈ ॥

ਜਿਸ ਨੇ ਦੇਇ ਸੋਈ ਜਨੁ ਪਾਵੈ ਹੋਰ ਕਿਆ ਕੋ
ਕਰੇ ਚਤੁਰਾਈ ॥

ਕਾਇਆ ਅੰਦਰਿ ਭਉ ਭਾਉ ਵਸੈ ਗੁਰ
ਪਰਸਾਦੀ ਪਾਈ ॥੬॥

vaahu vaahu pooray gur kee banee.
pooray gur tay upjee saach samaanee.
||1|| rahaa-o.

kaa-i-aa andar sabh kichh vasai khand
mandal paataalaa.

kaa-i-aa andar jagjeevan daataa vasai
sabhnaa karay partipaalaa.

kaa-i-aa kaaman sadaa suhaylee
gurmukh naam samaalaa. ||2||

kaa-i-aa andar aapay vasai alakh na
lakhi-aa jaa-ee.

manmukh mugaDh boojhai naahee
baahar bhaalan jaa-ee.

satgur sayvay sadaa sukh paa-ay satgur
alakh ditaa lakhaa-ee. ||3||

kaa-i-aa andar ratan padaarath bhagat
bharay bhandaaraa.

is kaa-i-aa andar na-ukhand parithmee
haat patan baajaaraa.

is kaa-i-aa andar naam na-o niDh
paa-ee-ai gur kai sabad veechaaraa. ||4||

kaa-i-aa andar tol tulaavai aapay
tolanhaaraa.

ih man ratan javaahar maanak tis kaa
mol afaaraa.

mol kit hee naam paa-ee-ai naahee naam
paa-ee-ai gur beechaaraa. ||5||

gurmukh hovai so kaa-i-aa khojai hor
sabh bharam bhulaa-ee.

jis no day-ay so-ee jan paavai hor ki-aa
ko karay chaturaa-ee.

kaa-i-aa andar bha-o bhaa-o vasai gur
parsaadee paa-ee. ||6||

ਕਾਇਆ ਅੰਦਰਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ਸਭ
ਓਪਤਿ ਜਿਤੁ ਸੰਸਾਰਾ ॥

ਸਚੈ ਆਪਣਾ ਖੇਲੁ ਰਚਾਇਆ ਆਵਾ ਗਉਣੁ
ਪਾਸਾਰਾ ॥

ਪੂਰੈ ਸਤਿਗੁਰਿ ਆਪਿ ਦਿਖਾਇਆ ਸਚਿ ਨਾਮਿ
ਨਿਸਤਾਰਾ ॥੭॥

kaa-i-aa andar barahmaa bisan mahaysaa
sabh opat jīt sansaaraa.

sachai aapṇaa kḥayl rachaa-i-aa aavaa
ga-on paasaaraa.

poorai satgur aap dikhāa-i-aa sach naam
nistāaraa. ||7||

ਸਾ ਕਾਇਆ ਜੋ ਸਤਿਗੁਰੁ ਸੇਵੈ ਸਚੈ ਆਪਿ
ਸਵਾਰੀ ॥

ਵਿਣੁ ਨਾਵੈ ਦਰਿ ਢੋਈ ਨਾਹੀ ਤਾ ਜਮੁ ਕਰੇ
ਖੁਆਰੀ ॥

ਨਾਨਕ ਸਚੁ ਵਡਿਆਈ ਪਾਏ ਜਿਸ ਨੋ ਹਰਿ
ਕਿਰਪਾ ਧਾਰੀ ॥੮॥੨॥

saa kaa-i-aa jo satgur sayvai sachai aap
savaaree.

vin naavai dar dḥo-ee naahee taa jam
karay kḥu-aaree.

naanak sach vadi-aa-ee paa-ay jis no har
kirpaa Dḥaaree. ||8||2||

Suhi Mehla-3

Some people believe that our body is just like a mechanical robot, which moves around and nothing more. Others believe that this body is full of all kinds of evil passions and is an obstruction in our way to meet God, For that reason many yogis and sages, subject it to all kinds of tortures and pains, such as not eating for many days, or sleeping on a bed of nails. However in this *shabad*, Guru Ji tells us how wonderful and valuable this body of ours is. What to speak of other pleasures, which one enjoys because of this body, one can enjoy even the bliss of seeing God Himself in it, Comparing this body to a young human bride, Guru Ji tells us which bride is truly beautiful and what the traits and merits of such a beautiful human bride are.

To start with Guru Ji says: “(O’ my friends), very beautiful is the body of that bride (soul in whose mind) resides (God), the spouse. Because she always cherishes the Guru’s word (and remembers God), she obtains eternal (God) as her spouse, and thus becomes an ever-wedded wife. (In other words, through the Guru’s word the person) who burns away ego from within that person always remains imbued with the love of God.”(1)

Expressing his admiration for the profound wisdom in the Guru’s words (the *Gurbani*), he says: “(O’ my friends), wonderful is the word of the perfect Guru, which emanates from (the heart of) the true Guru and merges in the eternal (Guru God).”(1-pause)

Describing, how we can experience the entire universe within our body itself, Guru Ji says: “Within the body abides everything (one can experience the sight of all) continents, galaxies, and the nether regions. In the body resides the Giver of life to the world who sustains all. The body bride, who by Guru’s grace cherishes (God’s) Name always remains in peace.”(2)

Guru Ji now explains, what the obstacle is, which doesn't allow us to see or realize God within us, and how we can remove it. He says: "(God) Himself abides in the body, but being incomprehensible, He cannot be comprehended. The ignorant foolish self-conceited man does not realize (this fact) and goes out to find God outside. But the (one) who serves the Guru (by following his advice), finds the incomprehensible God, and always enjoys peace."(3)

Describing what other wonderful and priceless commodities are contained in our body, Guru Ji says: "(O' my friends), within (our) body are invaluable jewels (of God's Name), valuable things, and storehouses full of (God's) worship. Within this body (can be experienced) the nine regions of the world, including shops, towns, and markets. By reflecting on Guru's word, we can obtain (God's) Name, which is like all the nine treasures of the world."(4)

Now Guru Ji explains what kinds of (spiritual) business is taking place within the shops and markets of the body. He says: "(O' my friends), in the body, the assayer (God) (is sitting. He) assays and then teaches (humans to evaluate the spiritual merits. Then one realizes that) this mind is valuable like jewels, and rubies, whose value is very high. (Then that person realizes that) at no price, can we obtain (God's) Name. Only by reflecting on (*Gurbani*), the word of the Guru (and following the advice contained therein), we can obtain (it)."(5)

After telling us about the invaluable commodities, which lie in the body, Guru Ji tells us about the conduct of a Guru's follower. He says: "(O' my friends, the one) who is a Guru's follower, looks for (God and His Name) in the body. The rest of the world is lost in doubt. God Himself gives (the gift of His Name. One cannot (obtain this gift) by using any other cleverness. Within the body also reside the fear and love of God, but that too, one obtains by Guru's grace."(6)

Now talking about the creation of the world, Guru Ji says: "(O' my friends, within the body resides that Creator from whom gods like) *Brahma, Vishnu and Mahesh* came into existence, by whom was created the rest of the world. The eternal (God) has set up His play and (the cycle) of birth and death is its expanse. Whom the perfect Guru has himself shown (this truth), by getting attuned to the Name of eternal God that person is emancipated."(7)

Guru Ji concludes the *shabad* by telling us how can we make our body accomplished and obtain honor in God's court. He says: "(O' my friends), that body (alone is accomplished), which follows the (advice of) the true Guru, and which the eternal (God) has Himself embellished. Without (meditating on God's) Name, one finds no support in (God's) court. O' Nanak, that person obtains true glory on whom God bestows His mercy."(8-2)

The message of this *shabad* is that we should have full faith in *Gurbani*, the immaculate word of the Guru (in Guru Granth Sahib) and realize that God and the true riches of His Name are within our body itself. Therefore instead of trying to find God or the worldly riches outside us, we should reflect on the Guru's word and search God and His Name within ourselves.

ਪੰਨਾ ੭੫੫

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ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੩ ਘਰੁ ੧੦

raag soohee mehlāa 3 ghar 10

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਦੁਨੀਆ ਨ ਸਾਲਾਹਿ ਜੋ ਮਰਿ ਵੰਞਸੀ ॥
ਲੋਕਾ ਨ ਸਾਲਾਹਿ ਜੋ ਮਰਿ ਖਾਕੁ ਥੀਈ ॥੧॥

dunee-aa na saalaahi jo mar vanjisee.
lokaa na saalaahi jo mar khaak thee-ee.
||1||

ਵਾਹੁ ਮੇਰੇ ਸਾਹਿਬਾ ਵਾਹੁ ॥
ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਸਚਾ ਵੇਪਰਵਾਹੁ
॥੧॥ ਰਹਾਉ ॥

vaahu mayray saahibaa vaahu.
gurmukh sadāa salaahē-ai sachaa
vayparvaahu. ||1|| rahaa-o.

ਦੁਨੀਆ ਕੇਰੀ ਦੋਸਤੀ ਮਨਮੁਖ ਦਝਿ ਮਰੰਨਿ ॥

dunee-aa kayree dostee manmukh dajh marann.

ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਵੇਲਾ ਨ ਲਾਹੰਨਿ ॥੨॥

jam pur baDhay maaree-ah vaylaa na lahann. ||2||

ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਸਚੈ ਸਬਦਿ
ਲਗੰਨਿ ॥
ਆਤਮ ਰਾਮੁ ਪ੍ਰਗਾਸਿਆ ਸਹਜੇ ਸੁਖਿ
ਰਹੰਨਿ ॥੩॥

gurmukh janam sakaarthaā sachai sabad
lagann.
aatam raam pargaasi-aa sehjay sukh
rahann. ||3||

ਗੁਰ ਕਾ ਸਬਦੁ ਵਿਸਾਰਿਆ ਦੂਜੈ ਭਾਇ
ਰਚੰਨਿ ॥
ਤਿਸਨਾ ਭੁਖ ਨ ਉਤਰੈ ਅਨਦਿਨੁ ਜਲਤ ਫਿਰੰਨਿ
॥੪॥

gur kaa sabad visaari-aa doojai bhaa-ay
rachann.
tisnaa bhukh na utrai an-din jalat firann.
||4||

ਦੁਸਟਾ ਨਾਲਿ ਦੋਸਤੀ ਨਾਲਿ ਸੰਤਾ ਵੈਰੁ
ਕਰੰਨਿ ॥
ਆਪਿ ਭੁਬੇ ਕੁਟੰਬ ਸਿਉ ਸਗਲੇ ਕੁਲ
ਡੋਬੰਨਿ ॥੫॥

dustaa naal dostee naal santāa vair
karann.
aap dubay kutamb si-o saglay kul
dobann. ||5||

ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ
ਕਰੰਨਿ ॥
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ
ਪਵੰਨਿ ॥੬॥

nindāa bhalee kisai kee naahee manmukh
mugaDh karann.
muh kaalay tin ningkaa narkay ghor
pavann. ||6||

ਏ ਮਨ ਜੈਸਾ ਸੇਵਹਿ ਤੈਸਾ ਹੋਵਹਿ ਤੇਹੇ ਕਰਮ
ਕਮਾਇ ॥
ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵਣਾ ਕਹਣਾ ਕਿਛੁ ਨ
ਜਾਇ ॥੭॥

ay man jaisaa sayveh taisaa hoveh
tayhay karam kamaa-ay.
aap beej aapay hee khaavnāa kahnāa
kichhoo na jaa-ay. ||7||

ਮਹਾ ਪੁਰਖਾ ਕਾ ਬੋਲਣਾ ਹੋਵੈ ਕਿਤੈ
ਪਰਥਾਇ ॥
ਓਇ ਅੰਮ੍ਰਿਤ ਭਰੇ ਭਰਪੂਰ ਹਹਿ ਓਨਾ ਤਿਲੁ ਨ
ਤਮਾਇ ॥੮॥

mahaa purkhaa kaa bolnaa hovai kitai
parthaa-ay.
o-ay amrit bharay bharpoor heh onaa til
na tamaa-ay. ||8||

ਗੁਣਕਾਰੀ ਗੁਣ ਸੰਘਰੈ ਅਵਰਾ ਉਪਦੇਸੇਨਿ ॥
ਸੇ ਵਡਭਾਗੀ ਜਿ ਓਨਾ ਮਿਲਿ ਰਹੇ ਅਨਦਿਨੁ
ਨਾਮੁ ਲਏਨਿ ॥੯॥

gunkaaree gun sanghrai avraa
updaysayn.
say vadbhaagee je onaa mil rahay an-din
naam la-ayn. ||9||

ਦੇਸੀ ਰਿਜਕੁ ਸੰਬਾਹਿ ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ॥
ਏਕੋ ਹੈ ਦਾਤਾਰੁ ਸਚਾ ਆਪਿ ਧਣੀ ॥੧੦॥

daysee rijak sambaaahi jin upaa-ee
maydnee.
ayko hai daataar sachaa aap Dhanee.
||10||

ਸੋ ਸਚੁ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮੁਖਿ ਨਦਰਿ
ਨਿਹਾਲਿ ॥
ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਲਏ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ
॥੧੧॥

so sach tayrai naal hai gurmukh nadar
nihaal.
aapay bakhsay mayl la-ay so parabh
sadaa samaal. ||11||

ਮਨੁ ਮੈਲਾ ਸਚੁ ਨਿਰਮਲਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ
ਜਾਇ ॥
ਪ੍ਰਭੁ ਮੇਲੇ ਤਾ ਮਿਲਿ ਰਹੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ
॥੧੨॥

man mailaa sach nirmalaa ki-o kar mili-aa
jaa-ay.
parabh maylay taa mil rahai ha-umai
sabad jalaa-ay. ||12||

ਸੋ ਸਹੁ ਸਚਾ ਵੀਸਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ॥
ਨਦਰਿ ਕਰੇ ਨਾ ਵੀਸਰੈ ਗੁਰਮਤੀ ਵੀਚਾਰਿ
॥੧੩॥

so saho sachaa veesrai Dharig jeevan
sansaar.
nadar karay naa veesrai gurmattee
veechaar. ||13||

ਸਤਿਗੁਰੁ ਮੇਲੇ ਤਾ ਮਿਲਿ ਰਹਾ ਸਾਚੁ ਰਖਾ ਉਰ
ਧਾਰਿ ॥
ਮਿਲਿਆ ਹੋਇ ਨ ਵੀਛੁੜੈ ਗੁਰ ਕੈ ਹੋਤਿ
ਪਿਆਰਿ ॥੧੪॥

satgur maylay taa mil rahaa saach rakhaa
ur Dhaar.
mili-aa ho-ay na veechhurhai gur kai hayt
pi-aar. ||14||

ਪਿਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਗੁਰ ਕੈ ਸਬਦਿ
ਵੀਚਾਰਿ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸੋਭਾਵੰਤੀ ਨਾਰਿ
॥੧੫॥

pir saalaahae aapnaa gur kai sabad
veechaar.
mil pareetam sukh paa-i-aa sobhaavantee
naar. ||15||

ਮਨਮੁਖ ਮਨੁ ਨ ਭਿਜਈ ਅਤਿ ਮੈਲੇ ਚਿਤਿ
ਕਠੋਰ ॥
ਸਪੈ ਦੁਧੁ ਪੀਆਈਐ ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ
॥੧੬॥

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਆਪੇ
ਬਖਸਣਹਾਰੁ ॥
ਗੁਰ ਸਬਦੀ ਮੈਲੁ ਉਤਰੈ ਤਾ ਸਚੁ ਬਣਿਆ
ਸੀਗਾਰੁ ॥੧੭॥

ਪੰਨਾ ੭੫੬

ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ਓਥੈ ਕੂੜੇ ਨ
ਟਿਕੰਨਿ ॥
ਓਨਾ ਸਚੁ ਨ ਭਾਵਈ ਦੁਖ ਹੀ ਮਾਹਿ
ਪਚੰਨਿ ॥੧੮॥

ਹਉਮੈ ਮੈਲਾ ਜਗੁ ਫਿਰੈ ਮਰਿ ਜੰਮੈ ਵਾਰੋ
ਵਾਰ ॥
ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਣਾ ਕੋਇ ਨ
ਮੇਟਣਹਾਰ ॥੧੯॥

ਸੰਤਾ ਸੰਗਤਿ ਮਿਲਿ ਰਹੈ ਤਾ ਸਚਿ ਲਗੈ
ਪਿਆਰੁ ॥
ਸਚੁ ਸਲਾਹੀ ਸਚੁ ਮਨਿ ਦਰਿ ਸਚੈ
ਸਚਿਆਰੁ ॥੨੦॥

ਗੁਰ ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਅਹਿਨਿਸਿ ਨਾਮੁ
ਧਿਆਇ ॥
ਹਉਮੈ ਮੇਰਾ ਵਡ ਰੋਗੁ ਹੈ ਵਿਚਹੁ ਠਾਕਿ
ਰਹਾਇ ॥੨੧॥

ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ
ਪਾਇ ॥
ਤਨੁ ਮਨੁ ਸਉਪੀ ਆਗੈ ਧਰੀ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਇ ॥੨੨॥

ਖਿੰਚੋਤਾਣਿ ਵਿਗੁਚੀਐ ਏਕਸੁ ਸਿਉ ਲਿਵ
ਲਾਇ ॥
ਹਉਮੈ ਮੇਰਾ ਛਡਿ ਤੂ ਤਾ ਸਚਿ ਰਹੈ ਸਮਾਇ
॥੨੩॥

manmukh man na bhij-ee at mailay chit
kathor.
sapai duDh pee-aa-ee-ai andar vis nikor.
||16||

aap karay kis aakhee-ai aapay
bakhshanhaar.
gur sabdee mail utrai taa sach bani-aa
seegaar. ||17||

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sachaa saahu sachay vanjaaray othai
koorhay na tikann.
onaa sach na bhaav-ee dukh hee maahi
pachann. ||18||

ha-umai mailaa jag firai mar jammai
vaaro vaar.
pa-i-ai kirat kamaavanaa ko-ay na
maytanhaar. ||19||

santaa sangat mil rahai taa sach lagai
pi-aar.
sach salaahsee sach man dar sachai
sachiaar. ||20||

gur pooray pooree mat hai ahinis naam
Dhi-aa-ay.
ha-umai mayraa vad rog hai vichahu
thaak rahaa-ay. ||21||

gur saalaahsee aapnaa niv niv laagaa
paa-ay.
tan man sa-upee aagai Dharee vichahu
aap gavaa-ay. ||22||

khinchotaan viguchee-ai aykas si-o liv
laa-ay.
ha-umai mayraa chhad too taa sach rahai
samaa-ay. ||23||

ਸਤਿਗੁਰ ਨੋ ਮਿਲੇ ਸਿ ਭਾਇਰਾ ਸਚੈ ਸਬਦਿ
ਲਗੰਨਿ ॥

ਸਚਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਦਰਿ ਸਚੈ
ਦਿਸੰਨਿ ॥੨੪॥

ਸੇ ਭਾਈ ਸੇ ਸਜਣਾ ਜੋ ਸਚਾ ਸੇਵੰਨਿ ॥

ਅਵਗਣ ਵਿਕਣਿ ਪਲ੍ਹਰਨਿ ਗੁਣ ਕੀ ਸਾਝ
ਕਰੰਨਿ ॥੨੫॥

ਗੁਣ ਕੀ ਸਾਝ ਸੁਖ ਊਪਜੈ ਸਚੀ ਭਗਤਿ
ਕਰੇਨਿ ॥

ਸਚੁ ਵਣਜਹਿ ਗੁਰ ਸਬਦ ਸਿਉ ਲਾਹਾ ਨਾਮੁ
ਲਏਨਿ ॥੨੬॥

ਸੁਇਨਾ ਰੁਪਾ ਪਾਪ ਕਰਿ ਕਰਿ ਸੰਚੀਐ ਚਲੈ ਨ
ਚਲਦਿਆ ਨਾਲਿ ॥

ਵਿਣੁ ਨਾਵੈ ਨਾਲਿ ਨ ਚਲਸੀ ਸਭ ਮੁਠੀ
ਜਮਕਾਲਿ ॥੨੭॥

ਮਨ ਕਾ ਤੋਸਾ ਹਰਿ ਨਾਮੁ ਹੈ ਹਿਰਦੈ ਰਖਹੁ
ਸਮਾਲਿ ॥

ਏਹੁ ਖਰਚੁ ਅਖੁਟੁ ਹੈ ਗੁਰਮੁਖਿ ਨਿਬਹੈ
ਨਾਲਿ ॥੨੮॥

ਏ ਮਨ ਮੂਲਹੁ ਭੁਲਿਆ ਜਾਸਹਿ ਪਤਿ
ਗਵਾਇ ॥

ਇਹੁ ਜਗਤੁ ਮੋਹਿ ਦੂਜੈ ਵਿਆਪਿਆ ਗੁਰਮਤੀ
ਸਚੁ ਧਿਆਇ ॥੨੯॥

ਹਰਿ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਹਰਿ ਜਸੁ ਲਿਖਣੁ ਨ
ਜਾਇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਤਨੁ ਰਧੈ ਹਰਿ ਸਿਉ ਰਹੈ
ਸਮਾਇ ॥੩੦॥

ਸੋ ਸਹੁ ਮੇਰਾ ਰੰਗੁਲਾ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਇ ॥

ਕਾਮਣਿ ਰੰਗੁ ਤਾ ਚੜੈ ਜਾ ਪਿਰ ਕੈ ਅੰਕਿ
ਸਮਾਇ ॥੩੧॥

satgur no milay se bhaa-iraa sachai sabad
lagann.

sach milay say na vichhurheh dar sachai
disann. ||24||

say bhaa-ee say sajnaa jo sachaa
sayvann.

avgan vikan pul^hran gun kee saajh
karaⁿⁱ^h. ||25||

gun kee saajh sukh oopjai sachee bhagat
karayn.

sach vanaⁿjahi gur sabad si-o laahaa
naam la-ayn. ||26||

su-inaa rupaa paap kar kar sanchee-ai
chalai na chaldi-aa naal.

vin naavai naal na chalsee sabh muthee
jamkaal. ||27||

man kaa tosaa har naam hai hirdai
rakhahu sam^haal.

ayhu kharach akhut hai gurmukh nibhai
naal. ||28||

ay man moolhu bhuli-aa jaaseh pat
gavaa-ay.

ih jagat mohi doojai vi-aapi-aa gurmat^eee
sach Dhi-aa-ay. ||29||

har kee keemat na pavai har jas likhan na
jaa-ay.

gur kai sabad man tan rapai har si-o
rahai samaa-ay. ||30||

so saho mayraa rangulaa rangay sahj
sub^hhaa-ay.

kaaman rang taa charhai jaa pir kai ank
samaa-ay. ||31||

ਚਿਰੀ ਵਿਛੁਨੇ ਭੀ ਮਿਲਨਿ ਜੋ ਸਤਿਗੁਰੁ
ਸੇਵੰਨਿ ॥

ਅੰਤਰਿ ਨਵ ਨਿਧਿ ਨਾਮੁ ਹੈ ਖਾਨਿ ਖਰਚਨਿ ਨ
ਨਿਖੁਟਈ ਹਰਿ ਗੁਣ ਸਹਜਿ ਰਵੰਨਿ ॥੩੨॥

ਨਾ ਓਇ ਜਨਮਹਿ ਨਾ ਮਰਹਿ ਨਾ ਓਇ ਦੁਖ
ਸਹੰਨਿ ॥

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹਰਿ ਸਿਉ ਕੇਲ
ਕਰੰਨਿ ॥੩੩॥

ਸਜਣ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਅਨਦਿਨੁ ਮਿਲੇ
ਰਹੰਨਿ ॥

ਇਸੁ ਜਗ ਮਹਿ ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਨਾਨਕ ਸਚੁ
ਲਹੰਨਿ ॥੩੪॥੧॥੩॥

chiree vichhunay bhee milan jo satgur
sayvann.

antar nav niDh naam hai khaan kharchan
na nikhuta-ee har gun sahj ravann. ||32||

naa o-ay janmeh naa mareh naa o-ay
dukh sahann.

gur raakhay say ubray har si-o kayl
karann. ||33||

sajan milay na vichhurheh je an-din milay
rahann.

is jag meh virlay jaanee-ahi naanak sach
lahann. ||34||1||3||

Raag Suhi Mehla-3 Ghar-10

In this *shabad*, Guru Ji gives us some very important lessons for leading a truthful and fruitful life, which will bring honor and glory not only to ourselves, but, also to our family and friends.

First of all commenting on the habits of many, who try to flatter powerful, rich, or influential persons in order to gain their favor. But in the end they face disappointment, because either these high ups promise but do not provide any real help, or they lose their power and influence or die. So Guru Ji says to us: “(O’ man) do not flatter this world which shall pass away, and don’t flatter the people who are going to die and become dust one day.”(1)

Guru Ji now shows us whom to praise and whom to glorify. Addressing God, he says: “Amazing are You O’ my Master, amazing are You. (O’ my friends), through Guru's hymns we should always praise the eternal Being.”(1-pause)

Commenting on the efforts of many self-conceited people, who try to court friendship with worldly influential persons, Guru Ji says: “Self-conceited people burn (and exhaust themselves) out, for the sake of friendship with (influential people of the) world, (and do not devote any time or energy in worshipping God). So (after death), they are bound and beaten at the door of demon of death, and then they do not get another opportunity (to meditate on God’s Name, which could save them).”(2)

But regarding the Guru’s followers, he says: “Fruitful is the life of Guru’s followers, because they get attuned to the true word (of the Guru). Their minds are illuminated with the all-pervading God and they easily abide in peace.”(3)

Commenting again on the conduct of self-conceited persons, Guru Ji says: "Having forsaken the Guru's word, (the self- conceited persons) embrace love for the other (worldly things and people). But their thirst and hunger (for wordily riches) never dies, so day and night they move around suffering in pain."(4)

Commenting further on the conduct of self-conceited persons, he says: "(Such people) make friendship with evil people, but they harbor enmity with the saints. So they are drowned along with their families, and cause their entire lineage to drown (in the worldly ocean, and thus they not only ruin themselves, but also bring dishonor to their entire lineage)."(5)

Describing another evil habit of such people, Guru Ji says: "It is not good to slander any one, but these foolish self- conceited people do indulge in it. So in the end these slanderers earn disgrace and suffer in horrible hell."(6)

Therefore counseling his own mind (and actually us), he says: "(O' my mind (remember that), whom so ever you serve (or follow), by doing similar deeds you would become like them. (This is the natural law) that "as you sow, so shall you reap", and nothing else can be said (against this law, and you have to bear the consequences of your deeds)."(7)

Therefore motivating us to associate with great holy persons, he says: "(O' my friends, anything) uttered by the great pious persons is for some (profound) purpose. They are brimful with the nectar (of God's Name), they themselves don't have any kind of selfish motive in their mind; (whatever they say, is for the welfare of others)."(8)

Describing the merits of associating with such pious people, Guru Ji says: "(O' my friends), the meritorious (holy) persons amass virtues and instruct others to do likewise. Therefore fortunate are they, who meet those (holy persons), (because in their company, they also) meditate on the (God's) Name day and night."(9)

Guru Ji now touches on another aspect of human life: the concern regarding the sustenance of one's family and his dependence on other people for survival. He says: "(O' my friend, remember that) He who has created this universe provides sustenance to all. He alone is the Giver and eternal is that rich Master."(10)

But most of us dismiss this assurance and say to ourselves, who knows where that God is, and we need somebody to whom we can go right away and present our needs, face to face. To such questions, Guru Ji responds: "(O' man), that eternal God is with you, By following Guru's advice (try to) behold Him (with your spiritual eyes). On His own showing mercy, He unites you with Him, and you should always remember that God."(11)

However cautioning us, Guru Ji says: "(O my friends, our) mind is dirty, but the eternal (God) is immaculate, so how could we unite with (that true and immaculate God? The answer is) that if God so wishes, then by destroying one's ego through the Guru's word, one can get united (with Him)."(12)

Now Guru Ji tells us how important it is that we never forsake God. He also tells us how to insure that this never happens. He says: “(O’ my friends), accursed is living in this world, if we forsake that eternal Spouse. But if we reflect upon the Guru's advice (and act upon it), then (God) shows His grace and we do not forget Him.”(13)

Therefore describing his own present state of mind, Guru Ji says: “(O’ my friends, I know this thing) that if the true Guru unites me (with that God), then I could remain united with Him and keep the true (God) enshrined in my heart. He, who is thus united (with God) through the love and affection of the Guru, is not separated (from Him again).”(14)

So on the basis of his personal experience, Guru Ji tells us: “The bride (soul), who by reflecting on the Guru's word, praises her Spouse, meeting her Beloved she obtains peace, and is known as a woman of good repute.”(15)

Guru Ji now comes back to the attitude of self-conceited people and tells us why these people behave as they do. He says: “(O’ my friends), the mind of self-conceited people is extremely dirty, and they are so stone hearted that they are never convinced (about the truth and the virtue in any good advice). They are (like) snakes who even when fed with milk, still have only poison in them.”(16)

Reflecting on the reasons, why the self-conceited are so evil hearted and how they never become pious, Guru Ji says: “(O’ my friends, when God Himself) is doing (everything, then) whom can we say (good or bad). He Himself is capable of pardoning and showing mercy on them. (So when), by (reflecting) on Guru’s word, one’s dirt (of ego) is washed off, then one’s soul is embellished with everlasting beauty.”(17)

Stressing upon the importance of truth in the court of God, Guru Ji says: “(O’ my friends), eternal is the Master (of divine riches of God’s Name), and also eternal are the traders (who come to do business in that commodity). There, the false ones cannot stay at all, because to them this truth is not pleasing, and they are consumed in pain.”(18)

Guru Ji now comments on the attitude of the world in general, and says: “(O’ my friends), soiled with ego, the world is wandering around, therefore it keeps on going through birth and death again and again. (One) has to act according to one’s pre-ordained destiny (based on deeds done in past lives), which no one (except God) can erase.”(19)

But Guru Ji is always compassionate to everyone. Therefore, he tells us what one could do in this birth, so that one does not have to suffer through birth and death again. He says: “(O’ my friends, if one) remains united with the company of saints, then one is imbued with the love for the eternal (God). By praising that true God with true (love and concentration of) mind, one is accepted as true in the court of the eternal God, (and thus by loving the eternal God through the company of the saints, one can end one’s cycle of birth and death and get merged in God Himself).”(20)

Commenting on the merits of Guru's advice, he says: "(O' my friends), perfect is the advice of the perfect Guru. Therefore (following Guru's advice), one who day and night meditates on God's Name, internally puts a stop to ego and the sense of mineness, which is a severe chronic malady."(21)

Therefore even for himself, Guru Ji says: "I (wish that I may) keep praising my Guru (and paying respect to him) by bowing and touching his feet, and shedding my ego from within, I may surrender my body and soul to him."(22)

Giving us another piece of advice, Guru Ji says: "(O' my friends), we are simply ruined by remaining torn between different pulls. Therefore, you should attune your mind only to the one (God). When you forsake your ego and sense of "I-amness", then you remain absorbed in the everlasting God."(23)

Describing the blessings received by those who follow the advice of the true Guru, and how much he respects them, Guru Ji says: "(O' my friends, they who meet (and follow the advice of) the true Guru are (like) my brothers and sisters, because they remain attuned to the true word (of *Gurbani*). And they who are thus united with the eternal (God) are not separated from Him again, They look truly (honorable) in the court of the true (God)."(24)

Now Guru Ji describes how such Guru's followers get rid of their faults or weaknesses, and how much God loves them. He says: "They are my brothers, sisters and close friends, who serve (and remember) the eternal God. When their faults are (disposed of), and merits start to accumulate, they develop a partnership with (divine) merits."(25)

Elaborating on the blessings obtained by those who participate in acquiring divine virtues, Guru Ji says: "(O' my friends), by developing a partnership in divine merits (with the Guru, divine) peace wells up (in their minds), and they perform true worship (of God). Then through the Guru's word they invest in truth, and obtain the profit of (God's) Name."(26)

Once again warning us about the sins associated with amassing worldly wealth and its uselessness in the end, and talking about the merits of amassing the wealth of God's Name, he says: "(O' my friends), by committing many sins, we amass gold and silver (and other worldly riches, but none of these) accompany us, when we depart (from the world). Except (God's) Name, nothing will go with us, (thus) the entire world has been deceived by the demon of death."(27)

Therefore, Guru Ji advises: "(O' my friends), the real sustenance of the mind is God's Name, so keep it preserved in your heart. This expense "money" is inexhaustible and it accompanies a Guru's follower till the end."(28)

Therefore addressing his own mind (actually ours), Guru Ji says: "O' my mind, you have strayed away from (God, your) true origin, (and if you remain strayed like this),

you would depart from this world, losing all your honor. (As for as) this world (is concerned), it is afflicted by attachment to duality (or worldly riches and power, therefore) following Guru's instruction, you (better) meditate on the eternal God.”(29)

Now talking about the glories of God and the merits of Guru's instruction, he says: “(O' my friends), the worth of God cannot be assessed, and praise of God cannot be written down. Through (*Gurbani*), the Guru's word, one who imbues one's body and mind with (God's) love, remains absorbed in God.”(30)

Regarding the experience enjoyed by those Guru's followers, who remain absorbed in God's love, using the metaphor of a young bride, Guru Ji says: “(O' my friends), that Spouse of mine is very colorful, He imperceptibly imbues (the bride souls) with His love. But the bride soul is imbued with this love only (when she truly remembers and surrenders herself to God, and thus) merges in the body of her Spouse.”(31)

Elaborating on the merits of following Guru's advice, he says: “(O' my friends), they who serve (and act on the advice of) the Guru are united (with God), even if they have been separated from Him for a long time. (By doing so they obtain) all the nine treasures of (God's) Name, which is contained within (themselves, and it is so abundant that) even after enjoying and spending, it does not fall short, and they keep uttering God's praises in a state of (divine) poise.”(32)

Describing the blessings enjoyed by such Guru's followers, Guru Ji says: “(O' my friends, such Guru's followers, who are attuned to God through the Guru's word), neither take birth nor die, and they do not suffer any pain or sorrow. (In short), they who have been saved by the Guru are emancipated and enjoy games of love with God.” (33)

Guru Ji concludes this *shabad* by telling us how everlasting is the union of those rare Guru's followers, who day and night remain attuned to God and keep meditating on His Name. He says: “(O' my friends), they who, day and night, remain united (with God through meditation on His Name), are not separated (from God). However O' Nanak, very rarely are (visibly) known such persons who thus obtain union with the eternal God).”(34-1-3)

The message of this *shabad* is manifold: First of all we should understand that there is no use of flattering the worldly people, because they are short-lived, and would not be able to help us for too long. Therefore, we should only praise and meditate on God, who alone is eternal and can help us even after death. Secondly, we should forsake our ego and self-conceit, and instead of being engrossed in amassing worldly wealth or power, we should try to seek the company of the true saints of God, who would guide us to have friendship and love for the eternal God. Then by remaining imbued with the love of that God, one day we may also be eternally united with Him.

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਹਰਿ ਜੀ ਸੂਖਮੁ ਅਗਮੁ ਹੈ ਕਿਤੁ ਬਿਧਿ ਮਿਲਿਆ
ਜਾਇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਭ੍ਰਮੁ ਕਟੀਐ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ
ਆਇ ॥੧॥

ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਨਿ ॥

ਪੰਨਾ ੭੫੭

ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਮਨਿ ਹਰਿ ਗੁਣ ਸਦਾ
ਰਵੰਨਿ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰੁ ਸਰਵਰੁ ਮਾਨ ਸਰੋਵਰੁ ਹੈ ਵਡਭਾਗੀ ਪੁਰਖ
ਲਹੰਨਿ ॥

ਸੇਵਕ ਗੁਰਮੁਖਿ ਖੋਜਿਆ ਸੇ ਹੰਸੁਲੇ ਨਾਮੁ
ਲਹੰਨਿ ॥੨॥

ਨਾਮੁ ਧਿਆਇਨ੍ ਰੰਗ ਸਿਉ ਗੁਰਮੁਖਿ ਨਾਮਿ
ਲਗੰਨਿ ॥

ਧੁਰਿ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਗੁਰ ਭਾਣਾ ਮੰਨਿ ਲਏਨ੍
॥੩॥

ਵਡਭਾਗੀ ਘਰੁ ਖੋਜਿਆ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥

ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਪ੍ਰਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨੁ
॥੪॥

ਸਭਨਾ ਕਾ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਤਿਤੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ
॥੫॥

ਸਭੁ ਅੰਤਰਜਾਮੀ ਬ੍ਰਹਮੁ ਹੈ ਬ੍ਰਹਮੁ ਵਸੈ ਸਭ ਥਾਇ ॥

ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਸਬਦਿ ਵੇਖਹੁ ਲਿਵ ਲਾਇ
॥੬॥

ਬੁਰਾ ਭਲਾ ਤਿਚਰੁ ਆਖਦਾ ਜਿਚਰੁ ਹੈ ਦੁਹੁ ਮਾਹਿ ॥

ਗੁਰਮੁਖਿ ਏਕੋ ਬੁਝਿਆ ਏਕਸੁ ਮਾਹਿ ਸਮਾਇ ॥੭॥

soohee mehlāa 3.

har jee sookham agam hai kit biDh
mili-aa jaa-ay.

gur kai sabad bharam katee-ai achint
vasai man aa-ay. ||1||

gurmukh har har naam japann.

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ha-o tin kai balihaarai man har gun
sadaa ravann. ||1|| rahaa-o.

gur sarvar maan sarovar hai
vadbhaagee purakh laha^Nni^H.

sayvak gurmukh khoji-aa say
hansulay naam lahann. ||2||

naam Dhi-aa-eeni^H rang si-o gurmukh
naam laga^Nni^H.

Dhur poorab hovai likhi-aa gur
bhaanaa man la-ayni^H. ||3||

vadbhaagee ghar khoji-aa paa-i-aa
naam niDhaan.

gur poorai vaykhaali-aa parabh aatam
raam pachhaan. ||4||

sabhnaa kaa parabh ayk hai doojaa
avar na ko-ay.

gur parsaadee man vasai tit ghat
pargat ho-ay. ||5||

sabh antarjaamee barahm hai
barahm vasai sabh thaa-ay.

mandaa kis no aakhee-ai sabad
vaykhhu liv laa-ay. ||6||

buraa bhalaa tichar aakh-daa jichar
hai duhu maahi.

gurmukh ayko bujhi-aa aykas maahi
samaa-ay. ||7||

ਸੇਵਾ ਸਾ ਪ੍ਰਭ ਭਾਵਸੀ ਜੋ ਪ੍ਰਭੁ ਪਾਏ ਥਾਇ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਆਰਾਧਿਆ ਗੁਰ ਚਰਣੀ ਚਿਤੁ
ਲਾਇ ॥੮॥੨॥੪॥੯॥

sayvaa saa parabh̥ bh̥aavsee jo
parabh̥ paa-ay thaa-ay.

jan naanak har aaraaDhi-aa gur
charnee chit̥ laa-ay. ||8||2||4||9||

Suhi Mehla-3

In the previous *shabad*, Guru Ji told us that we should not flatter the worldly people, because they are short-lived, and would not be able to help us for too long. Instead, we should praise and meditate on the true God, who alone is eternal and can help us even after death. But then the question arises that if God does not have any form, features, or any solid figure then how can we attain to Him? How can we merge in Him? In this *shabad*, Guru Ji provides the answer.

First Guru Ji himself states this question and provides a very brief answer. He says: “(O’ my friends), God is beyond our understanding, (because He is invisible, and inaccessible), so how can He be met? (The answer is) that when through the Guru's word we remove our doubt, then unknowingly (He) comes to reside in our mind.”(1)

Therefore describing the conduct of Guru’s followers and how much he respects them, Guru Ji says: “(O’ my friends), the Guru’s followers always meditate on God's Name, and I am a sacrifice to those, who in their mind always contemplate on the merits of that God.”(1-pause)

Next Guru Ji illustrates the relationship between the Guru and his followers with a beautiful metaphor. He says: “(O’ my friends), the Guru is like a most beautiful scenic lake, and some very fortunate persons search it out. These swan like Guru following servants, who have found out this pool (of the Guru), meditate on God’s Name.”(2)

Continuing to describe the conduct of the Guru following persons, he says: “(O’ my friends), with great love the Guru’s followers meditate on (God’s) Name and remain attuned to it. But only those in whose destiny it is so pre-written from the very beginning, obey the Guru’s command (and meditate on God’s Name).”(3)

Stating some of the blessings received by such Guru’s followers, Guru Ji says: “(O’ my friends), they who by good fortune have searched their own heart, have found the treasure of (God’s) Name. The perfect Guru has shown them (this treasure of Name) and they have recognized the all-pervading God (in their own hearts).”(4)

Now telling us some facts about God, Guru Ji says: “(O’ my friends), God alone is the Master of all and there is no other. If by Guru’s grace, God abides in (someone’s) mind, He becomes manifest in that (person’s) heart.”(5)

Next pointing to the pervasiveness of God, Guru Ji advises: “(This entire world is the embodiment) of the all-pervading God, who is pervading all places. (O’ my friends),

attuning your mind to the (Guru's) word, see it (for yourself. Then you would wonder) whom can you call bad, (when God resides in all)?"(6)

Commenting on human tendency to call some good and some bad, Guru Ji says: "(O' my friends, one) calls someone good, and someone bad only as long as one is caught in duality. But a Guru's follower has realized the one God alone. (He or she never considers any one bad or good) and remains merged in that one God."(7)

In closing, Guru Ji says: "(O' my friends), only that service is pleasing to God, which He approves. Therefore attuning his mind to the Guru's feet (his *shabad*), slave Nanak has meditated on God."(8-2-4-9)

The message of this *shabad* is that if we want to realize that God, who has no features and no form, and want to enjoy the bliss of His eternal union, then following Guru's advice we should meditate on God's Name, so that we may realize Him residing in everybody.

ਰਾਗੁ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੪ ਘਰੁ ੨

raag soohee asatpadee-aa mehlaa
4 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਹਉ
ਤਿਸੁ ਪਹਿ ਆਪੁ ਵੇਚਾਈ ॥੧॥

ko-ee aan milaavai mayraa pareetam
pi-aaraa ha-o tis peh aap vaychaa-ee.
||1||

ਦਰਸਨੁ ਹਰਿ ਦੇਖਣ ਕੈ ਤਾਈ ॥
ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲਹਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਈ ॥੧॥ ਰਹਾਉ ॥

darsan har daykhan kai taa-ee.
kirpaa karahi taa satgur mayleh har har
naam Dhi-aa-ee. ||1|| rahaa-o.

ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ
ਧਿਆਈ ॥੨॥

jay sukh deh ta tujheh araaDhee dukh
bhee tujhai Dhi-aa-ee. ||2||

ਜੇ ਭੁਖ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ ਦੁਖ ਵਿਚਿ ਸੁਖ
ਮਨਾਈ ॥੩॥

jay bhukh deh ta it hee raajaa dukh
vich sookh manaa-ee. ||3||

ਤਨੁ ਮਨੁ ਕਾਟਿ ਕਾਟਿ ਸਭੁ ਅਰਪੀ ਵਿਚਿ
ਅਗਨੀ ਆਪੁ ਜਲਾਈ ॥੪॥

tan man kaat kaat sabh arpee vich
agnee aap jalaa-ee. ||4||

ਪਖਾ ਫੇਰੀ ਪਾਣੀ ਵੇਵਾ ਜੋ ਦੇਵਹਿ ਸੋ ਖਾਈ ॥੫॥

pakhaa fayree paanee dhovaa jo
dayveh so khaa-ee. ||5||

ਨਾਨਕੁ ਗਰੀਬੁ ਢਹਿ ਪਇਆ ਦੁਆਰੈ ਹਰਿ ਮੇਲਿ
ਲੈਹੁ ਵਡਿਆਈ ॥੬॥

naanak gareeb dheh pa-i-aa du-aarai
har mayl laihi vadi-aa-ee. ||6||

ਅਖੀ ਕਾਢਿ ਧਰੀ ਚਰਣਾ ਤਲਿ ਸਭ ਧਰਤੀ ਫਿਰਿ
ਮਤ ਪਾਈ ॥੭॥

akhee kaadh Dharee charnaa tal sabh
Dhartee fir mat paa-ee. ||7||

ਜੇ ਪਾਸਿ ਬਹਾਲਹਿ ਤਾ ਤੁਝਹਿ ਅਰਾਧੀ ਜੇ ਮਾਰਿ
ਕਢਹਿ ਭੀ ਧਿਆਈ ॥੮॥

jay paas bahaaleh taa tujheh araaDhee
jay maar kadheh bhee Dhi-aa-ee. ||8||

ਜੇ ਲੋਕੁ ਸਲਾਹੇ ਤਾ ਤੇਰੀ ਉਪਮਾ ਜੇ ਨਿੰਦੈ ਤ ਛੋਡਿ
ਨ ਜਾਈ ॥੯॥

jay lok salaahay taa tayree upmaa jay
nindai ta chhod na jaa-ee. ||9||

ਜੇ ਤੁਧੁ ਵਲਿ ਰਹੈ ਤਾ ਕੋਈ ਕਿਹੁ ਆਖਉ ਤੁਧੁ
ਵਿਸਰਿਐ ਮਰਿ ਜਾਈ ॥੧੦॥

jay tuDh val rahai taa ko-ee kihu
aakha-o tuDh visri-ai mar jaa-ee. ||10||

ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਗੁਰ ਉਪਰਿ ਪੈ ਪੈਰੀ ਸੰਤ
ਮਨਾਈ ॥੧੧॥

vaar vaar jaa-ee gur oopar pai pairee
sant manaa-ee. ||11||

ਨਾਨਕੁ ਵਿਚਾਰਾ ਭਇਆ ਦਿਵਾਨਾ ਹਰਿ ਤਉ
ਦਰਸਨ ਕੈ ਤਾਈ ॥੧੨॥

naanak vichaaraa bha-i-aa divaanaa har
ta-o darsan kai taa-ee. ||12||

ਝਖੜੁ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ
॥੧੩॥

jhakharh jhaagee meehu varsai bhee
gur daykhan jaa-ee. ||13||

ਸਮੁੰਦੁ ਸਾਗਰੁ ਹੋਵੈ ਬਹੁ ਖਾਰਾ ਗੁਰਸਿਖੁ ਲੰਘਿ ਗੁਰ
ਪਹਿ ਜਾਈ ॥੧੪॥

samund saagar hovai baho khaaraa
gursikh langh gur peh jaa-ee. ||14||

ਜਿਉ ਪ੍ਰਾਣੀ ਜਲ ਬਿਨੁ ਹੈ ਮਰਤਾ ਤਿਉ ਸਿਖੁ ਗੁਰ
ਬਿਨੁ ਮਰਿ ਜਾਈ ॥੧੫॥

Ji-o paraanee jal bin hai martaa ti-o sikh
gur bin mar jaa-ee. ||15||

ਪੰਨਾ ੭੫੮

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ਜਿਉ ਧਰਤੀ ਸੋਭ ਕਰੇ ਜਲੁ ਬਰਸੈ ਤਿਉ ਸਿਖੁ
ਗੁਰ ਮਿਲਿ ਬਿਗਸਾਈ ॥੧੬॥

Ji-o Dhartee sobh karay jal barsai ti-o
sikh gur mil bigsaa-ee. ||16||

ਸੇਵਕ ਕਾ ਹੋਇ ਸੇਵਕੁ ਵਰਤਾ ਕਰਿ ਕਰਿ ਬਿਨਉ
ਬੁਲਾਈ ॥੧੭॥

sayvak kaa ho-ay sayvak vartaa kar kar
bin-o bulaa-ee. ||17||

ਨਾਨਕ ਕੀ ਬੇਨਤੀ ਹਰਿ ਪਹਿ ਗੁਰ ਮਿਲਿ ਗੁਰ
ਸੁਖੁ ਪਾਈ ॥੧੮॥

naanak kee baynantee har peh gur mil
gur sukh paa-ee. ||18||

ਤੂ ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਗੁਰ ਵਿਚੁ ਦੇ ਤੁਝਹਿ
ਧਿਆਈ ॥੧੯॥

too aapay gur chaylaa hai aapay gur
vich day tujheh Dhi-aa-ee. ||19||

ਜੇ ਤੁਧੁ ਸੇਵਹਿ ਸੋ ਤੂਹੈ ਹੋਵਹਿ ਤੁਧੁ ਸੇਵਕ ਪੈਜ
ਰਖਾਈ ॥੨੦॥

jo tuDh sayveh so toohai hoveh tuDh
sayvak paj rakh^{aa}-ee. ||20||

ਭੰਡਾਰ ਭਰੇ ਭਗਤੀ ਹਰਿ ਤੇਰੇ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ
ਦੇਵਾਈ ॥੨੧॥

bhandaar bharay bhagtee har tayray jis
bhaavai tis dayvaa-ee. ||21||

ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਸੋਈ ਜਨੁ ਪਾਏ ਹੋਰ ਨਿਹਫਲ ਸਭ
ਚਤੁਰਾਈ ॥੨੨॥

jis too^N deh so-ee jan paa-ay hor nihfal
sabh chaturaa-ee. ||22||

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ ਸੋਇਆ
ਮਨੁ ਜਾਗਾਈ ॥੨੩॥

simar simar simar gur apunaa so-i-aa
man jaagaa-ee. ||23||

ਇਕੁ ਦਾਨੁ ਮੰਗੈ ਨਾਨਕੁ ਵੇਚਾਰਾ ਹਰਿ ਦਾਸਨਿ
ਦਾਸੁ ਕਰਾਈ ॥੨੪॥

ik daan mangai naanak vaychaaraa har
daasan daas karaa-ee. ||24||

ਜੇ ਗੁਰੁ ਝਿੜਕੇ ਤ ਮੀਠਾ ਲਾਗੈ ਜੇ ਬਖਸੇ ਤ ਗੁਰ
ਵਡਿਆਈ ॥੨੫॥

jay gur jhirhkay ta meethaa laagai jay
bakh^say ta gur vadi-aa-ee. ||25||

ਗੁਰਮੁਖਿ ਬੋਲਹਿ ਸੋ ਥਾਇ ਪਾਏ ਮਨਮੁਖਿ ਕਿਛੁ
ਥਾਇ ਨ ਪਾਈ ॥੨੬॥

gurmukh bole so thaa-ay paa-ay
manmukh kichh thaa-ay na paa-ee.
||26||

ਪਾਲਾ ਕਕਰੁ ਵਰਫ ਵਰਸੈ ਗੁਰਸਿਖੁ ਗੁਰ ਦੇਖਣ
ਜਾਈ ॥੨੭॥

paalaa kakar varaf varsai gursikh^h gur
daykhan^h jaa-ee. ||27||

ਸਭੁ ਦਿਨਸੁ ਰੈਣਿ ਦੇਖਉ ਗੁਰੁ ਅਪੁਨਾ ਵਿਚਿ
ਅਖੀ ਗੁਰ ਪੈਰ ਧਰਾਈ ॥੨੮॥

sabh dinas rain daykh^h-a-u gur apunaa
vich akhee gur pair Dhar^{aa}-ee. ||28||

ਅਨੇਕ ਉਪਾਵ ਕਰੀ ਗੁਰ ਕਾਰਣਿ ਗੁਰ ਭਾਵੈ ਸੋ
ਥਾਇ ਪਾਈ ॥੨੯॥

anayk upaav karee gur kaaran^h gur
bhaavai so thaa-ay paa-ee. ||29||

ਰੈਣਿ ਦਿਨਸੁ ਗੁਰ ਚਰਣ ਅਰਾਧੀ ਦਇਆ ਕਰਹੁ
ਮੇਰੇ ਸਾਈ ॥੩੦॥

rain dinas gur charan^h araaDhee da-i-aa
karahu mayray saa-ee. ||30||

ਨਾਨਕ ਕਾ ਜੀਉ ਪਿੰਡੁ ਗੁਰੂ ਹੈ ਗੁਰ ਮਿਲਿ
ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥੩੧॥

naanak kaa jee-o pind guroo hai gur mil
taripat^h aghaa-ee. ||31||

ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਪੂਰਿ ਰਹਿਓ ਹੈ ਜਤ ਕਤ ਤਤ
ਗੋਸਾਈ ॥੩੨॥੧॥

naanak kaa parabh^h poor rahi-o hai jat
kat^h tat^h gosaa-ee. ||32||1||

Raag Suhi Ashatpadian Mehla-4 Ghar-2

In the previous *shabad*, Guru Ji advised us that if we want to realize that God, who has no features and no form, and enjoy the bliss of His eternal union, then following Guru's advice we should meditate on God's Name, so that we may realize Him residing in everybody. But according to Sikh philosophy there is also a beautiful twist on this aspect. On the one hand it is the Guru who gives us his immaculate advice and unites us with God. On the other hand, it is only when we are blessed with the grace of God that we meet the true Guru, who unites with God. Therefore in this *shabad*, Guru Ji expresses his love and desire to meet both the Guru and God in a most humble, sincere, and deeply emotional way.

He says: "If someone comes and unites me with my Beloved God, I would sell off myself (and give everything) to that person." (1)

However, acknowledging that God is met only by meditating on His Name, which one does only, when one is blessed with the guidance of the true Guru, he says: "(O' God), if You show mercy and unite me with the true Guru, then to see Your sight I would always keep meditating on Your Name." (1-pause)

Now showing his love and total acceptance of the will of God, Guru Ji says: "(O' God), if You bless me with happiness I would contemplate on You, but even in pain I would remember You. (2) If You give me hunger, I would feel satiated (in this hunger), and would find a reason to be happy even in pain." (3)

Showing his commitment to God, Guru Ji humbly submits: "(O' God, for the sake of seeing Your sight, if needed) I would cut my body and mind into pieces, offer it all to You, and wouldn't hesitate to burn myself in fire (for Your sake). (4) (I wish that) I may wave a fan (over Your devotees), carry water for them, and eat whatever You give. (5) (O' God), poor Nanak has fallen at Your door; (please) unite him (with Yourself). This would be (Your) greatness." (6)

Stating how much effort he is ready to make to find the true Guru, he says: "(O' God), I would pluck out my eyes, and place under the feet (of the Guru) and would roam around the entire earth, in the hope that I may find (the Guru)." (7) Next describing the extent of his love for God, Guru Ji says: "(O' God), if You seat me near You, I would keep meditating on You, and even if You kick me out, I would still remember You. (8) If people praise me (I would consider it as) Your glory, and if they slander me still I wouldn't go away abandoning You. (9) If You remain on my side then I don't care what anybody else says to me, but when You are forsaken from my mind (I feel so depressed, as if I) have died. (10) O' God, I would sacrifice myself again and again to the Guru, and falling at his feet, I would try to please the saint (Guru. In short, O' God), poor Nanak has gone crazy to see Your sight." (12)

Guru Ji now expresses the depth of his commitment to see the sight of that Guru who unites him with God. He says: "(O' God, even if a violent storm is raging and torrential

rain is falling, still braving that storm I would go to see the Guru. (13) Even if in front of him is a very vast and brackish sea, the Guru's sikh would cross it and go to the Guru.”(14)

Stating the reasons why a true sikh loves his Guru so much, and why he is willing to take such big risks for the sight of his Guru, he says: “(O’ my friends), just as a mortal dies without water, similarly a disciple dies without the Guru. (15) On the other hand, just as when rain falls the earth looks beautiful, similarly a sikh is in rapture on seeing his Guru.”(16)

Therefore Guru Ji makes a prayer to God and says: “(O’ my God, bless me that) I may live as a servant of (the Guru’s) servant (the Guru), and I may address him always in the form of a request. (17) This is the prayer of Nanak before God, (that please unite him with the Guru, because) upon meeting the Guru he obtains the greatest comfort.”(18)

Next acknowledging the unique qualities of God, how he honors those who serve and worship Him, and how everybody depends upon His grace, Guru Ji says: “(O’ God), You Yourself are (both) the Guru and the disciple. Therefore through the Guru I meditate on You. (19) They who serve (worship) You become like You. (20) Your storehouses are brimful with devotion, but only on whom You are pleased, You provide them (through the Guru). (21) Yes, only that person obtains (Your devotion), whom You give; all other cleverness is useless. (22) Therefore (O’ God, I wish and pray) that by meditating on my Guru again and attain, I may awaken my sleeping mind (to the onslaughts of worldly temptations). (23) (O’ God), poor Nanak, begs but only one gift (from You) that make him the servant of Your servants.”(24)

Finally expressing his utmost respect, sincere devotion and complete faith in his Guru, he says: “(O’ God, if I err and) my Guru reprimands me, it sounds sweet to me (and I do not mind it at all. However) if he forgives me, that is Guru's greatness. (25) (Because I know that) whatever Guru’s followers utter, the Guru approves, but nothing said (or done) by the self-conceited person is given any weight. (26) (A Guru’s follower is so dedicated that) even if there is bitter cold or frost and snow is falling, the Guru’s disciple goes to see the Guru. (27) Therefore (I wish that) day and night I may keep beholding the Guru and enshrine Guru’s feet (his sweet memories) in my eyes. (28) (I know that) I may keep doing innumerable things for the Guru, but what pleases the Guru that alone is approved by him. (29) O’ my Master, show this mercy that day and night I may worship the feet (the immaculate words of my) Guru.” (30)

Guru Ji concludes the *shabad* by stating how much he depends upon his Guru, and what he has come to realize about God. He says: “(O’ God), the Guru is Nanak’s body and soul, upon meeting the Guru, his thirst is quenched (31) (By Guru’s grace, he has realized that) the God of Nanak and the Master of the universe is pervading everywhere.”(32-1)

The message of this *shabad* is that if we think of ourselves as the disciples or sikhs of our Guru, then we should be so much imbued with his love and devotion that we should have the craving to see him, no matter where and how far is he and what kind of weather conditions we are facing. Secondly we should respect the Guru so much that even if he reprimands us we should still be in love with him, and deem all his reprimands as sweet words uttered for our own good. Thirdly, following the guidance of our beloved Guru, we should meditate on God's Name and feel so satisfied and happy that even if we are suffering in pain, we should happily accept it as the will and grace of God.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੪ ਅਸਟਪਦੀਆ ਘਰੁ ੧੦

raag soohee mehlāa 4 asatpadee-aa ghar 10

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਅੰਦਰਿ ਸਚਾ ਨੇਹੁ ਲਾਇਆ ਪ੍ਰੀਤਮ ਆਪਣੈ ॥

andar sachaa nayhu laa-i-aa pareetam aapnai.

ਤਨੁ ਮਨੁ ਹੋਇ ਨਿਹਾਲੁ ਜਾ ਗੁਰੁ ਦੇਖਾ ਸਾਮ੍ਹਣੇ ॥੧॥

tan man ho-ay nihaal jaa gur daykhaa saamⁿay. ||1||

ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਰੁ ॥

mai har har naam visaahu.

ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਅਗਮ ਅਥਾਹੁ ॥੧॥ ਰਹਾਉ ॥

gur pooray tay paa-i-aa amrit agam athaahu. ||1|| rahaa-o.

ਹਉ ਸਤਿਗੁਰੁ ਵੇਖਿ ਵਿਗਸੀਆ ਹਰਿ ਨਾਮੇ ਲਗਾ ਪਿਆਰੁ ॥

ha-o satgur vaykh vigsee-aa har naamay lagaa pi-aar.

ਕਿਰਪਾ ਕਰਿ ਕੈ ਮੇਲਿਅਨੁ ਪਾਇਆ ਮੋਖ ਦੁਆਰੁ ॥੨॥

kirpaa kar kai mayli-an paa-i-aa mokh du-aar. ||2||

ਸਤਿਗੁਰੁ ਬਿਰਹੀ ਨਾਮ ਕਾ ਜੇ ਮਿਲੈ ਤ ਤਨੁ ਮਨੁ ਦੇਉ ॥

satgur birhee naam kaa jay milai ta tan man day-o.

ਜੇ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਾ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ ਪੀਏਉ ॥੩॥

jay poorab hovai likhi-aa taa amrit sahj pee-ay-o. ||3||

ਸੁਤਿਆ ਗੁਰੁ ਸਾਲਾਹੀਐ ਉਠਦਿਆ ਭੀ ਗੁਰੁ ਆਲਾਉ ॥

suti-aa gur salaah-ee-ai uth-di-aa bhee gur aalaa-o.

ਕੋਈ ਐਸਾ ਗੁਰਮੁਖਿ ਜੇ ਮਿਲੈ ਹਉ ਤਾ ਕੇ ਧੋਵਾ ਪਾਉ ॥੪॥

ko-ee aisaa gurmukh jay milai ha-o taa kay Dhovaa paa-o. ||4||

ਕੋਈ ਐਸਾ ਸਜਣੁ ਲੋੜਿ ਲਹੁ ਮੈ ਪ੍ਰੀਤਮੁ ਦੇਇ ਮਿਲਾਇ ॥

ko-ee aisaa sajan lorh lahu mai pareetam day-ay milaa-ay.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਪਾਇਆ ਮਿਲਿਆ ਸਹਜਿ ਸੁਭਾਇ ॥੫॥

satgur mili-ai har paa-i-aa mili-aa sahj subhaa-ay. ||5||

ਪੰਨਾ ੭੫੯

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ਸਤਿਗੁਰੁ ਸਾਗਰੁ ਗੁਣ ਨਾਮ ਕਾ ਮੈ ਤਿਸੁ ਦੇਖਣ
ਕਾ ਚਾਉ ॥

ਹਉ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਉ ਬਿਨੁ ਦੇਖੇ
ਮਰਿ ਜਾਉ ॥੬॥

ਜਿਉ ਮਛਲੀ ਵਿਣੁ ਪਾਣੀਐ ਰਹੈ ਨ ਕਿਤੈ
ਉਪਾਇ ॥

ਤਿਉ ਹਰਿ ਬਿਨੁ ਸੰਤੁ ਨ ਜੀਵਈ ਬਿਨੁ ਹਰਿ
ਨਾਮੈ ਮਰਿ ਜਾਇ ॥੭॥

ਮੈ ਸਤਿਗੁਰੁ ਸੇਤੀ ਪਿਰਹੜੀ ਕਿਉ ਗੁਰ ਬਿਨੁ
ਜੀਵਾ ਮਾਉ ॥

ਮੈ ਗੁਰਬਾਣੀ ਆਧਾਰੁ ਹੈ ਗੁਰਬਾਣੀ ਲਾਗਿ
ਰਹਾਉ ॥੮॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਤੰਤੁ ਹੈ ਗੁਰੁ ਤੁਠਾ ਦੇਵੈ ਮਾਇ
॥

ਮੈ ਧਰ ਸਚੇ ਨਾਮ ਕੀ ਹਰਿ ਨਾਮਿ ਰਹਾ ਲਿਵ
ਲਾਇ ॥੯॥

ਗੁਰ ਗਿਆਨੁ ਪਦਾਰਥੁ ਨਾਮੁ ਹੈ ਹਰਿ ਨਾਮੋ
ਦੇਇ ਦ੍ਰਿੜਾਇ ॥

ਜਿਸੁ ਪਰਾਪਤਿ ਸੋ ਲਹੈ ਗੁਰ ਚਰਣੀ ਲਾਗੈ
ਆਇ ॥੧੦॥

ਅਕਥ ਕਹਾਣੀ ਪ੍ਰੇਮ ਕੀ ਕੋ ਪ੍ਰੀਤਮੁ ਆਖੈ
ਆਇ ॥

ਤਿਸੁ ਦੇਵਾ ਮਨੁ ਆਪਣਾ ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ
ਪਾਇ ॥੧੧॥

ਸਜਣੁ ਮੇਰਾ ਏਕੁ ਤੂੰ ਕਰਤਾ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

ਸਤਿਗੁਰਿ ਮੀਤਿ ਮਿਲਾਇਆ ਮੈ ਸਦਾ ਸਦਾ
ਤੇਰਾ ਤਾਣੁ ॥੧੨॥

ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ ਨ
ਜਾਇ ॥

ਓਹੁ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ
ਸਮਾਇ ॥੧੩॥

satgur saagar gun naam kaa mai tis
daykhan kaa chaa-o.

ha-o tis bin gharhee na jeev-oo bin
daykhay mar jaa-o. ||6||

Ji-o machhulee vin paanee-ai rahai na
kitai upaa-ay.

ti-o har bin sant na jeev-ee bin har
naamai mar jaa-ay. ||7||

mai satgur saytee pirharhee ki-o gur bin
jeevaa maa-o.

mai gurbaanee aaDhaar hai gurbaanee
laag rahaa-o. ||8||

har har naam ratann hai gur tuthaa
dayvai maa-ay.

mai Dhar sachay naam kee har naam
rahaa liv laa-ay. ||9||

gur gi-aan padaarath naam hai har
naamo day-ay drirh-aa-ay.

jis paraapat so lahai gur charnee laagai
aa-ay. ||10||

akath kahaanee paraym kee ko pareetam
aakhai aa-ay.

tis dayvaa man aapnaa niv niv laagaa
paa-ay. ||11||

sajan mayraa ayk too^N kartaa purakh
sujaan.

satgur meet milaa-i-aa mai sadaa sadaa
tayraa taan. ||12||

satgur mayraa sadaa sadaa naa aavai na
jaa-ay.

oh abhinaasee purakh hai sabh meh
rahi-aa samaa-ay. ||13||

ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚਿਆ ਸਾਬਤੁ ਪੂੰਜੀ ਰਾਸਿ ॥ raam naam Dhan sanchi-aa saabat
 poonjee raas.
 ਨਾਨਕ ਦਰਗਹ ਮੰਨਿਆ ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ॥ naanak dargeh mani-aa gur pooray
 ॥੧੪॥੧॥੨॥੧੧॥ saabaas. ||14||1||2||11||

Raag Suhi Mehla-4 Ashatpadian Ghar-10

In the previous *shabad*, Guru Ji described how much love a true Guru's follower has for his or her Guru and God. Giving an example of the intensity of this love, Guru Ji states that even if it is extremely cold and is snowing heavily, still the Guru's disciple goes to see his Guru. In this *shabad*, Guru Ji states how much love he has for his Guru and God.

He says: “(O’ my friends), within my mind I have enshrined true love for my beloved (Guru. This love is so deep that) both my body and mind feel delighted when I see the Guru in front of me.”(1)

Summarizing the blessings he has obtained from his Guru, he says: “(O’ my friends), I have faith in God’s Name. It is from the perfect Guru that I have obtained the immortal, unapproachable, and unfathomable (God).” (1-pause)

Continuing to describe the joy he feels on seeing his Guru, and the kinds of blessings the Guru has bestowed on him, he says: “(O’ my friends), I have blossomed (in delight) upon seeing the Guru, and I have been imbued with the love of God's Name. Showing his mercy (the Guru has united me with God), and I have found the door to salvation.”(2)

Therefore on the basis of his personal experience, Guru Ji says to us: “(O’ my friends), the true Guru is the lover of the (God's Name). If I find the Guru I surrender my body and mind to him. (But I realize) that if it is already pre-written (in my destiny), then I will easily drink this (divine) nectar.”(3)

Continuing his advice, Guru Ji says: “(O’ my friends), we should praise the Guru while asleep, and also utter the Guru's Name while awake. (In fact), if I meet such a Guru’s follower I would wash his feet (and would humbly serve him).”(4)

Guru Ji further suggests: “(O’ my friends), find me some such a good person who may unite me with my Beloved (Guru. Because it is only upon) meeting the true Guru that God is obtained and met in quite a natural way.”(5)

Stating how full of merits is the true Guru and how he longs to see him, Guru Ji says: “(O’ my friends), the true Guru is an ocean of virtues. I long to see him. Without seeing him I cannot survive even for a moment. In fact without seeing (the Guru I feel so depressed, as if I am going to) die.”(6)

Now explaining the importance of God, Guru Ji says: “(O’ my friends), just as without water a fish cannot survive, similarly without God a saint does not remain alive, and without God's Name, he dies (spiritually).”(7)

Therefore describing his love for the true Guru and as if he is talking to his mother, Guru Ji says: “O’ my mother, I am deeply in love with the true Guru. How can I survive without the Guru? (His word) the *Gurbani* is the support of my life. (Therefore) I remain attuned to the *Gurbani*.”(8)

Describing why he so much loves and respects his true Guru, he says: “(O’ my mother), God's Name is (like) a precious jewel, which the Guru bestows when he becomes kind (on any person), and it is on the support of the true Name that I depend; so I remain attuned to God’s Name.” (9)

Guru Ji now elaborates on the concept of God's Name and *Gurbani* (the Guru's word). He says: “(O’ my friends), in Guru's (divine) wisdom is the commodity of God's Name, and it is the Name, which the Guru instills (in a person). However only the one, who is so predestined receives it by coming and falling at the feet of the Guru.”(10)

Sharing with us how much he loves and respects not only God, but also anyone who talks to him about God, Guru Ji says: “(O’ my friends), indescribable is the story of (God’s) love. If a friend comes and narrates it to me, I would surrender my mind to him and would (pay so much respect that) I would again and again bow to touch his feet.”(11)

Next, expressing his gratitude to God, who has united him with such a friend in the form of his Guru, he says: “O’ my Creator, You are my sagacious God and (true) well-wisher. It is my friend the true Guru, who has united me with You. Forever, I depend on Your support.”(12)

Describing the virtues of his true Guru in whom he sees God Himself, Guru Ji says: “(O’ my friends), my true Guru is and will always be there. He neither comes nor goes. He is the imperishable Creator and is pervading in all.”(13)

Guru Ji concludes the *shabad* by listing the virtues received by a person, whom the perfect Guru has blessed. He says: “(O’ my friends), whom the perfect Guru has blessed, that person has amassed the wealth of God's Name, and this capital always remains stable. Nanak (says, such a person) is approved (and honored) in the God’s court.”(14-1-2-11)

The message of this *shabad* is that we should be so much in love with our Guru and his *Gurbani* that we always remain imbued and satiated in the enjoyment of that immaculate word and keep meditating on God's Name with so much love and affection that God may accept us in His court and unite us with Him.

ਰਾਗੁ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੫ ਘਰੁ ੧

raag soohee asatpadee-aa mehlāa 5
ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਉਰਝਿ ਰਹਿਓ ਬਿਖਿਆ ਕੈ ਸੰਗਾ ॥
ਮਨਹਿ ਬਿਆਪਤ ਅਨਿਕ ਤਰੰਗਾ ॥੧॥

urajh rahi-o bikhi-aa kai sangaa.
maneh bi-aapat anik tarangaa. ||1||

ਮੋਰੇ ਮਨ ਅਗਮ ਅਗੋਚਰ ॥ ਕਤ ਪਾਈਐ
ਪੂਰਨ ਪਰਮੇਸਰ ॥੧॥ ਰਹਾਉ ॥

mayray man agam agochar. kat paa-ee-ai
pooran parmaysar. ||1|| rahaa-o.

ਮੋਹ ਮਗਨ ਮਹਿ ਰਹਿਆ ਬਿਆਪੇ ॥
ਅਤਿ ਤ੍ਰਿਸਨਾ ਕਬਹੂ ਨਹੀ ਧ੍ਰਾਪੇ ॥੨॥

moh magan meh rahi-aa bi-aapay.
at tarisnaa kabhoo nahee Dharaapay. ||2||

ਬਸਇ ਕਰੋਧੁ ਸਰੀਰਿ ਚੰਡਾਰਾ ॥
ਅਗਿਆਨਿ ਨ ਸੂਝੈ ਮਹਾ ਗੁਬਾਰਾ ॥੩॥

bas-i karoDh sareer chandaaraa.
agi-aan na soojhai mahaa gubaaraa. ||3||

ਭ੍ਰਮਤ ਬਿਆਪਤ ਜਰੇ ਕਿਵਾਰਾ ॥
ਜਾਣੁ ਨ ਪਾਈਐ ਪ੍ਰਭ ਦਰਬਾਰਾ ॥੪॥

bharmat bi-aapat jaray kivaaraa.
jaan na paa-ee-ai parabh darbaaraa. ||4||

ਆਸਾ ਅੰਦੇਸਾ ਬੰਧਿ ਪਰਾਨਾ ॥
ਮਹਲੁ ਨ ਪਾਵੈ ਫਿਰਤ ਬਿਗਾਨਾ ॥੫॥

aasaa andaysaa banDh paraanaa.
mahal na paavai firat bigaanaa. ||5||

ਸਗਲ ਬਿਆਪਿ ਕੈ ਵਸਿ ਕਰਿ ਦੀਨਾ ॥
ਫਿਰਤ ਪਿਆਸ ਜਿਉ ਜਲ ਬਿਨੁ ਮੀਨਾ ॥੬॥

sagal bi-aaDh kai vas kar deenaa.
firat pi-aas Ji-o jal bin meenaa. ||6||

ਕਛੂ ਸਿਆਨਪ ਉਕਤਿ ਨ ਮੋਰੀ ॥
ਏਕ ਆਸ ਠਾਕੁਰ ਪ੍ਰਭ ਤੋਰੀ ॥੭॥

kachhoo si-aanap ukat na moree.
ayk aas thaakur parabh toree. ||7||

ਕਰਉ ਬੇਨਤੀ ਸੰਤਨ ਪਾਸੇ ॥
ਮੇਲਿ ਲੈਹੁ ਨਾਨਕ ਅਰਦਾਸੇ ॥੮॥

kara-o bayntee santan paasay.
mayl lai hu naanak ardaasay. ||8||

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥
ਨਾਨਕ ਤ੍ਰਿਪਤੋ ਪੂਰਾ ਪਾਇਆ ॥੧॥ ਰਹਾਉ
ਦੂਜਾ ॥੧॥

bha-i-o kirpaal saaDhsang paa-i-aa.
naanak triptai pooraa paa-i-aa. ||1||
rahaa-o doojaa. ||1||

Raag Suhi Ashatpadis Mehla-5 Ghar-1

It is a fact of life that generally human beings remain engrossed in *Maya* (the worldly riches, relatives, power, and possessions) and therefore keep suffering from the maladies of greed, anger, and lust. These ailments give rise to evil thoughts and lead one to commit many sins. So the question arises how one can get out of these

unending circles of lustful lives full of evils, and instead be attuned to God and find salvation from repeated births and deaths. In this *shabad*, Guru Ji first puts himself in our situation and on our behalf raises the question, how can we get rid of these vices, and then he shows us the way to get out of this vicious circle and reunite with God.

So first summarizing our present situation, Guru Ji says: “(O’ my friends, human mind) is entangled in the company of poisonous *Maya* (the worldly riches and power). His mind is afflicted with innumerable waves (of greed).”(1)

Therefore addressing his own mind, Guru Ji asks: “O’ my mind (being involved in so many sinful affairs), how can we obtain that incomprehensible, inapproachable God? Yes, how can we obtain that perfect all-pervading God?”(1-pause)

Elaborating on our involvement in worldly affairs and fire-like desires, which never seem to be quenched, he says: “(O’ my friends, one always remains gripped in (worldly) attachments. One’s extreme fire-like desire (for worldly riches and power) never gets quenched.”(2)

Stating what other maladies, with which a human being is afflicted, Guru Ji says: “(O’ my friends, in a human body) resides the demon of anger. Because of complete (spiritual) ignorance in the mind, there remains pitch darkness in one’s life journey, because of which one cannot find the right way to lead one’s life.”(3)

Now Guru Ji illustrates with a beautiful example, the reason for our inability to reach God. He says: “(O’ my friends), the wandering and distraction of the mind, and the pressure of *Maya* (or worldly attachments are like two) shutters (on our minds), due to which we cannot enter God’s court.”(4)

Describing, what else is keeping us separated from God, Guru Ji says: “One remains bound by hope and fear. Therefore, one cannot attain God’s castle, and keeps wandering around like a (lost) stranger.”(5)

Summarizing man’s state of helplessness, Guru Ji says: “(O’ my friends, God) has put a human being under the control of all kinds of psychological ailments, and one keeps wandering (and suffering) like a thirsty fish out of water.”(6)

Guru Ji now shows us, what we should do to get out of this mess. Addressing God (on our behalf), he says: “(O’ God), I do not have any wisdom or clever thought (to overcome this difficulty). O’ my Master, my only one hope is in You.”(7)

Stating what else he does beside his above prayer, Guru Ji says: “(O’ God), I pray to Your saints (and say that) Nanak humbly requests You to unite him (with their lotus feet).”(8)

Guru Ji concludes the *shabad* by sharing with us the result of his above prayer, he says: “(O’ my friends, after my above prayer, God) became merciful and I obtained the company of the saint (Guru, now I) Nanak have obtained to the perfect (God, and I have been completely) satiated.”(1-pause second-1)

The message of this *shabad* is that we should pray to God to unite us with the Guru, so that by acting on his advice, we may get rid of our evil desires and worldly attachments. By doing so, we would get rid of the evil circle of committing sins and suffering pains of births and deaths, and then would merge in God.

ਪੰਨਾ ੭੬੦

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ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੩

raag soohee mehlā 5 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsāad.

ਮਿਥਨ ਮੋਹ ਅਗਨਿ ਸੋਕ ਸਾਗਰ ॥
ਕਰਿ ਕਿਰਪਾ ਉਧਰੁ ਹਰਿ ਨਾਗਰ ॥੧॥

mithan moh agan sok saagar.
kar kirpaa uDhar har naagar. ||1||

ਚਰਣ ਕਮਲ ਸਰਣਾਇ ਨਰਾਇਣ ॥
ਦੀਨਾ ਨਾਥ ਭਗਤ ਪਰਾਇਣ ॥੧॥ ਰਹਾਉ ॥

charan kamal sarnaa-ay naraa-in.
deenaa naath bhagat paraa-in. ||1||
rahaa-o.

ਅਨਾਥਾ ਨਾਥ ਭਗਤ ਭੈ ਮੋਟਨ ॥
ਸਾਧਸੰਗਿ ਜਮਦੂਤ ਨ ਭੋਟਨ ॥੨॥

anaathaa naath bhagat bhai maytan.
saaDhsang jamdoot na bhaytan. ||2||

ਜੀਵਨ ਰੂਪ ਅਨੂਪ ਦਇਆਲਾ ॥
ਰਵਣ ਗੁਣਾ ਕਟੀਐ ਜਮ ਜਾਲਾ ॥੩॥

jeevan roop anoop da-i-aalaa.
ravan gunaa katee-ai jam jaalaa. ||3||

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਸਨ ਨਿਤ ਜਾਪੈ ॥
ਰੋਗ ਰੂਪ ਮਾਇਆ ਨ ਬਿਆਪੈ ॥੪॥

amrit naam rasan nit jaapai.
rog roop maa-i-aa na bi-aapai. ||4||

ਜਪਿ ਗੋਬਿੰਦ ਸੰਗੀ ਸਭਿ ਤਾਰੇ ॥
ਪੋਹਤ ਨਾਹੀ ਪੰਚ ਬਟਵਾਰੇ ॥੫॥

jap gobind sangee sabh taaray.
pohat naahee panch batvaaray. ||5||

ਮਨ ਬਚ ਕ੍ਰਮ ਪ੍ਰਭੁ ਏਕੁ ਧਿਆਏ ॥
ਸਰਬ ਫਲਾ ਸੋਈ ਜਨੁ ਪਾਏ ॥੬॥

man bach karam parabh ayk Dhi-aa-ay.
sarab falaa so-ee jan paa-ay. ||6||

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਅਪਨਾ ਪ੍ਰਭਿ ਕੀਨਾ ॥
ਕੇਵਲ ਨਾਮੁ ਭਗਤਿ ਰਸੁ ਦੀਨਾ ॥੭॥

Dhaar anoograhu apnaa parabh keenaa.
kayval naam bhagat ras deenaa. ||7||

ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ॥
ਨਾਨਕ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥੮॥੧॥੨॥

aad maDh ant parabh so-ee.
naanak tis bin avar na ko-ee.
||8||1||2||

Raag Suhi Mehla-5

In the previous *shabad*, Guru Ji instructed us that that we should pray to God to unite us with the Guru, so that by acting on his advice, we may be able to get rid of our evil desires and worldly attachments. So that instead of going through the evil circle of committing sins and suffering pains of births and deaths, we merge in God. In this *shabad*, Guru Ji elaborates further on state of the world, and shows us how to pray to God to save us from its temptations.

Addressing God, Guru Ji says: “O’ beauteous God, this world is like a sea of false attachment, fire (of desire), and sorrow. (Please) show mercy (and) save us (from drowning in this dreadful worldly ocean).”(1)

Continuing his prayer, he says: “O’ immaculate God, the Master of the meek, and the support of devotees, we have sought the shelter of Your immaculate feet (please save us).” (1-pause)

Commenting on the merits of God and the society of His saints, Guru Ji says: “(O’ my friends), that God is the support of support less and destroyer of fear of His devotees. By remaining in the company of (His) saints, even the (fear of) the demons of death does not touch a person.”(2)

Guru Ji adds: “(O’ my friends), by uttering the praises of the embodiment of life and compassionate God of un-paralleled beauty, the noose of death is cut down (and we get out of the circle of birth and death).”(3)

Now listing some of the blessings of meditating on God’s Name, Guru Ji says: “(O’ my friends), the person who daily utters the nectar Name of God from the tongue is not afflicted by Maya (the attachment for worldly riches and power), which is the source of all evils.”(4)

Guru Ji adds: “(O’ my friends), by meditating on God of the universe, one (saves oneself, and also) ferries across all one’s companions, and even the five demons (of lust, anger, greed, attachment, and ego) cannot touch that person.”(5)

Summarizing the benefits of meditating on God’s Name, Guru Ji says: “(O’ my friends), that person alone obtains all the fruits (of human birth), who with his or her mind, body, and deeds meditates on the one God.”(6)

Stating how God blesses a person whom He accepts as His own, Guru Ji says: “(O’ my friends), showing His mercy, whom God has made His own, on that person He has bestowed His immaculate Name and relish of devotion.”(7)

In conclusion, Guru Ji says: “(O’ my friends), in the beginning, middle, and the end, it is that same God (who is the Master). O’ Nanak, except Him there is no other second (God or Master).”(8-1-2)

The message of this *shabad* is that if we want to find relief from the fires of worldly desires, falsehoods, and other social tensions and get rid of our own internal enemies, such as lust, anger, and greed, then we should pray to God to show His mercy, and bless us with the gift of His Name and unite us with Him.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ ਘਰੁ ੯

raag soohee mehlāa 5 asatpadee-aa
ghar 9

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਜਿਨ ਡਿਠਿਆ ਮਨੁ ਰਹਸੀਐ ਕਿਉ ਪਾਈਐ
ਤਿਨੁ ਸੰਗੁ ਜੀਉ ॥
ਸੰਤ ਸਜਨ ਮਨ ਮਿਤ੍ਰ ਸੇ ਲਾਇਨਿ ਪ੍ਰਭ ਸਿਉ
ਰੰਗੁ ਜੀਉ ॥
ਤਿਨੁ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ ਕਬਹੂ ਨ ਹੋਵੈ
ਭੰਗੁ ਜੀਉ ॥੧॥

jīn dithi-aa man rehsee-ai ki-o paa-ee-ai
tin^h sang jee-o.
sant sajan man mitar say laa-in parab^h
si-o rang jee-o.
tin^h si-o pareet na tut-ee kabahu na hovai
bhang jee-o. ||1||

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਕਰਿ ਦਇਆ ਗੁਣ ਗਾਵਾ ਤੇਰੇ
ਨਿਤ ਜੀਉ ॥
ਆਇ ਮਿਲਹੁ ਸੰਤ ਸਜਣਾ ਨਾਮੁ ਜਪਹ ਮਨ
ਮਿਤ੍ਰ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

paarbarahm parab^h kar da-i-aa gun
gaavaa tayray nit jee-o.
aa-ay milhu sant sajnāa naam japah man
mit jee-o. ||1|| rahaa-o.

ਦੇਖੈ ਸੁਣੈ ਨ ਜਾਣਈ ਮਾਇਆ ਮੋਹਿਆ ਅੰਧੁ
ਜੀਉ ॥
ਕਾਚੀ ਦੇਹਾ ਵਿਣਸਣੀ ਕੂੜੁ ਕਮਾਵੈ ਧੰਧੁ
ਜੀਉ ॥
ਨਾਮੁ ਧਿਆਵਹਿ ਸੇ ਜਿਨਿ ਚਲੇ ਗੁਰ ਪੂਰੇ
ਸਨਬੰਧੁ ਜੀਉ ॥੨॥

daykhai sunay na jaan-ee maa-i-aa
mohi-aa an^{Dh} jee-o.
kaachee dayhaa vinsanee koor^h
kamaavai Dhan^{Dh} jee-o.
naam Dhi-aavahi say jin chalay gur
pooray san-ban^{Dh} jee-o. ||2||

ਹੁਕਮੇ ਜੁਗ ਮਹਿ ਆਇਆ ਚਲਣੁ ਹੁਕਮਿ
ਸੰਜੋਗਿ ਜੀਉ ॥
ਹੁਕਮੇ ਪਰਪੰਚੁ ਪਸਰਿਆ ਹੁਕਮਿ ਕਰੇ ਰਸ ਭੋਗ
ਜੀਉ ॥
ਜਿਸ ਨੇ ਕਰਤਾ ਵਿਸਰੈ ਤਿਸਹਿ ਵਿਛੋੜਾ ਸੋਗੁ
ਜੀਉ ॥੩॥

hukmay jug meh aa-i-aa chalan hukam
sanjog jee-o.
hukmay parpanch pasri-aa hukam karay
ras bhog jee-o.
jis no kartaa visrai tiseh vichhor^hhaa sog
jee-o. ||3||

ਆਪਨੜੇ ਪ੍ਰਭ ਭਾਣਿਆ ਦਰਗਹ ਪੈਧਾ ਜਾਇ
ਜੀਉ ॥
ਐਥੈ ਸੁਖੁ ਮੁਖੁ ਉਜਲਾ ਇਕੋ ਨਾਮੁ ਧਿਆਇ
ਜੀਉ ॥
ਆਦਰੁ ਦਿਤਾ ਪਾਰਬ੍ਰਹਮਿ ਗੁਰੁ ਸੇਵਿਆ ਸਤ
ਭਾਇ ਜੀਉ ॥੪॥

aapnarhay parab^h bhaani-aa dargeh
pai^{Dh}haa jaa-ay jee-o.
aithai sukh muk^h ujlāa iko naam
Dhi-aa-ay jee-o.
aadar ditāa paarbarahm gur sayvi-aa sat
bhaa-ay jee-o. ||4||

ਥਾਨ ਥਾਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਰਬ ਜੀਆ
ਪ੍ਰਤਿਪਾਲ ਜੀਉ ॥

ਸਚੁ ਖਜਾਨਾ ਸੰਚਿਆ ਏਕੁ ਨਾਮੁ ਧਨੁ ਮਾਲ
ਜੀਉ ॥

ਮਨ ਤੇ ਕਬਹੂ ਨ ਵੀਸਰੈ ਜਾ ਆਪੇ ਹੋਇ
ਦਇਆਲ ਜੀਉ ॥੫॥

thaan thanant̃ar rav rahi-aa sarab jee-aa
part̃ipaal jee-o.

sach khajanaa sanchi-aa ayk naam Dhan
maal jee-o.

man t̃ay kabahu na veesrai jaa aapay
ho-ay da-i-aal jee-o. ||5||

ਪੰਨਾ ੨੬੧

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ਆਵਣੁ ਜਾਣਾ ਰਹਿ ਗਏ ਮਨਿ ਵੁਠਾ ਨਿਰੰਕਾਰੁ
ਜੀਉ ॥

ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਈਐ ਉਚਾ ਅਗਮ ਅਪਾਰੁ
ਜੀਉ ॥

ਜਿਸੁ ਪ੍ਰਭੁ ਅਪਣਾ ਵਿਸਰੈ ਸੋ ਮਰਿ ਜੰਮੈ ਲਖ
ਵਾਰ ਜੀਉ ॥੬॥

aavañ jaanaa reh ga-ay man vuth̃aa
nirankaar jee-o.

t̃aa kaa ant̃ na paa-ee-ai oochaa agam
apaar jee-o.

jis parabh ap̃naa visrai so mar jammai
lakh̃ vaar jee-o. ||6||

ਸਾਚੁ ਨੇਹੁ ਤਿਨ ਪ੍ਰੀਤਮਾ ਜਿਨ ਮਨਿ ਵੁਠਾ
ਆਪਿ ਜੀਉ ॥

ਗੁਣ ਸਾਝੀ ਤਿਨ ਸੰਗਿ ਬਸੇ ਆਠ ਪਹਰ ਪ੍ਰਭ
ਜਾਪਿ ਜੀਉ ॥

ਰੰਗਿ ਰਤੇ ਪਰਮੇਸਰੈ ਬਿਨਸੇ ਸਗਲ ਸੰਤਾਪ
ਜੀਉ ॥੭॥

saach nayhu t̃in pareet̃amaa jin man
vuth̃aa aap jee-o.

guñ saaj̃hee t̃in sang basay aath̃ pahar
parabh jaap jee-o.

rang rat̃ay parmaysrai binsay sagal
sant̃aap jee-o. ||7||

ਤੂੰ ਕਰਤਾ ਤੂੰ ਕਰਣਹਾਰੁ ਤੂੰ ਏਕੁ ਅਨੇਕ ਜੀਉ
॥

ਤੂ ਸਮਰਥੁ ਤੂ ਸਰਬ ਮੈ ਤੂੰ ਬੁਧਿ ਬਿਬੇਕ ਜੀਉ
॥

ਨਾਨਕ ਨਾਮੁ ਸਦਾ ਜਪੀ ਭਗਤ ਜਨਾ ਕੀ ਟੇਕ
ਜੀਉ ॥੮॥੧॥੩॥

too^N kart̃aa too^N karanhaar̃ toohai ayk
anayk jee-o.

too samrath̃ too sarab mai toohai buDh
bibayk jee-o.

naanak naam sad̃aa japee bhagat̃ janaa
kee tayk jee-o. ||8||1||3||

Raag Suhi Mehla-5 Ashatpadian Ghar-9

In the previous *shabad*, Guru Ji advised us that if we want to find relief from the fires of worldly desires, falsehoods, and social tensions, and get rid of our own internal enemies, such as lust, anger, and greed, then we should pray to God to show His mercy, and bless us with the gift of His Name and unite us with Him. In this *shabad*, he elaborates on this topic and shows us what else we may ask God to help us out of our internal and external problems.

First of all realizing the importance of the company of saints and devotees of God, Guru Ji wonders and asks: “(O’ my friends, I am wondering), how could we obtain the company of such (holy persons), meeting whom the mind feels delighted? (In my mind, I feel that those) saintly persons are the (true) friends, who imbue us with the love of God. (I wish that) my love with them may never end.”(1)

Therefore making a prayer to God and inviting his saintly friends to come and join him in meditating on God’s Name, he says: “O’ my all-pervading God, show mercy (and bless me) that I may always sing Your praises. O’ my saintly friends, come and meditate on God’s Name (with me).”(1-paue)

However commenting on the general egoistic and careless attitude of human beings toward spiritual matters, Guru Ji says: “(O my friends), being allured by *Maya* (the attachment for worldly riches and power, a mortal) has become so (spiritually) blind, that in spite of seeing and hearing (everything, one), doesn’t understand that the frail body has to perish (one day, but still) one keeps engaging in false (worldly) pursuits. Only those who have developed a relationship with the perfect Guru and meditate on God’s Name, depart from here winning (the game of life).”(2)

Next commenting on the phenomena of birth and death, creation of the world, and worldly enjoyments, Guru Ji says: “(O’ my friends), it is as per God’s command that one comes into this world, and one’s departure is also in accordance with the time set (by God for this purpose). Under His command, the universe of five elements (earth, water, fire, air, and ether) has extended, and under His will (one) enjoys worldly pleasures. (However, getting involved in these enjoyments, the one from whose mind) the Creator is forsaken, there is separation and sorrow for that person.”(3)

Guru Ji now tells what kinds of blessings those persons enjoy, who win God’s pleasure. He says: “(O’ my friends), one who becomes pleasing to His God, goes to His court with honor. (Such a person) enjoys peace here (in this world), and honor in (the next. Such a person) meditates only on the Name of one (God). With truly good intention, such a person has served his or her Guru (in this world, therefore) God has given honor (to such a person in His court).”(4)

Elaborating on the above concept, Guru Ji says: “(O’ my friends, that God) who provides sustenance to all beings, is pervading all the spaces and interspaces. When on His own He becomes gracious (on someone, then) He never goes out of that person’s mind. (Such a person) amasses the everlasting treasure (of God’s Name), because such a person deems God’s Name alone as his or her wealth and possession.”(5)

Stating the blessings a person enjoys, who amasses the wealth of God’s Name, Guru Ji says: “(O’ my friends), in whose mind the formless God comes to abide, that person’s comings and goings (in and out of this world) cease forever. We cannot find the end limit of that (God); He is the highest, unapproachable and unperceivable (Being). The one who forsakes one’s God dies and gets born millions of times.”(6)

Describing the blessings enjoyed by those in whose mind God comes to reside, Guru Ji says: “(O’ my friends, those saints) in whose mind God Himself comes to abide have true love and craving for their beloved (God). In their company also reside those (other saints like them), who also meditate on God’s Name, and share their merits. Being imbued with the love of God, all their troubles and maladies are destroyed.” (7)

Guru Ji concludes the *shabad* by showing us what kind of prayer we should make to God. He says: “O’ God, You are the Creator and the Doer (of everything). You are the (only) One, and also You are myriads. You are all powerful, You pervade in all, and You alone have the wisdom to discriminate between good and bad. Nanak (prays, O’ God show mercy, and bless him that he may) always meditate on (Your) Name, which is the support of (God’s) devotees.” (8-1-3).

The message of this *shabad* is that we should realize that we come to this world as per the will of God and will go away from here also as per His will. So if we want to pass this life of ours in peace and obtain honor in God’s court, then we should pray to Him to bestow upon us the gift of the company and the shelter of His saints, so that under their guidance, we may meditate on God’s Name and never forget Him.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ ਘਰੁ ੧੦
ਕਾਫੀ

**raag soohee mehlāa 5 asatpadee-aa
ghar 10 kaafee**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur paryaad.

ਜੇ ਭੁਲੀ ਜੇ ਚੁਕੀ ਸਾਈਂ ਭੀ ਤਹਿਜੀ
ਵਢਕਾਢੀਆ ॥
ਜਿਨ੍ਹਾ ਨੇਹੁ ਦੂਜਾਣੇ ਲਗਾ ਝੁਰਿ ਮਰਹੁ ਸੇ
ਵਾਢੀਆ ॥੧॥

jay bhulee jay chukee saa-ee^N bhee
tahnjee kaadhee-aa.
jin^Haa nayhu doojaanay lagaa jhoor
marahu say vaadhee-aa. ||1||

ਹਉ ਨਾ ਛੋਡਉ ਕੰਤ ਪਾਸਰਾ ॥
ਸਦਾ ਰੰਗੀਲਾ ਲਾਲੁ ਪਿਆਰਾ ਏਹੁ ਮਹਿਜਾ
ਆਸਰਾ ॥੧॥ ਰਹਾਉ ॥

ha-o naa chhoda-o kant paasraa.
sadaa rangeelaa laal pi-aaraa ayhu
mahinjaa aasraa. ||1|| rahaa-o.

ਸਜਣੁ ਤੂਹੈ ਸੈਣੁ ਤੂ ਮੈ ਤੁਝ ਉਪਰਿ ਬਹੁ
ਮਾਣੀਆ ॥
ਜਾ ਤੂ ਅੰਦਰਿ ਤਾ ਸੁਖੇ ਤੂੰ ਨਿਮਾਣੀ ਮਾਣੀਆ
॥੨॥

sajan toohai sain too mai tujh upar baho
maan-ee-aa.
jaa too andar taa sukhay too^N nimaanee
maan-ee-aa. ||2||

ਜੇ ਤੂ ਤੁਠਾ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾ ਦੂਜਾ ਵੇਖਾਲਿ ॥
ਏਹਾ ਪਾਈ ਮੂ ਦਾਤੜੀ ਨਿਤ ਹਿਰਦੈ ਰਖਾ
ਸਮਾਲਿ ॥੩॥

jay too tuthaa kirpaa niDhaan naa doojaa
vaykhaal.
ayhaa paa-ee moo daat-rhee nit hirdai
rakhaa samaal. ||3||

ਪਾਵ ਜੁਲਾਈ ਪੰਧ ਤਉ ਨੈਣੀ ਦਰਸੁ ਦਿਖਾਲਿ
॥

ਸ੍ਰਵਣੀ ਸੁਣੀ ਕਹਾਣੀਆ ਜੇ ਗੁਰੁ ਥੀਵੈ
ਕਿਰਪਾਲਿ ॥੪॥

ਕਿਤੀ ਲਖ ਕਰੋੜਿ ਪਿਰੀਏ ਰੋਮ ਨ ਪੁਜਨਿ
ਤੇਰਿਆ ॥

ਤੂ ਸਾਹੀ ਹੂ ਸਾਹੁ ਹਉ ਕਹਿ ਨ ਸਕਾ ਗੁਣ
ਤੇਰਿਆ ॥੫॥

ਸਹੀਆ ਤਉ ਅਸੰਖ ਮੰਵਹੁ ਹਭਿ ਵਧਾਣੀਆ ॥

ਹਿਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲਿ ਦੇਹਿ ਦਰਸੁ ਰੰਗੁ
ਮਾਣੀਆ ॥੬॥

ਜੈ ਡਿਠੇ ਮਨੁ ਧੀਰੀਐ ਕਿਲਵਿਖ ਵੰਵਨਿ
ਦੂਰੇ ॥

ਸੋ ਕਿਉ ਵਿਸਰੈ ਮਾਉ ਮੈ ਜੋ ਰਹਿਆ ਭਰਪੂਰੇ
॥੭॥

ਹੋਇ ਨਿਮਾਣੀ ਢਹਿ ਪਈ ਮਿਲਿਆ ਸਹਜਿ
ਸੁਭਾਇ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ਨਾਨਕ ਸੰਤ ਸਹਾਇ
॥੮॥੧॥੪॥

paav julaa-ee panDh ta-o nainee daras
dikhaal.

sarvanee sunee kahaanee-aa jay gur
theevai kirpaal. ||4||

kittee lakh karorh piree-ay rom na pujan
tayri-aa.

too saaher hoo saahu ha-o kahi na sakaa
gun tayri-aa. ||5||

sahee-aa ta-oo asan^Nkh manjahu habh
vaDhaanee-aa.

hik bhoree nadar nihaal deh daras rang
maanee-aa. ||6||

jai dithay man Dheeree-ai kilvikh va^Nnini^H
dooray.

so ki-o visrai maa-o mai jo rahi-aa
bharpooray. ||7||

ho-ay nimaanee dheh pa-ee mili-aa sahj
subhaa-ay.

poorab likhi-aa paa-i-aa naanak sant
sahaa-ay. ||8||1||4||

Raag Suhi Mehla-5

Ashatpadian Ghar-10 Kaafi

This is another example of the Guru Ji's most enchanting and heart touching poetry, which shows his extreme humility, love, and full faith in God's grace. In this *shabad*, he shows us how like a very innocent child bride who is prone to making many mistakes and errors, we should approach God our Master and ask for His forgiveness and grace.

So lovingly and in a very humble manner, Guru Ji addresses God and says: "O' my Master, if I have erred or have strayed still I am known as Your bride; therefore correct me in whatever way You like, but don't discard me. Because those who have been discarded (by You) for being attuned to the love of others, they die grieving miserably"(1)

Expressing his firm commitment to God, Guru Ji declares: “(O’ my friends), I would never forsake the company of my Spouse. He is my ever lively, endearing Beloved, and He is my only support.”(1-pause)

Next stating how much he depends upon the support and love of his beloved God, Guru Ji says: “O’ God, You are my well wisher, You are my relative, and I hold great pride in You. When You reside within me, there is peace in my heart, You are the pride of my humble being.”(2)

As if guessing that God is in mercy and is asking him what he wants, Guru Ji responds by saying: “O’ the Treasure of kindness, if You have become gracious upon me, then don’t make me seek the help of any other person, bestow only this small gift upon me that I may always keep You carefully enshrined in my heart.”(3)

Elaborating on his wishes, Guru Ji adds: “O’ God, I also wish that my feet may walk on the path of Your union, and pray to You to show Your sight. Lastly, if Guru becomes merciful on me, with my own ears I will listen to immaculate stories about You.”(4)

Describing the excellences of God, Guru Ji says: “O’ God, no matter how many millions or billions of highly placed persons there may be, they cannot equal Your excellence even a little bit. You are the King of all kings, and I cannot describe Your merits.”(5)

Next showing his extreme humility, Guru Ji recognizes that there may be many other, much more pious persons than he, but still he prays to God to bless him also with His vision. So once again addressing God in the metaphor of a young faithful bride, Guru Ji says: “O’ my Beloved, there are unaccountable numbers of Your brides (devotees), and all are more beautiful (meritorious) than I am. But please, bless me also with a moment of Your glance of grace, and show me Your sight so that I too may enjoy the bliss of Your Love.”(6)

Now answering the question, why he is in so much love with God, Guru Ji says: “O’ my mother, why should we forsake that (God) who is pervading everywhere, seeing whom our mind is comforted and our sins go away.”(7)

Summarizing his story, Guru Ji says: “O’ my friends, becoming utterly humble, I fell down at the feet of God, and surrendered myself before Him. Then unknowing, Beloved God came and met me. In this way, with the help of the saint (Guru), Nanak obtained what was prewritten in His destiny.”(8-1-4)

The message of this *shabad* is that if in spite of committing many blunders, we want to be forgiven by God and blessed with His sight, then instead of playing clever we should seek the help of the Guru to intervene on our behalf and humbly pray to God to forgive our sins, because we are the members of His household. Then showing His mercy, God would forgive us and bless us with His sight, and embrace us in His union.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਣ ਪੁਕਾਰਨਿ ਪੋਥੀਆ ॥
ਨਾਮ ਬਿਨਾ ਸਭਿ ਕੂੜੁ ਗਾਲੀ ਹੋਛੀਆ ॥੧॥

ਨਾਮੁ ਨਿਧਾਨੁ ਅਪਾਰੁ ਭਗਤਾ ਮਨਿ ਵਸੈ ॥
ਜਨਮ ਮਰਣ ਮੋਹੁ ਦੁਖੁ ਸਾਧੂ ਸੰਗਿ ਨਸੈ ॥੧॥
ਰਹਾਉ ॥

ਮੋਹਿ ਬਾਦਿ ਅਹੰਕਾਰਿ ਸਰਪਰ ਰੁੰਨਿਆ ॥
ਸੁਖੁ ਨ ਪਾਇਨ੍ਹਿ ਮੂਲਿ ਨਾਮ ਵਿਛੁੰਨਿਆ ॥੨॥

ਮੇਰੀ ਮੇਰੀ ਧਾਰਿ ਬੰਧਨਿ ਬੰਧਿਆ ॥
ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ ਮਾਇਆ ਧੰਧਿਆ
॥੩॥

ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਤਤੁ ਬੀਚਾਰਿਆ ॥
ਨਾਮ ਬਿਨਾ ਸੁਖੁ ਨਾਹਿ ਸਰਪਰ ਹਾਰਿਆ ॥੪॥

ਪੰਨਾ ੭੬੨

ਆਵਹਿ ਜਾਹਿ ਅਨੇਕ ਮਰਿ ਮਰਿ ਜਨਮਤੇ ॥
ਬਿਨੁ ਬੂਝੇ ਸਭੁ ਵਾਦਿ ਜੋਨੀ ਭਰਮਤੇ ॥੫॥

ਜਿਨ੍ ਕਉ ਭਏ ਦਇਆਲ ਤਿਨ੍ ਸਾਧੂ ਸੰਗੁ
ਭਇਆ ॥
ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਤਿਨ੍ ਜਨੀ ਜਪਿ
ਲਇਆ ॥੬॥

ਖੋਜਹਿ ਕੋਟਿ ਅਸੰਖ ਬਹੁਤੁ ਅਨੰਤ ਕੇ ॥
ਜਿਸੁ ਬੁਝਾਏ ਆਪਿ ਨੇੜਾ ਤਿਸੁ ਹੇ ॥੭॥

ਵਿਸਰੁ ਨਾਹੀ ਦਾਤਾਰ ਆਪਣਾ ਨਾਮੁ ਦੇਹੁ ॥
ਗੁਣ ਗਾਵਾ ਦਿਨੁ ਰਾਤਿ ਨਾਨਕ ਚਾਉ ਏਹੁ
॥੮॥੧੨॥੧੬॥

soohee mehlā 5.

simrit̃ bayḍ puraañ pukaarañ pothee-aa.
naam̃ binaa sabh̃ koorh̃ gaal^hee
hoch^hee-aa. ||1||

naam̃ niDhaañ apaar̃ bhagṭaa mañ vasai.
janam̃ marañ moh̃ dukh̃ saaDhoo sang
nasai. ||1|| rahaa-o.

mohi baad̃ ahaⁿkaar̃ sarpar̃ runni-aa.
sukh̃ na paa-ini^h mool̃ naam̃
vich^hhunni-aa. ||2||

mayree mayree Dhaar̃ banDhañ
banDhi-aa.
narak̃ surag̃ avṭaar̃ maa-i-aa DhanDhi-aa.
||3||

soDhat̃ soDhat̃ soDh̃ tat̃ beechaari-aa.
naam̃ binaa suk^h naahi sarpar̃ haari-aa.
||4||

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aavahi jaahi anayk̃ mar̃ mar̃ janmat̃ay.
biñ booj^hay sabh̃ vaad̃ jonee bharmat̃ay.
||5||

jini^h ka-o bha-ay da-i-aal̃ tin^h saaDhoo
sang̃ bha-i-aa.
amrit̃ har̃ kaa naam̃ tin^hee janee jap̃
la-i-aa. ||6||

khojeh̃ kot̃ asaⁿkh̃ bahuṭ̃ anant̃ kay.
jis̃ bujh̃aa-ay aap̃ nayr^haa tis̃ hay. ||7||

visar̃ naahee daataar̃ aapⁿaa naam̃ dayh̃.
guñ gaavaa diñ raat̃ naanak̃ chaa-o ayhu.
||8||2||5||16 ||

Suhi Mehla-5

In previous *shabad* (8-1-3), Guru Ji advised us that we should realize that we come to this world as per the will of God, and will go away from it also as per His will. So if we want to pass this life of ours in peace and obtain honor in God's court, then we should pray to Him to bestow upon us, the gift of the company and the shelter of His saints, so that under their guidance we may meditate on God's Name and never forget Him. In this *shabad*, Guru Ji tells us why meditating on God's Name is so important, and how all other ritualistic deeds such as reading or reciting holy books, or bathing at holy places are useless and empty deeds, if we don't meditate on God's Name.

At the very outset, Guru Ji says: "O' my friends, there are some, who loudly recite the *Simritis*, *Vedas*, and other holy books, but without (meditating on) God's Name, all these things are empty actions, and are completely useless."(1)

Now telling us from where and how to obtain the commodity of God's Name, Guru Ji says: "O' my friends, the infinite treasure of God's Name resides in the hearts of the devotees and by meditating on God's Name, in the congregation of the saint (Guru), one's pain of birth and death and worldly attachment flees away."(1-pause)

Describing the state of those who do not listen to the Guru's advice and remain involved in the false worldly attachments, he says: "O' my friends, they who remain involved in worldly attachment, strife, and self-conceit, for sure cry out in grief at being separated from God's Name and do not obtain peace at all."(2)

Continuing to comment on the fate of those who do not listen to the Guru, and do not meditate on God's Name, Guru Ji says: "O' my friends, such egocentric persons who remain obsessed by their own selfish motives, being bound by worldly bonds, keep going through hell and heaven (pain and pleasure) again and again."(3)

Therefore sharing the result of all his deliberations and studies, Guru Ji says: "O' my friends, after deliberating and reflecting again and again, I have found this to be the essence of wisdom, that without God, no one has obtained peace and surely has lost his (game of life)."(4)

However commenting on the general state of human beings in the world, Guru Ji says: "O' my friends, without meditating on God's Name, myriads of mortals keep coming and going from this world, and are born to die again. But without realizing God, whatever they do is useless strife. They therefore keep wandering through existences."(5)

Now Guru Ji tells us who are those fortunate persons who meditate on God's Name. He says: "O' my friends, on whom God became merciful, they were blessed with the company and guidance of the saint (Guru), and these fortunate persons have meditated on the life rejuvenating Name of God."(6)

Stating how rare are those on whom God showers His grace and becomes close to them, Guru Ji says: “O’ my friends, many millions, countless, and infinite numbers of persons search for God, but He comes near only those, whom He Himself makes to realize Him. (Our own efforts to search God are not enough).”(7)

Guru Ji concludes this *shabad* by showing us what kind of prayer we should make before God. With extreme love and devotion, he says: “O’ my benefactor God, never forsake me and please bless me with Your Name. This alone is the desire of Nanak that day and night he may sing Your praises.”(8-2-5-16)

The message of this *shabad* is that without meditating on God’s Name, all other rituals including reading or reciting of holy books are empty and unfruitful things. They who keep entangled in their egoistic worldly pursuits, surely come to grief. Lastly, no matter how many efforts we might make on our own to search God, unless we seek the guidance of the Guru and grace of God, we cannot see His sight.

ਰਾਗ ਸੂਹੀ ਮਹਲਾ ੧ ਕੁਚਜੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੰਝ ਕੁਚਜੀ ਅੰਮਾਵਣਿ ਡੋਸੜੇ ਹਉ ਕਿਉ ਸਹੁ
ਰਾਵਣਿ ਜਾਉ ਜੀਉ ॥

ਇਕ ਦੂ ਇਕਿ ਚੜਦੀਆ ਕਉਣੁ ਜਾਣੈ ਮੇਰਾ
ਨਾਉ ਜੀਉ ॥

ਜਿਨੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਸੇ ਅੰਬੀ ਛਾਵੜੀਏਹਿ
ਜੀਉ ॥

ਸੇ ਗੁਣ ਮੰਝ ਨ ਆਵਨੀ ਹਉ ਕੈ ਜੀ ਦੋਸ ਧਰੇਉ
ਜੀਉ ॥

ਕਿਆ ਗੁਣ ਤੇਰੇ ਵਿਬਰਾ ਹਉ ਕਿਆ ਕਿਆ
ਘਿਨਾ ਤੇਰਾ ਨਾਉ ਜੀਉ ॥

ਇਕਤੁ ਟੋਲਿ ਨ ਅੰਬੜਾ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤੇਰੈ
ਜਾਉ ਜੀਉ ॥

ਸੁਣਿਨਾ ਰੁਪਾ ਰੰਗੁਲਾ ਮੋਤੀ ਤੈ ਮਾਣਿਕੁ ਜੀਉ ॥

ਸੇ ਵਸਤੂ ਸਹਿ ਦਿਤੀਆ ਮੈ ਤਿਨ੍ਹ ਸਿਉ ਲਾਇਆ
ਚਿਤੁ ਜੀਉ ॥

ਮੰਦਰ ਮਿਟੀ ਸੰਦੜੇ ਪਥਰ ਕੀਤੇ ਰਾਸਿ ਜੀਉ ॥

ਹਉ ਏਨੀ ਟੋਲੀ ਭੁਲੀਅਸੁ ਤਿਸੁ ਕੰਤ ਨ ਬੈਠੀ
ਪਾਸਿ ਜੀਉ ॥

ਅੰਬਰਿ ਕੁੰਜਾ ਕੁਰਲੀਆ ਬਗ ਬਹਿਠੇ ਆਇ
ਜੀਉ ॥

raag soohee mehlā 1 kuchjēe

ik-oⁿkaar satgur parsāḁ.

manj kuchjēe ammaavan dosrhay ha-o
ki-o saho raavan jaa-o jee-o.

ik dūo ik charhandee-aa ka-un jaanai
mayraa naa-o jee-o.

jin^hee sakhee saho raavi-aa say ambee
chhaavrhee-ayhi jee-o.

say gun manj na aavnee ha-o kai jee
dos Dharay-o jee-o.

ki-aa gun tayray vithraa ha-o ki-aa ki-aa
ghinaa tayraa naa-o jee-o.

ikaṭ tol na ambrhaa ha-o saḁ kurbaanai
tayrai jaa-o jee-o.

su-inaa rupaa rangulaa motēe tai
maanik jee-o.

say vastoo seh dīṭee-aa mai tin^h si-o
laa-i-aa chīṭ jee-o.

mandar mitee sand-rhay pathar keṭay
raas jee-o.

ha-o aynee tolee bhulee-as tis kant na
baithee paas jee-o.

ambar koonjaa kurlee-aa bag bahithay
aa-ay jee-o.

ਸਾ ਧਨ ਚਲੀ ਸਾਹੁਰੈ ਕਿਆ ਮੁਹੁ ਦੇਸੀ ਅਗੈ
ਜਾਇ ਜੀਉ ॥

ਸੁਤੀ ਸੁਤੀ ਝਾਲੁ ਬੀਆ ਭੁਲੀ ਵਾਟੜੀਆਸੁ
ਜੀਉ ॥

ਤੈ ਸਹ ਨਾਲਹੁ ਮੁਤੀਆਸੁ ਦੁਖਾ ਕੂੰ ਧਰੀਆਸੁ
ਜੀਉ ॥

ਤੁਧੁ ਗੁਣ ਮੈ ਸਭਿ ਅਵਗਣਾ ਇਕ ਨਾਨਕ ਕੀ
ਅਰਦਾਸਿ ਜੀਉ ॥

ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ ਮੈ ਡੋਹਾਗਣਿ ਕਾਈ ਰਾਤਿ
ਜੀਉ ॥੧॥

saa Dhan chalee saahurai ki-aa muhu
daysee agai jaa-ay jee-o.

sutee sutee jhaal thee-aa bhulee
vaatrhee-aas jee-o.

tai sah naalahu mutee-as dukhaa koo^N
Dharee-aas jee-o.

tuDh gun mai sabh avganaa ik naanak
kee ardaas jee-o.

sabh raatee sohaaganee mai dohaagan
kaa-ee raatj jee-o. ||1||

Raag Suhi Mehla-1 Kuchajji (Ill Mannered)

This is another hymn uttered by Guru Ji in the sweet dialect of *Multan* (Pakistan). In this *Shabad*, putting himself in the shoes of a bride soul who has no merits and all demerits, Guru Ji shows us how such a bride (soul) needs to first acknowledge her own faults and lack of virtues, before feeling any kind of jealousy towards other virtuous brides (or holy persons), who are already enjoying the blissful company of God, their beloved Spouse.

At the very start, on behalf of that meritless, but humble bride (soul), Guru Ji says: “O’ my friends, I am ill-mannered woman with unaccountable faults, so how can I go to enjoy the company of my spouse, God? In His household are innumerable brides (souls), everyone is more beautiful (and virtuous) than the other, who knows even my name (or cares for a meritless person like me)?”

However instead of feeling any jealousy towards those who are enjoying a blissful happy life in the company of God their Spouse, Guru Ji acknowledges that it is all because they have so many merits, which he does not have, therefore he should not blame anyone else. So on her behalf, Guru Ji says, “Those mates who have enjoyed the company of the Spouse are in so much joy, as if they are enjoying the shade of a mango tree (which yields very delicious fruit and provides very comforting shade). Such merits are not in me, so whom can I blame (for my separation)?”

Therefore addressing God, Guru Ji says: “O’ God, on which of Your merits may I elaborate and which of Your Name I may utter, (because infinite are Your merits and limitless are the names based on those merits). I cannot come close to even one of Your merits, so I am always a sacrifice to You.”

Referring to our love and involvement in the worldly riches and possessions and the habit of forgetting God, Guru Ji says: “O’ my friends, gold, silver, pearls and rubies; all these things have been given to me by that spouse God, but I have transfixed my mind on these (instead of on God). Similarly, I have beautiful mansions, made of bricks and mortar, which have been beautified with stones. Being absorbed in these toys, I have not sat near God (or been thankful to Him).”

Now Guru Ji puts himself in the position of a person, who all through his or her youth has been lost in the pursuit of worldly pleasures. But now becoming old and close to death, wonders how would he or she account for in God's court.

Continuing the same metaphor of the bride (soul), Guru Ji says: "O' my friends, like flamingoes, the black hair have flown away from the sky (of my head), and now the white herons (gray hair) have come and taken their place. The bride soul is about to depart to her in-laws (the God's court, I wonder) with what face she would go there?"

Next comparing our involvement in worldly affairs to the situation of that bride, who while going together on a journey with her spouse goes to sleep, and later when the day rises, she finds herself separated from her spouse. Guru Ji says, "I have been sleeping through all the night (of youth), and now when there is daylight (of old age), I find that I have forgotten my way, and have been separated from You, O' my Spouse and I have acquired all pains."

Guru Ji concludes the *shabad* by saying: "(O' God), this is the humble prayer of Nanak: that You have all the merits, and I am full of faults. All the blessings of joyous nights in Your company are meant for the united wedded brides (the Guru following souls). Could there be any joyous night for a deserted bride like me?"(1)

The message of this *shabad* is that we should realize that how, under the influence of worldly riches and possessions, which have been given to us by God, we have forgotten God Himself. Therefore we should not feel any jealousy toward those Guru's followers, who, because of their virtues are enjoying the peace and bliss of God's union. Instead we should acknowledge our own faults and pray for His mercy.

ਸੂਹੀ ਮਹਲਾ ੧ ਸੁਚਜੀ ॥

ਜਾ ਤੂ ਤਾ ਮੈ ਸਭੁ ਕੋ ਤੂ ਸਾਹਿਬੁ ਮੇਰੀ ਰਾਸਿ
ਜੀਉ ॥

ਤੁਧੁ ਅੰਤਰਿ ਹਉ ਸੁਖਿ ਵਸਾ ਤੂੰ ਅੰਤਰਿ ਸਾਬਾਸਿ
ਜੀਉ ॥

ਭਾਣੈ ਤਖਤਿ ਵਡਾਈਆ ਭਾਣੈ ਭੀਖ ਉਦਾਸਿ
ਜੀਉ ॥

ਭਾਣੈ ਥਲ ਸਿਰਿ ਸਰੁ ਵਹੈ ਕਮਲੁ ਫੁਲੈ ਆਕਾਸਿ
ਜੀਉ ॥

ਭਾਣੈ ਭਵਜਲੁ ਲੰਘੀਐ ਭਾਣੈ ਮੰਤਿ ਭਰੀਆਸਿ
ਜੀਉ ॥

ਭਾਣੈ ਸੋ ਸਹੁ ਰੰਗੁਲਾ ਸਿਫਤਿ ਰਤਾ ਗੁਣਤਾਸਿ
ਜੀਉ ॥

ਭਾਣੈ ਸਹੁ ਭੀਹਾਵਲਾ ਹਉ ਆਵਣਿ ਜਾਣਿ
ਮੁਈਆਸਿ ਜੀਉ ॥

soohee mehlāa 1 suchjee.

jaa tūo taa mai sabh ko tūo saahib
mayree raas jee-o.

tuDh antar ha-o sukh vasaa tūo^N antar
saabaas jee-o.

bhaanai takhat vadaa-ee-aa bhaanai
bheekh udaas jee-o.

bhaanai thal sir sar vahai kamal fulai
aakaas jee-o.

bhaanai bhavjal langhee-ai bhaanai
manjh bharee-aas jee-o.

bhaanai so saho rangulaa sifāt rātaa
gunṭaas jee-o.

bhaanai saho bheehaavalaa ha-o aavan
jaan mu-ee-aas jee-o.

ਤੂ ਸਹੁ ਅਗਮੁ ਅਤੋਲਵਾ ਹਉ ਕਹਿ ਕਹਿ ਢਹਿ
ਪਈਆਸਿ ਜੀਉ ॥

ਕਿਆ ਮਾਗਉ ਕਿਆ ਕਹਿ ਸੁਣੀ ਮੈ ਦਰਸਨ
ਭੂਖ ਪਿਆਸਿ ਜੀਉ ॥

ਗੁਰ ਸਬਦੀ ਸਹੁ ਪਾਇਆ ਸਚੁ ਨਾਨਕ ਕੀ
ਅਰਦਾਸਿ ਜੀਉ ॥੨॥

too saho agam atolvaa ha-o kahi kahi
dheh pa-ee-aas jee-o.

ki-aa maaga-o ki-aa kahi sunee mai
darsan bhookh pi-aas jee-o.

gur sabdee saho paa-i-aa sach naanak
kee ardaas jee-o. ||2||

Suhi Mehla-1

Suchajji (Good Mannered)

In the previous *shabad*, Guru Ji assumed himself as a merit less bride of God, who still craved for the company of her beloved Spouse. He expressed her feelings and showed how such a bride (soul) needed to acknowledge first, her own faults and demerits, before making any complaints or feelings of jealousy toward anyone else. In this *shabad*, he describes the state of mind of a meritorious bride (soul), and how she expresses her feelings of love and admiration for her spouse (God). She also expresses how she willingly accepts God's will and prays to Him to unite her with Him through the Guru.

Describing how happy the bride (soul) feels when she is enjoying the company of God, Guru Ji says (on behalf of the bride), "O' God, when You are with me, everybody is on my side. O' God, You are my Master and the capital of my life. When I enshrine You in my heart I abide in peace. When You manifest in me, I obtain glory."

Acknowledging how everything happens as per God's will or command, Guru Ji says: "O' God, in Your will one enjoys such glories as sitting on a throne, and in Your will one begs like a recluse. As per Your command, a river starts flowing in a desert, and in Your will such a wave of love arises in a stonehearted person, as if a lotus has bloomed in the sky (high mountain, where there is no water). It is in Your will that we cross the most dreadful worldly ocean, and in Your will we are drowned in the evils of this world, (just as a ship filled with water sinks into the sea)."

Now explaining why we sometimes love God very much, and sometimes go to the extent of denying His existence, Guru Ji says: "O' my friends, it is as per His will that the Spouse seems so very playful and endearing to the human mind, that one gets ingrained with the praises of that treasure of merits. Also in His will, the Spouse seems very dreadful to a bride (soul). Because of her ego, she keeps coming and going and is ruined spiritually."

Therefore, Guru Ji humbly prays to God saying, "O' God, You are the Master of incomprehensible and unaccountable merits. After getting exhausted trying to describe (Your merits) I have fallen down at Your feet and have sought Your shelter. But I don't know what I may ask for, and what I should say, hoping to listen in response. I know only this: that I am thirsty and hungry for Your sight."

In conclusion, Guru Ji says, “O God, it is only by following the Guru’s word that any one has obtained the eternal Spouse. (Therefore Nanak prays to You, to put him in the Guru’s shelter, and bless him with Your sight).”(2)

The message of this *shabad* is that even if we have some merits and are enjoying the love of the God, we should always remain humble and recognize that it is God who has blessed us with so many gifts and in His will He can take those back also. Therefore, we should always follow Guru's advice and becoming humble, pray to Him to grant us the guidance of the Guru and the blessings of His sight.

ਪੰਨਾ ੭੬੩

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ਸੂਹੀ ਮਹਲਾ ੫ ਗੁਣਵੰਤੀ ॥

soohee mehlāa 5 gunvāntēe.

ਜੋ ਦੀਸੈ ਗੁਰਸਿਖੜਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ
ਪਾਇ ਜੀਉ ॥

jo deesai gursikh-rhāa tis niv niv
laaga-o paa-ay jee-o.

ਆਖਾ ਬਿਰਥਾ ਜੀਅ ਕੀ ਗੁਰੁ ਸਜਣੁ ਦੇਹਿ ਮਿਲਾਇ
ਜੀਉ ॥

aakhāa birthāa jee-a kee gur sajan
deh milaa-ay jee-o.

ਸੋਈ ਦਸਿ ਉਪਦੇਸੜਾ ਮੇਰਾ ਮਨੁ ਅਨਤ ਨ ਕਾਹੂ
ਜਾਇ ਜੀਉ ॥

so-ee das updaysrhāa mayraa man
anaṭ na kaahoo jaa-ay jee-o.

ਇਹੁ ਮਨੁ ਤੈ ਕੂੰ ਡੇਵਸਾ ਮੈ ਮਾਰਗੁ ਦੇਹੁ ਬਤਾਇ ਜੀਉ
॥

ih man ṭai kooN dayvsaa mai maarag
dayh baṭaa-ay jee-o.

ਹਉ ਆਇਆ ਦੂਰਹੁ ਚਲਿ ਕੈ ਮੈ ਤਕੀ ਤਉ
ਸਰਣਾਇ ਜੀਉ ॥

ha-o aa-i-aa Dhoorahu chal kai mai
ṭakee ṭa-o sarnaa-ay jee-o.

ਮੈ ਆਸਾ ਰਖੀ ਚਿਤਿ ਮਹਿ ਮੇਰਾ ਸਭੋ ਦੁਖੁ ਗਵਾਇ
ਜੀਉ ॥

mai aasaa rakhee chit meh mayraa
sabhō dukh gavaa-ay jee-o.

ਇਤੁ ਮਾਰਗਿ ਚਲੇ ਭਾਈਅੜੇ ਗੁਰੁ ਕਹੈ ਸੁ ਕਾਰ
ਕਮਾਇ ਜੀਉ ॥

iṭ maarag chalay bhāa-ee-arhay gur
kahai so kaar kamaa-ay jee-o.

ਤਿਆਗੋਂ ਮਨ ਕੀ ਮਤੜੀ ਵਿਸਾਰੋਂ ਦੂਜਾ ਭਾਉ
ਜੀਉ ॥

ṭi-aagayN man kee mat-rhee
visaarayN doojaa bhāa-o jee-o.

ਇਉ ਪਾਵਹਿ ਹਰਿ ਦਰਸਾਵੜਾ ਨਹ ਲਗੈ ਤਤੀ ਵਾਉ
ਜੀਉ ॥

i-o paavahi har darsaavarhāa nah
lagai ṭaṭee vaa-o jee-o.

ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ
ਹੁਕਮਾਉ ਜੀਉ ॥

ha-o aaphu bol na jaandaa mai
kahi-aa sabh hukmaa-o jee-o.

ਹਰਿ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਆ ਗੁਰਿ ਨਾਨਕਿ ਕੀਆ
ਪਸਾਉ ਜੀਉ ॥

har bhagat khajaanaa bakhshi-aa gur
naanak kee-aa pasaa-o jee-o.

ਮੈ ਬਹੁਤਿ ਨ ਤ੍ਰਿਸਨਾ ਭੁਖੜੀ ਹਉ ਰਜਾ ਤ੍ਰਿਪਤਿ
ਅਗਾਇ ਜੀਉ ॥

mai bahurh na ṭarisanāa bhukh-rhee
ha-o rajaa ṭaripaṭ aghāa-ay jee-o.

ਜੋ ਗੁਰ ਦੀਸੈ ਸਿਖੜਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ
ਪਾਇ ਜੀਉ ॥੩॥

jo gur deesai sikh-rhāa tis niv niv
laaga-o paa-ay jee-o. ||3||

Suhi Mehla-5 Gunwanti (Meritorious)

In the previous two *shabads*, Guru Ji depicted before us the state and fate of ill-mannered and good-mannered bride (souls). He told us how the ill-mannered bride (soul) suffers the pain of separation from her spouse (the beloved God), and how by acting on Guru's advice the well-mannered obtains and enjoys His company. Guru Ji calls such a bride (soul), who loves and acts on the word of the Guru as *Gunwanti* or *Gursikharra* (the meritorious, or a lovable disciple of the Guru). In this *shabad*, he tells us how much he respects and loves such meritorious *Gursikh* bride (souls). Indirectly he tells us what should be our attitude towards those saintly persons whom we know are *Gurmukhs* (who follow Guru's advice).

Guru Ji says: "O' my friends, whosoever looks to me a loving disciple of the Guru, bowing to him again and again I touch his feet. I narrate to him the craving of my heart and ask him to unite me with my friend the Guru. I ask him to give me such instruction that my mind may not wander anywhere else except to the Guru. I say to him, "O' my dear, I would surrender my heart to you, if you tell me the way to meet the Guru. Please take pity on me, because I have come walking from a very far off distance (after passing through millions of existences), and now I have sought your shelter. I have cherished this expectation in my mind, that you would dispel all my pain."

Now Guru Ji answers on behalf of the Guru's follower, and says: "O' my brother, if you walk on this path, then do whatever the Guru says. Abandon the immature intellect of your mind, and forsake the love of other worldly things, In this way, you would obtain the beautiful door (of God), and you would not be afflicted with the slightest pain. Whatever I have told you is as per the Guru's command. On my own, I don't know to say anything."

Guru Ji concludes the *shabad* by sharing with us the blessings he obtained, when he acted on the above advice. He says: "O' my friends, when I followed the above advice, Guru Nanak became compassionate to me and blessed me with the treasure of God's devotional service. Now I feel no hunger or thirst (for worldly things), and I feel fully satiated. Therefore, whenever I see a loving disciple of the Guru, I bow and touch his feet again and again."(3)

The message of the *shabad* is that we should have great love and respect for those *Gursikhs*, who follow the Guru's path, and instead of following the dictates of our own mind; we should do whatever our Guru (Granth Sahib Ji) advises, so that the Guru may become merciful upon us also and unite us with God.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤ ਪੇਈਅਕੈ ਘਰਿ ਪਾਹੁਣੀ
ਬਲਿ ਰਾਮ ਜੀਉ ॥

raag soohee chhant mehlaa 1 ghar 1

ik-oNkaar satgur pargaad.

bhar joban mai mat pay-ee-arhai ghar
paahunee bal raam jee-o.

ਮੈਲੀ ਅਵਗਣਿ ਚਿਤਿ ਬਿਨੁ ਗੁਰ ਗੁਣ ਨ ਸਮਾਵਨੀ
ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਗੁਣ ਸਾਰ ਨ ਜਾਣੀ ਭਰਮਿ ਭੁਲਾਣੀ ਜੋਬਨੁ ਬਾਦਿ
ਗਵਾਇਆ ॥

ਵਰੁ ਘਰੁ ਦਰੁ ਦਰਸਨੁ ਨਹੀ ਜਾਤਾ ਪਿਰ ਕਾ ਸਹਜੁ ਨ
ਭਾਇਆ ॥

ਸਤਿਗੁਰ ਪੂਛਿ ਨ ਮਾਰਗਿ ਚਾਲੀ ਸੂਤੀ ਰੈਣਿ
ਵਿਹਾਣੀ ॥

ਨਾਨਕ ਬਾਲਤਣਿ ਰਾਡੇਪਾ ਬਿਨੁ ਪਿਰ ਧਨ ਕੁਮਲਾਣੀ
॥੧॥

ਬਾਬਾ ਮੈ ਵਰੁ ਦੇਹਿ ਮੈ ਹਰਿ ਵਰੁ ਭਾਵੈ ਤਿਸ ਕੀ ਬਲਿ
ਰਾਮ ਜੀਉ ॥

ਰਵਿ ਰਹਿਆ ਜੁਗ ਚਾਰਿ ਤ੍ਰਿਭਵਣ ਬਾਣੀ ਜਿਸ ਕੀ
ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਤ੍ਰਿਭਵਣ ਕੰਤੁ ਰਵੈ ਸੋਹਾਗਣਿ ਅਵਗਣਵੰਤੀ ਦੂਰੇ ॥

ਜੈਸੀ ਆਸਾ ਤੈਸੀ ਮਨਸਾ ਪੂਰਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥

ਹਰਿ ਕੀ ਨਾਰਿ ਸੁ ਸਰਬ ਸੁਹਾਗਣਿ ਰਾਂਡ ਨ ਮੈਲੈ
ਵੇਸੇ ॥

ਨਾਨਕ ਮੈ ਵਰੁ ਸਾਚਾ ਭਾਵੈ ਜੁਗਿ ਜੁਗਿ ਪ੍ਰੀਤਮ ਤੈਸੇ
॥੨॥

ਬਾਬਾ ਲਗਨੁ ਗਣਾਇ ਹੰ ਭੀ ਵੰਞਾ ਸਾਹੁਰੈ ਬਲਿ ਰਾਮ
ਜੀਉ ॥

ਸਾਹਾ ਹੁਕਮੁ ਰਜਾਇ ਸੇ ਨ ਟਲੈ ਜੋ ਪ੍ਰਭੁ ਕਰੈ ਬਲਿ ਰਾਮ
ਜੀਉ ॥

ਕਿਰਤੁ ਪਾਇਆ ਕਰਤੈ ਕਰਿ ਪਾਇਆ ਮੇਟਿ ਨ ਸਕੈ
ਕੋਈ ॥

ਜਾਵੀ ਨਾਉ ਨਰਹ ਨਿਹਕੇਵਲੁ ਰਵਿ ਰਹਿਆ ਤਿਹੁ
ਲੋਈ ॥

ਮਾਇ ਨਿਰਾਸੀ ਰੋਇ ਵਿਛੁੰਨੀ ਬਾਲੀ ਬਾਲੈ ਹੇਤੇ ॥

ਨਾਨਕ ਸਾਚ ਸਬਦਿ ਸੁਖ ਮਹਲੀ ਗੁਰ ਚਰਣੀ ਪ੍ਰਭੁ ਚੇਤੇ
॥੩॥

ਪੰਨਾ ੭੬੪

ਬਾਬੁਲਿ ਦਿਤਤੀ ਦੂਰਿ ਨਾ ਆਵੈ ਘਰਿ ਪੋਈਐ ਬਲਿ
ਰਾਮ ਜੀਉ ॥

mailee avgan chit bin gur gun na
samaavanee bal raam jee-o.

gun saar na jaanee bharam
bhulaanee joban baad gavaa-i-aa.

var ghar dar darsan nahee jaataa pir
kaa sahj na bhaa-i-aa.

satgur poochh na maarag chaalee
sootee rain vihaanee.

naanak baaltan raadaypaa bin pir
Dhan kumlaanee. ||1||

baabaa mai var deh mai har var
bhaavai tis kee bal raam jee-o.

rav rahi-aa jug chaar taribhavan
banee jis kee bal raam jee-o.

taribhavan kant ravai sohagan
avganvantee dooray.

jaisee aasaa taissee mansaa poor
rahi-aa bharpooray.

har kee naar so sarab suhaagan
raaNd na mailai vaysay.

naanak mai var saachaa bhaavai jug
jug pareetam taisay. ||2||

baabaa lagan ganaa-ay haN bhee
vanjaa saahurai bal raam jee-o.

saahaa hukam rajaa-ay so na talai jo
parabh karai bal raam jee-o.

kirat pa-i-aa kartai kar paa-i-aa mayt
na sakai ko-ee.

jaanjee naa-o narah nihkayval rav
rahi-aa tihu lo-ee.

maa-ay niraasee ro-ay vichhunnee
baalee baalai haytay.

naanak saach sabad sukh mahlee
gur charnee parabh chaytay. ||3||

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baabul dit-rhee door naa aavai ghar
pay-ee-ai bal raam jee-o.

ਰਹਸੀ ਵੇਖਿ ਹੁਦੂਰਿ ਪਿਰਿ ਰਾਵੀ ਘਰਿ ਸੋਹੀਐ ਬਲਿ
ਰਾਮ ਜੀਉ ॥

ਸਾਚੇ ਪਿਰ ਲੋੜੀ ਪ੍ਰੀਤਮ ਜੋੜੀ ਮਤਿ ਪੂਰੀ ਪਰਧਾਨੇ ॥

ਸੰਜੋਗੀ ਮੇਲਾ ਬਾਨਿ ਸੁਹੇਲਾ ਗੁਣਵੰਤੀ ਗੁਰ ਗਿਆਨੇ ॥

ਸਤੁ ਸੰਤੋਖੁ ਸਦਾ ਸਚੁ ਪਲੈ ਸਚੁ ਬੋਲੈ ਪਿਰ ਭਾਏ ॥

ਨਾਨਕ ਵਿਛੁੜਿ ਨਾ ਦੁਖੁ ਪਾਏ ਗੁਰਮਤਿ ਅੰਕਿ ਸਮਾਏ
॥੪॥੧॥

rahsee vaykh hadoor pir raavee ghar
sohee-ai bal raam jee-o.

saachay pir lorhee pareetam jorhee
mat pooree parDhaanay.

sanjogee maylaa thaana suhaylaa
gunvantee gur gi-aanay.

sat santokh sadaa sach palai sach
bolai pir bhaa-ay.

naanak vichhurh naa dukh paa-ay
gurmat ank samaa-ay. ||4||1||

Raag Suhi Chhant Mehla-1 Ghar-1

In this *shabad*, Guru Ji uses the metaphor of a young girl, who during her childhood and youth, does not care for acquiring any merits, which could help her in getting wedded and united with the meritorious groom (God). But later, she realizes her mistake and asks her father to equip her with the needed qualities and unite her back with her fiancé (God). Then leaving her mother (the worldly attachment), she goes to the home of her spouse, and being equipped with many virtues, she is received and treated there with honor. In a way, this *shabad* is the story of many human beings who although were strayed from the right path during their early age and youth, later realized their mistakes, and sought the shelter of the Guru. Then by following his advice, they were united with the God.

Speaking on behalf of a human bride (soul) who realizes that she has been wasting her youth in vain, Guru Ji says: “O’ my friends, during the prime of my youth I have been living, as if intoxicated in the wine of my self-conceit. I did not realize that in this world, which is like my parents’ house, I am only a guest. Yes, I have lived my youth, in evils as if my soul is soiled with many blemishes, and without the guidance of the Guru, no virtues can get enshrined in my mind. Being lost in doubt I did not understand the value of God’s virtues, and I wasted away my youth in vain. I did not care to know about the traditions or the ways of my bridegroom’s house. Even the poised conduct of the groom didn’t appeal me. I did not care to ask the true Guru and follow the right path to get united with my groom, and my youth passed away in such ignorance, as if the night of my life passed away in sleep. In short, I, Nanak, say that I have passed my youth in such a way, as if I became a widow while still a child; without the company of her spouse, this bride has withered away and has lost her charm and beauty.”(1)

As it might happen that after a certain incident or awakening, many people abandon their old sinful ways and start walking on the right path, Guru Ji depicts the next stage of the bride who has realized her mistake, and now she seeks the guidance of her father (Guru) to help her, so that she can also get wedded and united with (God) her spouse.

So again on behalf of that bride soul, Guru Ji says, “O’ my respected father (Guru), bless me that I may look pleasing to God, my Spouse, and that I may become His wedded bride. He prevails over all the ages and all the worlds. The Master of the world enjoys the company of the Guru’s followers, as if they are His united wedded brides. But he keeps the unworthy ones away from Him. Whatever the bride (soul) wishes, God fulfills her desire. The bride (soul) who is wedded to God remains eternally married and never becomes a widow or has to wear soiled clothes (as was the custom in those days). Nanak says, “I wish that the eternal Groom who remains same age after age may seem pleasing to me.”(2)

Now expressing the sentiments of that bride soul who is eager to unite with her groom (God), Guru Ji says: “O’ my respected father, fix the auspicious date so that I too may go to the house of my in-laws.”

Responding to her request on behalf of her father, Guru Ji says: “(O’ my dear girl), in accordance with the deeds done by mortals in the past, God has already issued a command (for the couples union or separation), and whatever God does that, cannot be stalled. (In other words), whatever the Creator has written in the destiny (of a person), that nobody can erase. That God who is independent of all human beings, and is pervading over all the three worlds, with the marriage party of saints comes as a Groom to wed (and unite the deserving bride (soul) with Him. Then, her mind gets so diverted towards God, that the intellect which previously was attached to the worldly affairs), grieves like a mother (when her daughter leaves after marriage), because now the young bride loves her young groom, (God, and not worldly affairs). Now O’ Nanak, acting on the true word (of advice) of the Guru, she resides in the peaceful and comforting mansion of God, and through the words of her Guru, she keeps God enshrined in her mind.”(3)

Guru Ji concludes the *shabad* by describing the final stage of mind and the blessings enjoyed by a Guru-following soul who has been united with God, and always remains absorbed in Him. He compares this stage to the bliss being enjoyed by that bride who has been fully accepted into her in-laws household and is deemed a respected member of their family.

So on behalf of that wedded and respected bride (soul), Guru Ji says, “My father (Guru has so completely turned my thoughts away from the worldly enticements, as if he) has wedded me away in a far off place, so that I may not come back to this home (and go through the circles of birth and death. It looks like that when) the eternal Groom needed (and He thought the bride soul was of use to Him), He united her with Him. Her intellect became perfect, and she was given a prime status. Because of her good fortune, she was united with her Spouse and her life became comfortable in the company of her Groom, She became meritorious, possessing the wisdom given by the Guru. Now there is always truth and contentment in her mind, and she always speaks truth and is pleasing to her Spouse. O’ Nanak, this bride would neither get separated from her spouse, God, nor would she suffer pains of births and deaths, Following Guru’s instruction, she would merge (in God Himself).”(4-1)

The message of this *shabad* is that while we are living in this world, we should not waste our time in useless worldly pursuits. Instead, we should utilize this opportunity to learn from our Guru (Granth Sahib Ji), the right way to lead a virtuous life, while meditating on God's Name, so that when we depart from this world, we may be accepted in God's union, and exempted from any more pains of births and deaths.

ਰਾਗ ਸੂਹੀ ਮਹਲਾ ੧ ਛੰਤੁ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥

ਸਾਚੈ ਮੇਲਿ ਮਿਲਾਏ ॥

ਸਹਜਿ ਮਿਲਾਏ ਹਰਿ ਮਨਿ ਭਾਏ ਪੰਚ ਮਿਲੇ
ਸੁਖੁ ਪਾਇਆ ॥

ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸੇਤੀ ਮਨੁ
ਲਾਇਆ ॥

ਅਨਦਿਨੁ ਮੇਲੁ ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਘਰ
ਮੰਦਰ ਸੋਹਾਏ ॥

ਪੰਚ ਸਬਦ ਧੁਨਿ ਅਨਹਦ ਵਾਜੇ ਹਮ ਘਰਿ
ਸਾਜਨ ਆਏ ॥੧॥

ਆਵਹੁ ਮੀਤ ਪਿਆਰੇ ॥ ਮੰਗਲ ਗਾਵਹੁ ਨਾਰੇ ॥

ਸਚੁ ਮੰਗਲੁ ਗਾਵਹੁ ਤਾ ਪ੍ਰਭ ਭਾਵਹੁ ਸੋਹਿਲੜਾ
ਜੁਗ ਚਾਰੇ ॥

ਅਪਨੈ ਘਰਿ ਆਇਆ ਥਾਨਿ ਸੁਹਾਇਆ
ਕਾਰਜ ਸਬਦਿ ਸਵਾਰੇ ॥

ਗਿਆਨ ਮਹਾ ਰਸੁ ਨੇਤ੍ਰੀ ਅੰਜਨੁ ਤ੍ਰਿਭਵਣ ਰੂਪੁ
ਦਿਖਾਇਆ ॥

ਸਖੀ ਮਿਲਹੁ ਰਸਿ ਮੰਗਲੁ ਗਾਵਹੁ ਹਮ ਘਰਿ
ਸਾਜਨੁ ਆਇਆ ॥੨॥

ਮਨੁ ਤਨੁ ਅੰਮ੍ਰਿਤਿ ਭਿੰਨਾ ॥

ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਰਤਨਾ ॥

ਅੰਤਰਿ ਰਤਨੁ ਪਦਾਰਥੁ ਮੇਰੈ ਪਰਮ ਤਤੁ ਵੀਚਾਰੇ
॥

ਜੰਤੁ ਭੇਖ ਤੂ ਸਫਲਿਓ ਦਾਤਾ ਸਿਰਿ ਸਿਰਿ
ਦੇਵਣਹਾਰੇ ॥

ਤੂ ਜਾਨੁ ਗਿਆਨੀ ਅੰਤਰਜਾਮੀ ਆਪੇ ਕਾਰਣੁ
ਕੀਨਾ ॥

ਸੁਨਹੁ ਸਖੀ ਮਨੁ ਮੋਹਨਿ ਮੋਹਿਆ ਤਨੁ ਮਨੁ
ਅੰਮ੍ਰਿਤਿ ਭੀਨਾ ॥੩॥

raag soohee mehlāa 1 chhant ghar 2

ik-o^Nkaar satgur parsaad.

ham ghar saajan aa-ay.

saachai mayl milaa-ay.

sahj milaa-ay har man bhaa-ay panch
milay sukh paa-i-aa.

saa-ee vasat paraapat ho-ee jis saytee
man laa-i-aa.

an-din mayl bha-i-aa man maani-aa ghar
mandar sohaa-ay.

panch sabad Dhun anhad vaajay ham
ghar saajan aa-ay. ||1||

aavhu meet pi-aaray. mangal gaavhu
naaray.

sach mangal gaavhu taa parabh
bhaavahu sohilrhaa jug chaaray.

apnai ghar aa-i-aa than suhaa-i-aa
kaaraj sabad savaaray.

gi-aan mahaa ras naytree anjan
taribhavan roop dikhaa-i-aa.

sakh^hee milhu ras mangal gaavhu ham
ghar saajan aa-i-aa. ||2||

man tan amrit bhinnaa.

antar paraym ratannaa.

antar ratan pad^aarath mayrai param tat
veechaaro.

jant bhaykh too safli-o daataa sir sir
dayvanhaaro.

too jaan gi-aanee antarjaamee aapay
kaaran keenaa.

sunhu sak^hee man mohan mohi-aa tan
man amrit bheennaa. ||3||

ਆਤਮ ਰਾਮੁ ਸੰਸਾਰਾ ॥

ਸਾਚਾ ਖੇਲੁ ਤੁਮਾਰਾ ॥

ਖੇਲੁ ਤੁਮਾਰਾ ਅਗਮ ਅਪਾਰਾ ਤੁਧੁ ਬਿਨੁ ਕਉਣੁ
ਬੁਝਾਏ ॥

ਸਿਧ ਸਾਧਿਕ ਸਿਆਣੇ ਕੇਤੇ ਤੁਝ ਬਿਨੁ ਕਵਣੁ
ਕਹਾਏ ॥

ਕਾਲੁ ਬਿਕਾਲੁ ਭਏ ਦੇਵਾਨੇ ਮਨੁ ਰਾਖਿਆ ਗੁਰਿ
ਠਾਏ ॥

ਨਾਨਕ ਅਵਗਣ ਸਬਦਿ ਜਲਾਏ ਗੁਣ ਸੰਗਮਿ
ਪ੍ਰਭੁ ਪਾਏ ॥੪॥੧॥੨॥

aaṭam raam sansaaraa.

saachaa khayl tum^haaraa.

sach khayl tum^haaraa agam apaaraa
tuDh bin ka-un bujhaa-ay.

siDh saaDhik si-aanay kayṭay tujh bin
kavan kahaa-ay.

kaal bikaal bha-ay dayvaanay man
raakhi-aa gur thaa-ay.

naanak avgan sabad jalaa-ay gun
sangam parabh paa-ay. ||4||1||2||

Raag Suhi Mehla-1 Chhant Ghar-2

In Sikh marriages, this has become a practice that when the groom's marriage party arrives at the house of the bride, her parents and other relatives sing this hymn to welcome the marriage party. But actually, in this *shabad* Guru Ji expresses his delight and happiness when the eternal God unites him with the Guru, who comes to reside in his heart.

Guru Ji says, "O' my friends, within the home of my heart has come my dear (saintly) friend. It is the eternal (God), who has brought about this union. Almost unnoticeably (God) has united me (with the Guru), and God seems pleasing to my mind; meeting the elects (saints), I have obtained peace. In this way, I have obtained that very thing, to which I had attuned my mind. Now my mind is satiated, every day my meeting with God takes place, and my houses and mansions (of my heart) look beauteous. Yes, in the house of my heart has come my friend, the saint Guru, and I feel so delighted, as if within me are continuously playing the celestial tunes of five divine musical instruments."(1)

Now Guru Ji compares himself to that bride in whose house her beloved spouse (God) has come, and invites her friends to come and join her at this happy occasion, singing joyous songs. On behalf of that happy bride, Guru Ji says, "Come O' my dear friends, let us sing the songs of joy, because when you sing songs of joy in praise of the eternal God, you become pleasing to Him, which would keep you in divine bliss."

Elaborating on the bliss brought about by this occasion, Guru Ji says, "O' my friends, deeming my heart as His home, God has come into His own house, which has made that place beauteous, and all my tasks have been accomplished."

Explaining how all this happened, Guru Ji says, "O' my friends, by applying the supreme collyrium of divine wisdom, the true Guru showed me that form of God, which is throughout all the three worlds. So come and join me O' my friends, and sing songs of joy, because within the home of my heart has come my Beloved God."(2)

Now describing his present state of mind, Guru Ji says, “O’ my friends, my mind and body are drenched with (soul) rejuvenating nectar (of God’s Name), and within me has manifested the jewel of God’s love. Yes, within my mind has developed such a valuable jewel of wisdom, that when I reflect on this sublime thought, I say, “O’ God, all beings are like beggars at Your door, and You supply all of our needs. You are wise, knowledgeable, and know (what is in) our hearts. You have created the world. Therefore I say, “Listen O’ my (saintly) friends, God has touched my heart and my mind, and body is drenched with the life rejuvenating water of His Name.”(3)

Guru Ji concludes the *shabad* by acknowledging that this entire universe is like a play produced and directed by God. He says: “O’ God, the all pervading soul of the world, this world is Your eternal play. Yes, O’ in comprehensible, limitless God, eternal is Your play, but without You, who else can make us understand this. There are numerous seekers and wise men, but without Your grace, how can anybody be called anything. It is all by Your grace, that anyone achieves any status. O’ God, they whose minds the Guru has stabilized, have risen above birth and death, and have become so attuned to God’s Name, as if they have lost focus. In short, O’ Nanak, they who have burnt away their faults through (the Guru’s) word, by associating with virtues, have obtained God.”(4-1-2)

The message of this *shabad* is that by acting on (*Gurbani*), the Guru’s word as included in Guru Granth Sahib Ji, we should abandon our faults, and amass virtues. Secondly, with true love and devotion we should meditate on God’s Name. One day showing His mercy, God would manifest in our heart, and we would feel such a peace and bliss, that we would invite other Guru following friends to come and join us in singing songs of joy, as if God has come to our house to wed and unite us with Him forever.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਵਹੁ ਸਜਣਾ ਹਉ ਦੇਖਾ ਦਰਸਨੁ ਤੇਰਾ
ਰਾਮ ॥

ਘਰਿ ਆਪਨੜੈ ਖੜੀ ਤਕਾ ਮੈ ਮਨਿ ਚਾਉ
ਘਨੇਰਾ ਰਾਮ ॥

ਮਨਿ ਚਾਉ ਘਨੇਰਾ ਸੁਣਿ ਪ੍ਰਭ ਮੇਰਾ ਮੈ ਤੇਰਾ
ਭਰਵਾਸਾ ॥

ਦਰਸਨੁ ਦੇਖਿ ਭਈ ਨਿਹਕੇਵਲ ਜਨਮ ਮਰਣ
ਦੁਖੁ ਨਾਸਾ ॥

ਪੰਨਾ ੭੬੫

ਸਗਲੀ ਜੋਤਿ ਜਾਤਾ ਤੂ ਸੋਈ ਮਿਲਿਆ ਭਾਇ
ਸੁਭਾਏ ॥

raag soohee mehlāa 1 ghar 3

ik-oⁿkaar satgur parsaad.

aavhu sajnaa ha-o daykhaa darsan tayraa
raam.

ghar aapnarhai kharhee takaa mai man
chaa-o ghanayraa raam.

man chaa-o ghanayraa sun parabh
mayraa mai tayraa bharvaasaa.

darsan daykh bha-ee nihkayval janam
maran dukh naasaa.

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saglee jot jaataa too so-ee mili-aa
bhaa-ay subhaa-ay.

ਨਾਨਕ ਸਾਜਨ ਕਉ ਬਲਿ ਜਾਈਐ ਸਾਚਿ
ਮਿਲੇ ਘਰਿ ਆਏ ॥੧॥

ਘਰਿ ਆਇਅਤੇ ਸਾਜਨਾ ਤਾ ਧਨ ਖਰੀ
ਸਰਸੀ ਰਾਮ ॥

ਹਰਿ ਮੋਹਿਅਤੀ ਸਾਚ ਸਬਦਿ ਠਾਕੁਰ ਦੇਖਿ
ਰਹੰਸੀ ਰਾਮ ॥

ਗੁਣ ਸੰਗਿ ਰਹੰਸੀ ਖਰੀ ਸਰਸੀ ਜਾ ਰਾਵੀ
ਰੰਗਿ ਰਾਤੈ ॥

ਅਵਗਣ ਮਾਰਿ ਗੁਣੀ ਘਰੁ ਛਾਇਆ ਪੂਰੈ
ਪੁਰਖਿ ਬਿਧਾਤੈ ॥

ਤਸਕਰ ਮਾਰਿ ਵਸੀ ਪੰਚਾਇਣਿ ਅਦਲੁ ਕਰੇ
ਵੀਚਾਰੇ ॥

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਗੁਰਮਤਿ
ਮਿਲਹਿ ਪਿਆਰੇ ॥੨॥

ਵਰੁ ਪਾਇਅਤਾ ਬਾਲਤੀਏ ਆਸਾ ਮਨਸਾ ਪੂਰੀ
ਰਾਮ ॥

ਪਿਰਿ ਰਾਵਿਅਤੀ ਸਬਦਿ ਰਲੀ ਰਵਿ ਰਹਿਆ
ਨਹ ਦੂਰੀ ਰਾਮ ॥

ਪ੍ਰਭੂ ਦੂਰਿ ਨ ਹੋਈ ਘਟਿ ਘਟਿ ਸੋਈ ਤਿਸ ਕੀ
ਨਾਰਿ ਸਬਾਈ ॥

ਆਪੇ ਰਸੀਆ ਆਪੇ ਰਾਵੇ ਜਿਉ ਤਿਸ ਦੀ
ਵਡਿਆਈ ॥

ਅਮਰ ਅਡੋਲੁ ਅਮੋਲੁ ਅਪਾਰਾ ਗੁਰਿ ਪੂਰੈ ਸਚੁ
ਪਾਈਐ ॥

ਨਾਨਕ ਆਪੇ ਜੋਗ ਸਜੋਗੀ ਨਦਰਿ ਕਰੇ ਲਿਵ
ਲਾਈਐ ॥੩॥

ਪਿਰੁ ਉਚਤੀਐ ਮਾਤਤੀਐ ਤਿਹੁ ਲੋਆ
ਸਿਰਤਾਜਾ ਰਾਮ ॥

ਹਉ ਬਿਸਮ ਭਈ ਦੇਖਿ ਗੁਣਾ ਅਨਹਦ ਸਬਦ
ਅਗਾਜਾ ਰਾਮ ॥

ਸਬਦੁ ਵੀਚਾਰੀ ਕਰਣੀ ਸਾਰੀ ਰਾਮ ਨਾਮੁ
ਨੀਸਾਣੈ ॥

ਨਾਮ ਬਿਨਾ ਖੋਟੇ ਨਹੀ ਠਾਹਰ ਨਾਮੁ ਰਤਨੁ
ਪਰਵਾਣੈ ॥

ਪਤਿ ਮਤਿ ਪੂਰੀ ਪੂਰਾ ਪਰਵਾਨਾ ਨਾ ਆਵੈ ਨਾ
ਜਾਸੀ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੈ ਪ੍ਰਭ ਜੈਸੇ
ਅਵਿਨਾਸੀ ॥੪॥੧॥੩॥

naanak saajan ka-o bal jaa-ee-ai saach
milay ghar aa-ay. ||1||

ghar aa-i-arhay saajnaa taa Dhan kharee
sarsee raam.

har mohi-arhee saach sabad thaakur
daykh rahanseer raam.

gun sang rahansee kharee sarsee jaa
raaveer rang raatai.

avgan maar gunee ghar chhaa-i-aa
poorai purakh biDhaatai.

taskar maar vaseer panchaa-in adal karay
veechaaray.

naanak raam naam nistaaraa gurmat
mileh pi-aaray. ||2||

var paa-i-arhaa baalrhee-ay aasaa
mansaa pooreer raam.

pir raavi-arhee sabad raleer rav rahi-aa
nah dooreer raam.

parabh door na ho-ee ghat ghat so-ee tis
kee naar sabaa-ee.

aapay raseer-aa aapay raavay Ji-o tis dee
vadi-aa-ee.

amar adol amol apaaraa gur poorai sach
paa-ee-ai.

naanak aapay jog sajogeer nadar karay liv
laa-ee-ai. ||3||

pir uchrhee-ai maarh-rhee-ai tihu lo-aa
sirtaajaa raam.

ha-o bisam bha-ee daykh gunaa anhad
sabad agaaajaa raam.

sabad veechaareer karnee saareer raam
naam neesaano.

naam binaa khotay nahee thaahar naam
raatan parvaano.

pat mat pooreer poora parvaanaa naa
aavai naa jaaseer.

naanak gurmukh aap pachhaanai parabh
jaisay avinaaseer. ||4||1||3||

Raag Suhi Mehla-1

In the previous *shabad*, Guru Ji told us that by acting on (*Gurbani*) the Guru's word, we should abandon our faults, and amass virtues. Secondly, with true love and devotion we should meditate on God's Name. A stage would come, when showing His mercy God would manifest in our heart and we would feel such a peace and bliss that we would invite other Guru-following friends, to come and join us in singing songs of joy, as if God has come to our house to wed and unite us with Him forever. In this *shabad*, he shows us what else we need to do to facilitate that moment and try to bring that moment of blissful union even closer. In other words, he shows us how to invite our beloved God into the home of our heart after we have made all the preparations.

So still using the metaphor of the bride soul longing to see the sight of her beloved (God), Guru Ji says: "Come O' my dear Friend, so that I may see Your sight. In my heart is such a huge craving for Your sight, that standing at the door of my house I am looking forward to see You. O' my God, I have an immense longing (for Your sight) and I only have my faith in You. O' God, I know that whosoever has seen Your sight, has become immaculate (detached from the worldly entanglements), and her fear of birth and death has vanished. She has realized that Your light (soul) is pervading in all the lights (souls) of the world, and from that light, You have become known to her. Through the pull of her love, You have come and met her in a natural sort of way. O' Nanak, we should be a sacrifice to that friend (God), who comes to meet (us in our) heart when we live a truthful life."(1)

Now Guru Ji describes the bliss that bride (soul) enjoys, in whose heart God comes to reside. He says, "When the beloved Spouse came into the home (of the bride soul's heart), the bride was truly delighted. The eternal word (of God) captivated her and seeing the Master, she was in ecstasy. When bathed with love, God attuned her to immaculate feet (of His Name). Getting deeply absorbed in (God's) merits she became very happy. Then God, the perfect scribe of destiny, dispelled her demerits and filled her with virtues. Then killing her inner thieves (like the impulses of lust, anger, and greed), she started living like the head of the village council, and dispensed justice after due deliberation. O' Nanak, emancipation is obtained through God's Name, and by following Guru's instruction, beloved (God) meets us."(2)

Describing the blessings being enjoyed by the bride soul who, as described above, has obtained union with her beloved (God), Guru Ji says, "When the young bride obtained her Groom, all her (worldly) hopes and desires were fulfilled. She now enjoys the company of her Spouse, and merged in His Name, realizes that (God) is pervading everywhere. She firmly believes that God is not far from any place. It is the same God who is pervading in each and every heart and all the souls are like His brides. He Himself is the source of bliss; He relishes and enjoys the company of His brides, as becomes His glory. He is immortal, unwavering, invaluable, and limitless. It is through the perfect Guru that we obtain that eternal (God). O' Nanak, on His own He creates the circumstances for union of His beings with Him, and when He shows His grace we attune our mind to Him."(3)

Guru Ji concludes the *shabad* by reverting to the personal feelings of the bride who has recently been blessed with the sight of her dear Groom, and feels immense pleasure in narrating the qualities of her Spouse to her friends. So on her behalf, Guru Ji says: "My Spouse lives in a (spiritually) high, lofty palace (of the mind). He is the crowned king of all the worlds. Seeing His merits I have been mesmerized, because in all directions, is playing the non-stop melody of His Word. The one, who has reflected on this (divine) word (the *Gurbani*), that one's conduct, has become sublime. Such a person has been awarded the mark of God's Name. The false ones, who are without the mark of God's Name, don't get any place of rest in God's court, because there, only the jewel of God's Name is accepted. The one who has the perfect mark of God's Name, perfect becomes that one's intellect, and is received with full honor in God's court; such a bride (soul) wouldn't come or go again. In short, O' Nanak, under Guru's guidance, the one who examines one's own life conduct and recognizes one's true self, becomes like the immortal God."(4-1-3)

The message of this *Shabad* is that if we want to unite with (God) our eternal spouse, then acting on the guidance of our Guru we should still our ego, drive out our demerits and amass the commodity of God's Name. This would serve us as our visa to God's palace and with that visa we would not only be allowed, but would also be received with honor in His court. Then we would enjoy His blissful company just as a young bride enjoys the company of her newly wedded spouse and is never separated from him.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

raag soohee chhanṭ mehlāa 1 ghar 4.

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਜਗੁ ਧੰਧੜੈ
ਲਾਇਆ ॥

jīn kee-aa ṭīn ḍaykhi-aa jag DhanDh-rhai
laa-i-aa.

ਦਾਨਿ ਤੇਰੈ ਘਟਿ ਚਾਨਣਾ ਤਨਿ ਚੰਦੁ
ਦੀਪਾਇਆ ॥

ḍāan ṭayrai ghat chaannāa ṭan chand
ḍēepaa-i-aa.

ਚੰਦੋ ਦੀਪਾਇਆ ਦਾਨਿ ਹਰਿ ਕੈ ਦੁਖੁ ਅੰਧੇਰਾ
ਉਠਿ ਗਇਆ ॥

chando ḍēepaa-i-aa ḍāan har kai ḍukh
anDhayraa uṭh ga-i-aa.

ਗੁਣ ਜੰਵ ਲਾੜੇ ਨਾਲਿ ਸੋਹੈ ਪਰਖਿ ਮੋਹਣੀਐ
ਲਾਇਆ ॥

gun janj laarhay naal sohai parakh
mohnee-ai la-i-aa.

ਵੀਵਾਹੁ ਹੋਆ ਸੋਭ ਸੇਤੀ ਪੰਚ ਸਬਦੀ
ਆਇਆ ॥

veevaahu ho-aa sobh sayṭee panch sabḍee
aa-i-aa.

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਜਗੁ ਧੰਧੜੈ
ਲਾਇਆ ॥੧॥

jīn kee-aa ṭīn ḍaykhi-aa jag DhanDh-rhai
laa-i-aa. ||1||

ਹਉ ਬਲਿਹਾਰੀ ਸਾਜਨਾ ਮੀਤਾ ਅਵਰੀਤਾ ॥
ਇਹੁ ਤਨੁ ਜਿਨਿ ਸਿਉ ਗਾਡਿਆ ਮਨੁ
ਲੀਅੜਾ ਦੀਤਾ ॥

ha-o balihaaree saajnaa meetaa avreetāa.
ih ṭan jīn si-o gaadi-aa man lee-arhaa
ḍēetaa.

ਲੀਆ ਤ ਦੀਆ ਮਾਨੁ ਜਿਨ੍ਹ ਸਿਉ ਸੇ ਸਜਨ
ਕਿਉ ਵੀਸਰਹਿ ॥

ਜਿਨ੍ਹ ਦਿਸਿ ਆਇਆ ਹੋਹਿ ਰਲੀਆ ਜੀਅ
ਸੇਤੀ ਗਹਿ ਰਹਹਿ ॥

ਸਗਲ ਗੁਣ ਅਵਗਣੁ ਨ ਕੋਈ ਹੋਹਿ ਨੀਤਾ
ਨੀਤਾ ॥

ਹਉ ਬਲਿਹਾਰੀ ਸਾਜਨਾ ਮੀਤਾ ਅਵਰੀਤਾ
॥੨॥

ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਜੈ ॥

ਜੇ ਗੁਣ ਹੋਵਨ੍ਹ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ
ਕਰੀਜੈ ॥

lee-aa tū dē-aa maan jin^h si-o say sajan
ki-o veesrahi.

jin^h dis aa-i-aa hohi ralee-aa jee-a saytē
geh raheh.

sagal gun^h avgan^h na ko-ee hohi neetāa
neetāa.

ha-o balihaaree saajnaa meetāa avreetāa.
॥2॥

gunāa kaa hovai vaasulaa kaḁh vaas
la-eejai.

jay gun^h hovni^h saajnaa mil saaj^h kareejai.

ਪੰਨਾ ੭੬੬

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ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗਣ
ਚਲੀਐ ॥

ਪਹਿਰੇ ਪਟੰਬਰ ਕਰਿ ਅਡੰਬਰ ਆਪਣਾ ਪਿਤ੍ਰ
ਮਲੀਐ ॥

ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਝੋਲਿ
ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥

ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਜੈ
॥੩॥

saaj^h kareejai gunah kayree chhod avgan
chalee-ai.

pahiray patambar kar adambar aap^hnaa pir^h
malee-ai.

jithai jaa-ay bahee-ai bhalaa kahee-ai jhol
amrit^h peejai.

gunāa kaa hovai vaasulaa kaḁh vaas
la-eejai. ॥3॥

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰੇ ਨ
ਕੋਈ ॥

ਆਖਣ ਤਾ ਕਉ ਜਾਈਐ ਜੇ ਭੂਲੜਾ ਹੋਈ ॥

ਜੇ ਹੋਇ ਭੂਲਾ ਜਾਇ ਕਹੀਐ ਆਪਿ ਕਰਤਾ
ਕਿਉ ਭੁਲੈ ॥

ਸੁਣੇ ਦੇਖੇ ਬਾਝੁ ਕਹੀਐ ਦਾਨੁ ਅਣਮੰਗਿਆ
ਦਿਵੈ ॥

ਦਾਨੁ ਦੇਇ ਦਾਤਾ ਜਗਿ ਬਿਧਾਤਾ ਨਾਨਕਾ
ਸਚੁ ਸੋਈ ॥

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰੇ ਨ ਕੋਈ
॥੪॥੧॥੪॥

aap karay kis aak^hee-ai hor karay na
ko-ee.

aak^han^h taa ka-o jaa-ee-ai jay bhool^hraa
ho-ee.

jay ho-ay bhoolaa jaa-ay kahee-ai aap
kartāa ki-o bhulai.

sunay day^hkhay baaj^h kahi-ai daan
an^hmangi-aa divai.

daan day-ay daatāa jag bi^hDhaatāa naankaa
sach so-ee.

aap karay kis aak^hee-ai hor karay na
ko-ee. ॥4॥1॥4॥

Raag Suhi Chhant Mehla-1 Ghar-4

In the previous *shabad*, Guru Ji advised us that if we want to unite with (God) our eternal spouse, then acting on the guidance of our Guru we should still our ego, drive out our demerits and amass the commodity of God's Name. This would serve us as our visa to God's palace and with that visa we would not only be allowed but would also be received with honor in His court. Then we would enjoy His blissful company just as a young bride enjoys the company of her newly wedded spouse and is never separated from him. In this *shabad*, he tells us what else we need to do to get rid of our faults and acquire merits so that we may become worthy of uniting with (God) our beloved Groom.

Guru Ji first makes an observation and says: “(O’ my friends), that (God) who created this universe has also taken care of it and has yoked all (creatures in) the world to (their individual) tasks. (But O' God), it is through Your gift that someone’s mind is illuminated with the (divine wisdom), as if the moon is shining in the form of a lamp in (that person’s) body. Yes, when by (God’s) grace the moon (of wisdom) shines (in one’s mind), the darkness of sorrow (and ignorance) disappears (from there). Just as a marriage party looks beautiful in the company of the groom only, similarly the merits of a (soul) bride look virtuous (if) the charming lady has chosen her Spouse after due examination, and if (God) the groom resides in her heart. Then the marriage (of this bride) is performed with great splendor, and God accompanied by musical instruments playing five celestial tunes comes to wed her and (reside in her heart). Yes, that (God) who created this world has taken care of it, and has yoked (the creatures in it to their individual) tasks.”(1)

Sharing with us his feelings about his saintly friends, with whom he has shared so many virtues and happy moments. Guru Ji says: “I am a sacrifice to those (saintly) friends, who are unaffected by worldly ways, (with whom) I have let this body of mine mingle (and with whom I) have exchanged (the intimate thoughts of my) heart. How can I forsake those friends, with whom I have exchanged (intimate thoughts of my) heart? Seeing whom I revel in (spiritual) joy, I keep them clasped to my body (enshrined in my mind, like) my life breaths. Day after day, they acquire new merits and there is no fault (in them). I am a sacrifice to those friends who are free from the evil ways (of the world).”(2)

Next Guru Ji tells us how to gather more and more virtues and become worthy of our spotless and immaculate God. First speaking metaphorically, he says: “If we have a box full of fragrant virtues, then we should take out that box, and open it to enjoy its fragrance. Similarly, if (we know that) our friends have some virtues, joining them we should participate (and also try to acquire) those merits. Yes, we should share the merits (with the Guru’s followers), and shedding our demerits, we should conduct ourselves (as per our Guru’s advice). In this way, decking us with the silken robes (of virtues) and making appropriate preparations to beautify our life, we should occupy our position in the arena of the world (and do our duty). Wherever we go and sit, we should speak well (of others), and removing the pollen (of worldly impurities) drink

the nectar (of God's Name. Yes) if we have a box of virtues, we should take it out and enjoy the fragrance (of those virtues)."(3)

In conclusion, Guru Ji says: "(O' my friends), on His own (God) is doing everything, no one else does anything, so to whom can we go and say (or complain about anything. Moreover) we may go (and complain only) if He were prone to make mistakes. Yes, if He were mistaken, we could have gone and told Him, but how can the Creator ever make a mistake. He listens and sees (everything), and without our asking, He gives us in charity, which we have not even asked for. That Creator of the universe gives charity to all. O' Nanak, He is eternal. Again, it is He who does everything, whom else can we say when there is nobody who does anything?"(4-1-4)

The message of this *shabad* is that we should try to gather virtues and merits from our virtuous saintly friends. Following Guru's advice, we should meditate on God's Name. We have to accept that God is infallible, and we should not complain against any of His doings, and we should gladly obey His will.

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਗੁਣ ਰਵੈ ਮਨਿ ਭਾਵੈ ਸੋਈ ॥

ਗੁਰ ਕੀ ਪਉੜੀ ਸਾਚ ਕੀ ਸਾਚਾ ਸੁਖੁ ਹੋਈ ॥

ਸੁਖਿ ਸਹਜਿ ਆਵੈ ਸਾਚ ਭਾਵੈ ਸਾਚ ਕੀ ਮਤਿ
ਕਿਉ ਟਲੈ ॥

ਇਸਨਾਨੁ ਦਾਨੁ ਸੁਗਿਆਨੁ ਮਜਨੁ ਆਪਿ
ਅਛਲਿਓ ਕਿਉ ਛਲੈ ॥

ਪਰਪੰਚ ਮੋਹ ਬਿਕਾਰ ਥਾਕੇ ਕੂੜੁ ਕਪਟੁ ਨ
ਦੋਈ ॥

ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਗੁਣ ਰਵੈ ਮਨਿ ਭਾਵੈ ਸੋਈ ॥੧॥

ਸਾਹਿਬੁ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕਾਰਣੁ ਕੀਆ ॥

ਮੈਲੁ ਲਾਗੀ ਮਨਿ ਮੈਲਿਐ ਕਿਨੈ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥

ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਇਹੁ ਮਨੁ ਦੀਆ ਗੁਰ ਪਹਿ
ਮੋਲੁ ਕਰਾਇਆ ॥

ਆਪਨੜਾ ਪ੍ਰਭੁ ਸਹਜਿ ਪਛਾਤਾ ਜਾ ਮਨੁ ਸਾਚੈ
ਲਾਇਆ ॥

ਤਿਸੁ ਨਾਲਿ ਗੁਣ ਗਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਕਿਉ
ਮਿਲੈ ਹੋਇ ਪਰਾਇਆ ॥

ਸਾਹਿਬੁ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ
॥੨॥

soohee mehlāa 1.

mayraa man raataa gun ravai man
bhaavai so-ee.

gur kee pa-orhee saach kee saachaa
sukh ho-ee.

sukh sahj aavai saach bhaavai saach
kee mat ki-o talai.

isnaan daan sugi-aan majan aap
achhli-o ki-o chhalai.

parpanch moh bikaar thaakay koorh
kapat na do-ee.

mayraa man raataa gun ravai man
bhaavai so-ee. ||1||

saahib so salaah-ee-ai jin kaaran kee-aa.

mail laagee man maili-ai kinai amrit
pee-aa.

math amrit pee-aa ih man dee-aa gur
peh mol karaa-i-aa.

aapnarhaa parabh sahj pachhaataa jaa
man saachai laa-i-aa.

tis naal gun gaavaa jay tis bhaavaa ki-o
milai ho-ay paraa-i-aa.

saahib so salaah-ee-ai jin jagat
upaa-i-aa. ||2||

ਆਇ ਗਇਆ ਕੀ ਨ ਆਇਓ ਕਿਉ ਆਵੈ
ਜਾਤਾ ॥

ਪ੍ਰੀਤਮ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਸੇਤੀ ਰਾਤਾ ॥

ਸਾਹਿਬ ਰੰਗਿ ਰਾਤਾ ਸਚ ਕੀ ਬਾਤਾ ਜਿਨਿ ਬਿੰਬ
ਕਾ ਕੋਟੁ ਉਸਾਰਿਆ ॥

ਪੰਚ ਭੂ ਨਾਇਕੋ ਆਪਿ ਸਿਰੰਦਾ ਜਿਨਿ ਸਚ ਕਾ
ਪਿੰਡੁ ਸਵਾਰਿਆ ॥

ਹਮ ਅਵਗਣਿਆਰੇ ਤੂ ਸੁਣਿ ਪਿਆਰੇ ਤੁਧੁ ਭਾਵੈ
ਸਚੁ ਸੋਈ ॥

ਆਵਣ ਜਾਣਾ ਨਾ ਥੀਐ ਸਾਚੀ ਮਤਿ ਹੋਈ ॥੩॥

ਅੰਜਨੁ ਤੈਸਾ ਅੰਜੀਐ ਜੈਸਾ ਪਿਰ ਭਾਵੈ ॥

ਸਮਝੈ ਸੂਝੈ ਜਾਣੀਐ ਜੇ ਆਪਿ ਜਾਣਾਵੈ ॥

ਆਪਿ ਜਾਣਾਵੈ ਮਾਰਗਿ ਪਾਵੈ ਆਪੇ ਮਨੁਆ ਲੇਵਾਏ
॥

ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਕੀਮਤਿ ਕਉਣ
ਅਭੇਵਾਏ ॥

ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ ਰਿਦੈ ਮਨੁ
ਮਾਨਿਆ ॥

ਅੰਜਨੁ ਨਾਮੁ ਤਿਸੈ ਤੇ ਸੂਝੈ ਗੁਰ ਸਬਦੀ ਸਚੁ
ਜਾਨਿਆ ॥੪॥

ਸਾਜਨ ਹੋਵਨਿ ਆਪਣੇ ਕਿਉ ਪਰ ਘਰ ਜਾਹੀ ॥

ਸਾਜਨ ਰਾਤੇ ਸਚ ਕੇ ਸੰਗੇ ਮਨ ਮਾਹੀ ॥

ਮਨ ਮਾਹਿ ਸਾਜਨ ਕਰਹਿ ਰਲੀਆ ਕਰਮ ਧਰਮ
ਸਬਾਇਆ ॥

ਅਠਸਠਿ ਤੀਰਥ ਪੁੰਨ ਪੂਜਾ ਨਾਮੁ ਸਾਚਾ
ਭਾਇਆ ॥

ਪੰਨਾ ੨੬੭

ਆਪਿ ਸਾਜੇ ਥਾਪਿ ਵੇਖੈ ਤਿਸੈ ਭਾਣਾ ਭਾਇਆ ॥

ਸਾਜਨ ਰਾਂਗਿ ਰੰਗੀਲੜੇ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ
॥੫॥

aa-ay ga-i-aa kee na aa-i-o ki-o aavai
jaaṭaa.

pareetam si-o man maani-aa har sayṭee
raaṭaa.

saahib rang raaṭaa sach kee baatṭaa jin
bimb kaa kot usaari-aa.

panch bhoo naa-iko aap sirandaa jin
sach kaa pind savaari-aa.

ham avgani-aaray too sun pi-aaray
tuDh bhaavai sach so-ee.

aavan jaanaa naa thee-ai saachee mat
ho-ee. ||3||

anjan taisaa anjee-ai jaisaa pir bhaavai.

samjhai soojhai jaanee-ai jay aap
jaanaavai.

aap jaanaavai maarag paavai aapay
manoo-aa layv-ay.

karam sukaram karaa-ay aapay keemat
ka-un abhayva-ay.

tant mant pakhand na jaanaa raam ridai
man maani-aa.

anjan naam tisai tay soojhai gur sabdee
sach jaani-aa. ||4||

saajan hovan aapnay ki-o par ghar
jaahee.

saajan raatay sach kay sangay man
maahee.

man maahi saajan karahi ralee-aa
karam Dharam sabaa-i-aa.

athsath tirath punn poojaa naam
saachaa bhaa-i-aa.

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aap saajay thaap vaykhai tisai bhaanaa
bhaa-i-aa.

saajan raaNg rangeelrhay rang laal
baanaa-i-aa. ||5||

ਅੰਧਾ ਆਗੂ ਜੇ ਬੀਐ ਕਿਉ ਪਾਧਰੁ ਜਾਣੈ ॥

ਆਪਿ ਮੁਸੈ ਮਤਿ ਹੋਛੀਐ ਕਿਉ ਰਾਹੁ ਪਛਾਣੈ ॥

ਕਿਉ ਰਾਹਿ ਜਾਵੈ ਮਹਲੁ ਪਾਵੈ ਅੰਧ ਕੀ ਮਤਿ
ਅੰਧਲੀ ॥

ਵਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਕਛੁ ਨ ਸੂਝੈ ਅੰਧ ਬੂਝੋ
ਧੰਧਲੀ ॥

ਦਿਨੁ ਰਾਤਿ ਚਾਨਣੁ ਚਾਉ ਉਪਜੈ ਸਬਦੁ ਗੁਰ ਕਾ
ਮਨਿ ਵਸੈ ॥

ਕਰ ਜੋਤਿ ਗੁਰ ਪਹਿ ਕਰਿ ਬਿਨੰਤੀ ਰਾਹੁ ਪਾਧਰੁ
ਗੁਰੁ ਦਸੈ ॥੬॥

anDhaa aagoo jay thee-ai ki-o paaDhar
jaanai.

aap musai mat hochhee-ai ki-o raahu
pachhaanai.

ki-o raahi jaavai mahal paavai anDh kee
mat anDhlee.

vin naam har kay kachh na soojhai
anDh boodou DhanDhlee.

din raat chaanan chaa-o upjai sabad
gur kaa man vasai.

kar jorh gur peh kar binantee raahu
paaDhar gur dasai. ||6||

ਮਨੁ ਪਰਦੇਸੀ ਜੇ ਬੀਐ ਸਭੁ ਦੇਸੁ ਪਰਾਇਆ ॥

ਕਿਸੁ ਪਹਿ ਖੋਲ੍ਹੋ ਗੰਠੜੀ ਦੂਖੀ ਭਰਿ
ਆਇਆ ॥

ਦੂਖੀ ਭਰਿ ਆਇਆ ਜਗਤੁ ਸਬਾਇਆ ਕਉਣੁ
ਜਾਣੈ ਬਿਧਿ ਮੇਰੀਆ ॥

ਆਵਣੇ ਜਾਵਣੇ ਖਰੇ ਡਰਾਵਣੇ ਤੋਟਿ ਨ ਆਵੈ
ਫੇਰੀਆ ॥

ਨਾਮ ਵਿਹੂਣੇ ਊਣੇ ਝੂਣੇ ਨਾ ਗੁਰਿ ਸਬਦੁ
ਸੁਣਾਇਆ ॥

ਮਨੁ ਪਰਦੇਸੀ ਜੇ ਬੀਐ ਸਭੁ ਦੇਸੁ ਪਰਾਇਆ
॥੭॥

man pardaysee jay thee-ai sabh days
paraa-i-aa.

kis peh khol^ha-o ganth-rhee dookhee
bhar aa-i-aa.

dookhee bhar aa-i-aa jagat sabaa-i-aa
ka-un jaanai biDh mayree-aa.

aavnay jaavnay kharay daraavanay tot
na aavai fayree-aa.

naam vihoonay oonay jhoonay naa gur
sabad sunaa-i-aa.

man pardaysee jay thee-ai sabh days
paraa-i-aa. ||7||

ਗੁਰ ਮਹਲੀ ਘਰਿ ਆਪਣੈ ਸੋ ਭਰਪੁਰਿ ਲੀਣਾ ॥

ਸੇਵਕੁ ਸੇਵਾ ਤਾਂ ਕਰੇ ਸਚ ਸਬਦਿ ਪਤੀਣਾ ॥

ਸਬਦੇ ਪਤੀਜੈ ਅੰਕੁ ਭੀਜੈ ਸੁ ਮਹਲੁ ਮਹਲਾ
ਅੰਤਰੇ ॥

ਆਪਿ ਕਰਤਾ ਕਰੇ ਸੋਈ ਪ੍ਰਭੁ ਆਪਿ ਅੰਤਿ
ਨਿਰੰਤਰੇ ॥

ਗੁਰ ਸਬਦਿ ਮੇਲਾ ਤਾਂ ਸੁਹੇਲਾ ਬਾਜੰਤ ਅਨਹਦ
ਬੀਣਾ ॥

ਗੁਰ ਮਹਲੀ ਘਰਿ ਆਪਣੈ ਸੋ ਭਰਪੁਰਿ ਲੀਣਾ
॥੮॥

gur mahlee ghar aapnai so bharpur
leenaa.

sayvak sayvaa taa^N karay sach sabad
pateenaa.

sabday pateejai ank bheejai so mahal
mehlaa antray.

aap kartaa karay so-ee parabh aap ant
nirantray.

gur sabad maylaa taa^N suhaylaa baajant
anhad beenaa.

gur mahlee ghar aapnai so bharipur
leenaa. ||8||

ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰਿ ਵੇਖੈ ਸੋਈ ॥

keetāa ki-aa salaahē-ai kar vaykhai so-ee.

ਤਾ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਜੇ ਲੋਚੈ ਕੋਈ ॥

taa kee keemaṭ na pavai jay lochai ko-ee.

ਕੀਮਤਿ ਸੋ ਪਾਵੈ ਆਪਿ ਜਾਣਾਵੈ ਆਪਿ ਅਭੁਲੁ ਨ ਭੁਲਾਏ ॥

keemaṭ so paavai aap jaṇaavai aap abhul na bhul-ay.

ਜੈ ਜੈ ਕਾਰੁ ਕਰਹਿ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰ ਕੈ ਸਬਦਿ ਅਮੁਲਾਏ ॥

jai jai kaar karahi tuDh bhaaveh gur kai sabad amula-ay.

ਹੀਣਉ ਨੀਚੁ ਕਰਉ ਬੇਨੰਤੀ ਸਾਚੁ ਨ ਛੋਡਉ ਭਾਈ ॥

heena-o neech kara-o baynantē saach na chhoda-o bhaa-ee.

ਨਾਨਕ ਜਿਨਿ ਕਰਿ ਦੇਖਿਆ ਦੇਵੈ ਮਤਿ ਸਾਈ ॥੯॥੨॥੫॥

naanak jin kar daykhi-aa dayvai maṭ saa-ee. ||9||2||5||

Suhi Mehla-1

In the previous *shabad* Guru Ji advised us that we should try to gather virtues and merits from our virtuous saintly friends. Following Guru's advice, we should meditate on God's Name. We have to accept that God is infallible, and we should not complain against any of His doings, and we should gladly obey His will. In this *shabad*, he lays down before us a sort of complete guide map to have an overview of the world, and how to navigate our life's journey through it, so that we may have no difficulty on the way, and reach our destination (God's palace) without any difficulty.

Describing what he himself is doing, and how his mind feels, Guru Ji says: "(O' my friends), imbued with love my mind reflects on God's merits; (more I reflect, more that God) seems pleasing to my mind. (I feel that reflecting on God's virtues is like taking a step) on the ladder provided by the Guru to reach the eternal (God, upon climbing which one) obtains eternal peace. (When one) reaches this state of peace, the eternal (God) looks pleasing, and this state of attainment of the eternal (God) becomes everlasting. Because He Himself is unperceivable, (except this intellect of sincerely reflecting on God's virtues, no other) bathing at holy places, charity or superficial knowledge can deceive (Him). Then all one's frauds, worldly attachments, and evils cease, and there is no falsehood or deceit (in one's life. Therefore) imbued with (God's) love my mind reflects on (His) virtues, (and that God) seems pleasing to my mind."(1)

Now Guru Ji gives us some advice regarding whom to pray, whom to remember and how to attach our mind to that eternal God. He says: "(O' my friends), we should praise only that Master, who has created the world. (Without praising that creator God, our) soiled mind remains soiled (with evils, and with soiled mind) no one can drink the nectar of God's Name. The one, who) has first learnt from the Guru the price one has to pay in exchange for God's Name, and then as directed has) surrendered one's mind to the Guru (by acting on his advice without question, only that one) has quaffed the rejuvenating water (of God's Name) by slowly and steadily meditating (on

God). In this way, when turning the mind away from false worldly affairs), one has attuned one's mind to the eternal (God), then one has easily recognized one's Master. (I could also) sing God's praises with that (Guru's follower), if it so pleases Him. How can any body meet (Him, by) remaining alien (to Him. So) we should praise only that God who has created the world.”(2)

Describing the blessings received by a Guru's follower, in whose mind God has come to reside, he says: “(O' my friends), when (God Himself) comes to reside (in one's mind, then it means that) everything has come; then one doesn't come and go (in and out of this world any more. Then) one's mind gets tuned with one's Beloved, and one is imbued with God's love. Being imbued with the (love of God, that person) always talks about the eternal (God), who from a drop of water (sperm has) raised the fortress (of the human body. God) is the Master of the body of five elements, who Himself is the Creator (of these elements and has) fashioned the human body for His eternal self (to reside in).”

Therefore making a very humble request to God, he says: “O' my dear God, listen, we are full of demerits, that alone is the truth which is pleasing to You. (We know that) when one is imbued with true understanding, there is no more coming and going for that one. (One's rounds of births and deaths are ended, and one merges in the eternal God).”(3)

Guru Ji now comes back to the metaphor of the bride who has wedded her loving spouse, but now wonders, with what clothes, cosmetics, and collyrium she should embellish herself, so that she may look attractive to her spouse. So keeping that picture of a bride in his mind, Guru Ji tells us, what should a human bride soul do to please her beloved God. He says: “(O' my friends, just as in daily life) we should put that kind of collyrium in our eyes, which pleases our spouse, (similarly to please God, our spiritual Groom, we should do that that deed, which pleases Him). But, we could know what He likes, if He Himself makes us know about this. (The fact is that) He Himself makes us understand, He Himself puts us (on the right) path, and He Himself attunes our mind (to Him). He Himself makes us do ordinary or sublime deeds. But, no one can find the worth of that impenetrable (God. Therefore, I haven't learnt) any trickery of mantra or charms, I have only enshrined that God in my mind. (I have come to the conclusion, that to please our spouse God, His Name is the only collyrium, but it is only) from Him, that we come to know about the collyrium of Name, and it is by attuning to the word of the Guru, that any one has understood the eternal (God, and what He likes or dislikes).”(4)

Next describing the conduct and attitude of those Guru's followers, who have full faith in God, and who trust Him like their faithful true Friend, Guru Ji says: “(They who deem God, as their) personal friend, why they have to go to any other's house (or temple for help)? They always remain imbued with the love of that eternal (God), and in their mind always enjoy the bliss of His company. In their own mind, they revel (in joy with God), and for them this includes all their rituals of faith and righteousness. (Instead of) pilgrimage to the sixty-eight (holiest) places, charities, or worships, to

them the true Name (of God seems more) pleasing. To them, God's will seems sweet, and they realize that He Himself creates, and Himself takes care (of His creation. In short, such Guru following) friends are so imbued with the love (for God, as if they have) dyed their inner self with the red color (of God's love).”(5)

Now Guru Ji explains the dangers of seeking advice from any saints or spiritual leaders, without ensuring about their genuineness and divine knowledge. He says: “(O’ my friends), if such a person becomes a spiritual leader, who himself is blind (ignorant about divine knowledge, then how can that person’s follower) know the right path to lead his or her life? How can the person know the right way (of life, who is following the lead of the one, who because of his immature intellect is himself being deceived (by such passions as lust, anger, and greed)one’s. Yes, how can one follow the right path and obtain to the mansion of God, because blind (misleading) is the intellect of the one who is ignorant himself. Without God’s Name one understands nothing, and (like a) blind person one remains drowned in the darkness (of worldly strife). But, the one in whose heart resides (*Gurbani*) the word of the Guru, that one’s mind remains illuminated day and night (with God’s Name), and a keen desire (to serve and meditate on God’s Name) keeps arising in the mind. With folded hands, one keeps making a supplication before one’s Guru, who tells one the straight path (to God).”(6)

Describing further the sufferings which one goes through if one follows the guidance of a false or ignorant Guru and is led away from God, Guru Ji says: “(O’ my friends), if one’s mind becomes alienated (from God), then the entire world seems alien (and then one says to oneself): “Before whom, I may open the load (and relate the story of my) suffering, so my mind has become full of grief. (Actually I notice that like me) the entire world is filled with grief, so who can understand my state (of suffering? I notice that mortals) who because of being alienated from God, keep coming and going (in and out of this world, look) truly dreadful and their rounds (of births and deaths) never become less. They, whom the Guru has not recited the word (of God’s praise), without meditating on God’s Name, remain depressed and sad. (That is why), if one’s mind becomes alienated (from God), the entire world seems alien.”(7)

Now Guru Ji tells us how one’s tortured mind can find solace and how one can enshrine God in one’s heart. He says: “The one, in whose heart comes to reside (God) the owner of the lofty palace, that person remains attuned to the remembrance of that all pervading (God). When one’s mind is propitiated with the eternal word (of the Guru, one becomes the (true) servant of God and engages in the service (worship of God. In this way), when through the word one’s mind is satiated and one’s body feels a sense of bliss, one recognizes God and His mansion within. (One then truly believes that) the Creator Himself does everything, and is going to exist continuously till the end. When through the Guru’s word, one’s union with (God) takes place, one’s life becomes so beautiful, (as if) within one is always playing a celestial flute. Through the Guru’s (word), one who searches God’s palace in one’s own mind, that one merges in the all pervading (God).”(8)

Guru Ji concludes the *shabad* by strongly advising us to praise God and worship Him alone and not His created entities such as sun, moon, or other lesser gods and goddesses. He says: “(O’ my friends), what for should we praise that, which is created by (God? We should praise only Him), who after creating (the world) looks after it. Even if one wishes so, God’s worth (or the extent of His power) cannot be estimated. Only that person knows the worth (of God), to whom He Himself reveals it. He is infallible, and He never makes any mistake. (Therefore, that person says: “O’ God), through the Guru’s word, who proclaim Your victory, they look pleasing to You.” O’ Nanak, He who after creating (the world, has) looked after it, alone gives this intellect (that the person humbly says: “O God), me a weak and lowly person make this submission, that I may never forsake (the support of that) eternal God.”(9-2-5)

The message of this *shabad* is that this world of ours is full of sin and evils, therefore it ceaselessly suffers the pains of birth and deaths. To get out of this continuous circle we need to seek the guidance of true friends, the true saints of God, and we shouldn’t go to seek support or guidance from those, who pray to lesser gods, or men created by God. Because the leaders of such places, may be themselves ignorant about the true path and may not be able to give us any right direction. Through the true Guru we should reflect in our own mind and follow his advice. Then meditating on God’s Name, we should prepare our mind for the reception of God in it. When God shows His mercy, He would come to reside in our heart, and then there would be end to all our troubles. Finally we should always pray to God in a most humble and submissive way and say to Him, “O’ God bless us that we may never forget You”.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੩ ਘਰੁ ੨

raag soohee chhanṭ mehlāa 3 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaaḍ.

ਸੁਖ ਸੋਹਿਲੜਾ ਹਰਿ ਧਿਆਵਹੁ ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਫਲੁ ਪਾਵਹੁ ॥
ਗੁਰਮੁਖਿ ਫਲੁ ਪਾਵਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ
ਜਨਮ ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੇ ॥
ਬਲਿਹਾਰੀ ਗੁਰ ਅਪਣੇ ਵਿਟਹੁ ਜਿਨਿ
ਕਾਰਜ ਸਭਿ ਸਵਾਰੇ ॥
ਹਰਿ ਪ੍ਰਭੁ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਜਾਪਹੁ ਸੁਖ
ਫਲ ਹਰਿ ਜਨ ਪਾਵਹੁ ॥
ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨ ਭਾਈ ਸੁਖ
ਸੋਹਿਲੜਾ ਹਰਿ ਧਿਆਵਹੁ ॥੧॥

sukh sohilrḥaa har Dhi-aavahu.
gurmukh har fal paavhu.
gurmukh fal paavhu har naam Dhi-aavahu
janam janam kay dookh nivaaray.
balihaaree gur apnay vitahu jin kaaraj sabh
savaaray.
har parabḥ kirpaa karay har jaapahu sukḥ
fal har jan paavhu.
naanak kahai sunḥu jan bḥaa-ee sukḥ
sohilrḥaa har Dhi-aavahu. ||1||

ਸੁਣਿ ਹਰਿ ਗੁਣ ਭੀਨੇ ਸਹਜਿ ਸੁਭਾਏ ॥
ਗੁਰਮਤਿ ਸਹਜੇ ਨਾਮੁ ਧਿਆਏ ॥

sun har gun bḥeenay sahj subḥaa-ay.
gurmat sehjay naam Dhi-aa-ay.

ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਤਿਨ ਗੁਰੁ
ਮਿਲਿਆ ਤਿਨ ਜਨਮ ਮਰਣ ਭਉ ਭਾਗਾ ॥

jīn ka-o Dhur likhi-aa tīn gur mili-aa tīn
janam maran bha-o bhaagaa.

ਪੰਨਾ ੨੬੮

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ਅੰਦਰਹੁ ਦੁਰਮਤਿ ਦੂਜੀ ਖੋਈ ਸੋ ਜਨੁ ਹਰਿ
ਲਿਵ ਲਾਗਾ ॥

and^{ra}hu durmat̃ doojee kho-ee so jan har
liv laagaa.

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕੀਨੀ ਮੇਰੈ ਸੁਆਮੀ
ਤਿਨ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ ॥
ਸੁਣਿ ਮਨ ਭੀਨੈ ਸਹਜਿ ਸੁਭਾਏ ॥੨॥

jīn ka-o kirpaa keenee mayrai su-aamee tīn
an-din har guñ gaa-ay.
suñ man bheenay sahj sub^haa-ay. ||2||

ਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਨਿਸਤਾਰਾ ॥
ਗੁਰ ਤੇ ਉਪਜੈ ਸਬਦੁ ਵੀਚਾਰਾ ॥
ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਾ ਰਾਮ ਨਾਮੁ ਪਿਆਰਾ
ਜਿਸੁ ਕਿਰਪਾ ਕਰੇ ਸੁ ਪਾਏ ॥
ਸਹਜੇ ਗੁਣ ਗਾਵੈ ਦਿਨੁ ਰਾਤੀ ਕਿਲਵਿਖ
ਸਭਿ ਗਵਾਏ ॥
ਸਭੁ ਕੋ ਤੇਰਾ ਤੂ ਸਭਨਾ ਕਾ ਹਉ ਤੇਰਾ ਤੂ
ਹਮਾਰਾ ॥
ਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਨਿਸਤਾਰਾ ॥੩॥

jug meh raam naam nistaaraa.
gur tay upjai sabad̃ veechaaraa.
gur sabad̃ veechaaraa raam naam pi-aaraa
jis kirpaa karay so paa-ay.
sehjay guñ gaavai dīn raat̃ee kilvikh sab^h
gavaa-ay.
sab^h ko tayraa too sab^hnaa kaa ha-o
tayraa too hamaaraa.
jug meh raam naam nistaaraa. ||3||

ਸਾਜਨ ਆਇ ਵੁਠੇ ਘਰ ਮਾਹੀ ॥
ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਤ੍ਰਿਪਤਿ ਅਘਾਹੀ ॥
ਹਰਿ ਗੁਣ ਗਾਇ ਸਦਾ ਤ੍ਰਿਪਤਾਸੀ ਫਿਰਿ
ਭੂਖ ਨ ਲਾਗੈ ਆਏ ॥
ਦਹ ਦਿਸਿ ਪੂਜ ਹੋਵੈ ਹਰਿ ਜਨ ਕੀ ਜੋ
ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥
ਨਾਨਕ ਹਰਿ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਹਰਿ
ਬਿਨੁ ਕੋ ਦੂਜਾ ਨਾਹੀ ॥
ਸਾਜਨ ਆਇ ਵੁਠੇ ਘਰ ਮਾਹੀ ॥੪॥੧॥

saajan aa-ay vuthay ghar maahee.
har guñ gaavahi taripat̃ aghaahee.
har guñ gaa-ay sad̃aa tariptaasee fir
bhookh na laagai aa-ay.
dah dīs pooj hovai har jan kee jo har har
naam Dhi-aa-ay.
naanak har aapay jorh vichhorhay har bin
ko doojaa naahee.
saajan aa-ay vuthay ghar maahee. ||4||1||

Raag Suhi Chhant Mehla-3

In the previous *shabad*, Guru Ji advised us that following Guru's advice, we should sing God's praises, meditate on God's Name, and thus prepare our mind for the reception of God in it. When God shows His mercy, He would come to reside in our heart and then there would be end to all our troubles. In this *shabad*, he elaborates on the fruits and blessings we obtain when following Guru's advice we sing praises of God, and He comes to reside in our heart.

Guru Ji says: “(O’ my friends), by singing the song of joy (in praise of God) meditate on that God. By following this advice of the Guru, you would obtain the fruit of God’s (Name). Yes, through the Guru, meditate on God’s Name, obtain this fruit, (and by doing this) your sufferings of many births would be eradicated. (You should be) a sacrifice to your Guru who has accomplished all your tasks (of this and the next world). O’ devotees of God, (always pray that) may God the Master show mercy, (and bless you) that you too may keep worshipping Him, and you may obtain peace. Nanak says, listen O’ devotees (of God, my) brothers, sing the song of divine bliss (in praise of God).”(1)

Describing the blessings enjoyed by a person who listens to or sings joyous songs in praise of God, Guru Ji says: “(O’ my friends), on listening to the merits of God, (devotees) have been easily saturated with (divine bliss), and following Guru’s instruction, they have meditated on (God’s) Name in a state of poise. However those, in whose destiny it has been so pre-ordained from the very beginning, have met the Guru and that devotee’s fear of birth and death has hastened away. Then shedding evil intellect and sense of duality from within, such a person has got attuned to God. Yes, on whom my Master has showed mercy, they have sung praises of God everyday. (That is why I say, that by listening to God’s praises, their) minds have been easily saturated (with divine bliss).”(2)

Now Guru Ji tells us, why we need both the grace of the Guru and God for meditating on God’s Name and singing songs in His praise. He says: “(O’ my friends), in this age emancipation is obtained only (by meditating on) God’s Name. But it is through the Guru that (the desire and the ability to) reflect on his word (the *Gurbani*) develops (in a person, and as one) reflects on (*Gurbani*) the Guru’s word, God’s Name seems pleasing (to that one). However, only the one on whom (God) shows mercy obtains (this gift). Then in a state of poise, one sings praises (of God) day and night, and gets rid of all one’s sins and evils. (Such a devotee says): “(O’ God), everybody belongs to You, and You belong to all. I am Yours and You are mine, and (for sure), in this age the emancipation is only through God’s Name.”(3)

Guru Ji concludes the *shabad* by describing the kind of bliss those devotees enjoy in whose heart God comes to abide. He says: “Becoming gracious, they in whose house (of the heart) dear friend (God) has come, being completely satiated, they sing praises of God. Yes, by singing praises of God, all their thirst is quenched, and then hunger (for worldly things) never afflicts them. (Not only that), the one who meditates on God’s Name, is acclaimed all over the world. (But O’), Nanak, (God) Himself unites and separates (a person from Him), and there is no body else except God (who does anything). They in whose heart, their friend (God) graciously comes to reside, (always remain satiated).”(4-1)

The message of this *shabad* is that if we want to enjoy the bliss of union with God, we should reflect on Guru's instruction, sing praises of God, and meditate on His Name in a state of peace and poise. If it is so pre- written in our destiny, God would come to reside in our heart, then there will be no suffering.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੩ ਘਰੁ ੩ ॥

ਭਗਤ ਜਨਾ ਕੀ ਹਰਿ ਜੀਉ ਰਾਖੈ ਜੁਗਿ ਜੁਗਿ
ਰਖਦਾ ਆਇਆ ਰਾਮ ॥

ਸੋ ਭਗਤੁ ਜੋ ਗੁਰਮੁਖਿ ਹੋਵੈ ਹਉਮੈ ਸਬਦਿ
ਜਲਾਇਆ ਰਾਮ ॥

ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ਮੇਰੇ ਹਰਿ ਭਾਇਆ
ਜਿਸ ਦੀ ਸਾਚੀ ਬਾਣੀ ॥

ਸਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ
ਆਖਿ ਵਖਾਣੀ ॥

ਭਗਤਾ ਕੀ ਚਾਲ ਸਚੀ ਅਤਿ ਨਿਰਮਲ ਨਾਮੁ
ਸਦਾ ਮਨਿ ਭਾਇਆ ॥

ਨਾਨਕ ਭਗਤ ਸੋਹਿਦਿ ਦਰਿ ਸਾਚੈ ਜਿਨੀ ਸਚੇ
ਸਚੁ ਕਮਾਇਆ ॥੧॥

ਹਰਿ ਭਗਤਾ ਕੀ ਜਾਤਿ ਪਤਿ ਹੈ ਭਗਤ ਹਰਿ ਕੈ
ਨਾਮਿ ਸਮਾਣੇ ਰਾਮ ॥

ਹਰਿ ਭਗਤਿ ਕਰਹਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਵਹਿ
ਜਿਨ ਗੁਣ ਅਵਗਣ ਪਛਾਣੇ ਰਾਮ ॥

ਗੁਣ ਅਉਗਣ ਪਛਾਣੈ ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ ਭੈ
ਭਗਤਿ ਮੀਠੀ ਲਾਗੀ ॥

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਘਰ ਹੀ
ਮਹਿ ਬੈਰਾਗੀ ॥

ਭਗਤੀ ਰਾਤੇ ਸਦਾ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਜੀਉ
ਵੇਖਹਿ ਸਦਾ ਨਾਲੇ ॥

ਨਾਨਕ ਸੇ ਭਗਤ ਹਰਿ ਕੈ ਦਰਿ ਸਾਚੇ ਅਨਦਿਨੁ
ਨਾਮੁ ਸਮਾਲੇ ॥੨॥

ਮਨਮੁਖ ਭਗਤਿ ਕਰਹਿ ਬਿਨੁ ਸਤਿਗੁਰ ਵਿਣੁ
ਸਤਿਗੁਰ ਭਗਤਿ ਨ ਹੋਈ ਰਾਮ ॥

ਹਉਮੈ ਮਾਇਆ ਰੋਗਿ ਵਿਆਪੇ ਮਰਿ ਜਨਮਹਿ
ਦੁਖੁ ਹੋਈ ਰਾਮ ॥

ਮਰਿ ਜਨਮਹਿ ਦੁਖੁ ਹੋਈ ਦੂਜੈ ਭਾਇ ਪਰਜ
ਵਿਗੋਈ ਵਿਣੁ ਗੁਰ ਤਤੁ ਨ ਜਾਨਿਆ ॥

ਭਗਤਿ ਵਿਹੁਣਾ ਸਭੁ ਜਗੁ ਭਰਮਿਆ ਅੰਤਿ
ਗਇਆ ਪਛੁਤਾਨਿਆ ॥

ik-oⁿkaar satgur parsaad.

raag soohee mehlā 3 ghar 3

bhagat janaa kee har jee-o raakhai jug
jug rakh-daa aa-i-aa raam.

so bhagat jo gurmukh hovai ha-umai
sabad jalaa-i-aa raam.

ha-umai sabad jalaa-i-aa mayray har
bhaa-i-aa jis dee saachee banee.

sachee bhagat karahi din raatee
gurmukh aakh vakhaanee.

bhagtaa kee chaal sachee at nirmal
naam sachaa man bhaa-i-aa.

naanak bhagat soheh dar saachai jinee
sacho sach kamaa-i-aa. ||1||

har bhagtaa kee jaat pat hai bhagat har
kai naam samaanay raam.

har bhagat karahi vichahu aap
gavaaveh jin gun avgan pachhaanay
raam.

gun a-ugan pachhaanai har naam
vakhaanai bhai bhagat meethee laagee.

an-din bhagat karahi din raatee ghar
hee meh biraagee.

bhagtee raatay sadaa man nirmal har
jee-o vaykheh sadaa naalay.

naanak say bhagat har kai dar saachay
an-din naam sam^haalay. ||2||

manmukh bhagat karahi bin satgur vin
satgur bhagat na ho-ee raam.

ha-umai maa-i-aa rog vi-aapay mar
janmeh dukh ho-ee raam.

mar janmeh dukh ho-ee doojai bhaa-ay
paraj vigo-ee vin gur tat na jaani-aa.

bhagat vihoonaa sabh jag bharmi-aa
ant ga-i-aa pachhutaani-aa.

ਪੰਨਾ ੭੬੯

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ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਪਛਾਣਿਆ ਹਰਿ ਨਾਮਾ ਸਚੁ
ਸੋਈ ॥
ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਦੂਜੈ ਭਾਇ
ਪਤਿ ਖੋਈ ॥੩॥

kot maDhay kinai pachhaani-aa har
naamaa sach so-ee.
naanak naam milai vadi-aa-ee doojai
bhaa-ay pat kho-ee. ||3||

ਭਗਤਾ ਕੈ ਘਰਿ ਕਾਰਜੁ ਸਾਚਾ ਹਰਿ ਗੁਣ ਸਦਾ
ਵਖਾਣੇ ਰਾਮ ॥
ਭਗਤਿ ਖਜਾਨਾ ਆਪੇ ਦੀਆ ਕਾਲੁ ਕੰਟਕੁ
ਮਾਰਿ ਸਮਾਣੇ ਰਾਮ ॥
ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਸਮਾਣੇ ਹਰਿ ਮਨਿ ਭਾਣੇ
ਨਾਮੁ ਨਿਧਾਨੁ ਸਚੁ ਪਾਇਆ ॥
ਸਦਾ ਅਖੁਟੁ ਕਦੇ ਨ ਨਿਖੁਟੈ ਹਰਿ ਦੀਆ
ਸਹਜਿ ਸੁਭਾਇਆ ॥
ਹਰਿ ਜਨ ਉਚੇ ਸਦ ਹੀ ਉਚੇ ਗੁਰ ਕੈ ਸਬਦਿ
ਸੁਹਾਇਆ ॥
ਨਾਨਕ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ਜੁਗਿ ਜੁਗਿ ਸੋਭਾ
ਪਾਇਆ ॥੪॥੧॥੨॥

bhagtaa kai ghar kaaraj saachaa har
gun sadaa vakhaanay raam.
bhagat khajaanaa aapay dee-aa kaal
katak maar samaanay raam.
kaal katak maar samaanay har man
bhaanay naam niDhaan sach paa-i-aa.
sadaa akhut kaday na nikhutai har
dee-aa sahj subhaa-i-aa.
har jan oochay sad hee oochay gur kai
sabad suhaa-i-aa.
naanak aapay bakhas milaa-ay jug jug
sobhaa paa-i-aa. ||4||1||2||

Raag Suhi Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of union with God, we should act on Guru's instruction, sing praises of God, and meditate on His Name in a state of peace and poise. If it is so pre-written in our destiny, God would come to reside in our heart, and then there will be no suffering. In this *shabad*, he describes the blessings, which devotees of God enjoy and how while still living in our households we can also become His devotees.

Guru Ji says: “(O’ my friends), God saves (the honor) of His devotees, and He has been saving (their honor) throughout all the ages. But that (person alone) is a devotee who is a *Gurmukh* (who follows the Guru's advice), and who stills his or her ego by acting on the Guru's word. Such a person who has burnt his or her ego (by following) the (Guru's word, has thus) become pleasing to my God, whose word is eternal. (Such Guru's followers), day and night perform sincere worship (of God) through (*Gurbani*) the word, which the Guru has narrated and explained to them. Moreover, true and immaculate is the way (of life) of the devotees and the eternal Name of God seems pleasing to their mind. O’ Nanak, the devotees who have (lived a truthful and honest life, and thus) have earned nothing but truth in their life, look beauteous at the door of eternal (God).”(1)

Commenting on the love and respect the true devotees have for God, and how they live their life, Guru Ji says: “(O’ my friends), for the devotees God is their (high) caste and their honor, therefore the devotees remain merged in the (God’s) Name. They, who have identified their merits and faults, dispel their self- conceit from within and worship God. (The one who) identifies his or hers merits and faults, utters God’s Name and to such a person the fear and respect (of God) seems sweet. (Such persons), day and night keep worshipping God and even while living in their households they remain detached (from worldly allurements. Thus) they who always remain imbued with (God’s) devotion, their mind becomes immaculate and they always see their beloved God with them. O’ Nanak, by always enshrining God’s Name in their hearts, such devotees become true (and approved) in God’s court.”(2)

Now Guru Ji comments on the practices of those persons who do want to worship God, but as per the dictates of their own mind, and not in accordance with what the Guru says. Regarding such self-conceited persons, Guru Ji says: “(O’ my friends), the self - conceited persons do worship God, but without the (guidance of) the true Guru. (They do not realize that) without (the guidance of) the true Guru worship (of God) cannot be done. (Such self-conceited persons) remain afflicted with the maladies of ego and worldly attachments, so they keep dying and being born again and again, and keep suffering in pain. Yes, they who keep dying to be born again suffer in pain, (and in this way) the world keeps getting ruined by duality (love for the world, instead of God), and without the (guidance of the) Guru it has not understood the essence (of true devotion. The fact is that) without true devotion the entire world has gone astray, and in the end departs repenting. Among millions, only a rare one has realized that only (God’s) Name is eternal. (In short) O’ Nanak, glory is obtained only through (God’s) Name, but in love of duality one loses one’s honor.”(3)

Guru Ji concludes the *shabad* by listing some of the blessings a true devotee enjoys, and what such a person keeps doing to continually receive these blessings. He says: “(O’ my friends), in the hearts of true devotees, always keeps going the true work of singing praises of God, and they always keep uttering God’s (Name. God) Himself has given them the treasure of devotion, so dispelling their fear of death they remain merged in Him. By overcoming their fear of death, they become pleasing to the mind of God, and they have obtained the everlasting treasure of God’s Name. (This treasure), which God has unnoticeably given to them is always in exhaustible, and never falls short. Therefore, the devotees of God are (spiritually) lofty and always remain so; they look beautiful through the Guru’s word. O’ Nanak, on His own, by granting pardon (God) has united (them) with Him, and age after age they have obtained glory.”(4-1-2)

The message of this *shabad* is that we should learn from the true Guru what is true devotion of God. Then acting on his advice we should still our ego, sense of I- am ness, and sense of duality from within, and remember God day and night. Further we should be so much attached to Him that even while living in the household, we appear to be detached from it and un-affected by worldly lusts or greed etc. If God so pleases, showing His mercy He would unite us with Himself and we would obtain honor in His court.

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਸਬਦਿ ਸਚੈ ਸਚੁ ਸੋਹਿਲਾ ਜਿਥੈ ਸਚੇ ਕਾ ਹੋਇ ਵੀਚਾਰੋ
ਰਾਮ ॥

ਹਉਮੈ ਸਭਿ ਕਿਲਵਿਖ ਕਾਟੇ ਸਾਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰੇ
ਰਾਮ ॥

ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰੇ ਦੁਤਰੁ ਤਾਰੇ ਫਿਰਿ ਭਵਜਲੁ
ਤਰਣੁ ਨ ਹੋਈ ॥

ਸਚਾ ਸਤਿਗੁਰੁ ਸਚੀ ਬਾਣੀ ਜਿਨਿ ਸਚੁ ਵਿਖਾਲਿਆ
ਸੋਈ ॥

ਸਾਚੇ ਗੁਣ ਗਾਵੈ ਸਚਿ ਸਮਾਵੈ ਸਚੁ ਵੇਖੈ ਸਭੁ ਸੋਈ ॥

ਨਾਨਕ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਸਚੁ ਨਿਸਤਾਰਾ
ਹੋਈ ॥੧॥

ਸਾਚੈ ਸਤਿਗੁਰਿ ਸਾਚੁ ਬੁਝਾਇਆ ਪਤਿ ਰਾਖੈ ਸਚੁ ਸੋਈ
ਰਾਮ ॥

ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਚਾ ਹੈ ਸਚੈ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ਰਾਮ
॥

ਸਾਚੈ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ਮਰੈ ਨ ਕੋਈ ਗਰਭਿ ਨ ਜੂਨੀ
ਵਾਸਾ ॥

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ਸਚਿ ਸਮਾਈ ਸਚਿ ਨਾਇ
ਪਰਗਾਸਾ ॥

ਜਿਨੀ ਸਚੁ ਜਾਤਾ ਸੇ ਸਚੇ ਹੋਏ ਅਨਦਿਨੁ ਸਚੁ
ਧਿਆਇਨਿ ॥

ਨਾਨਕ ਸਚੁ ਨਾਮੁ ਜਿਨ ਹਿਰਦੈ ਵਸਿਆ ਨਾ ਵੀਛੁੜਿ
ਦੁਖੁ ਪਾਇਨਿ ॥੨॥

ਸਚੀ ਬਾਣੀ ਸਚੇ ਗੁਣ ਗਾਵਹਿ ਤਿਤੁ ਘਰਿ ਸੋਹਿਲਾ
ਹੋਈ ਰਾਮ ॥

ਨਿਰਮਲ ਗੁਣ ਸਾਚੇ ਤਨੁ ਮਨੁ ਸਾਚਾ ਵਿਚਿ ਸਾਚਾ
ਪੁਰਖੁ ਪ੍ਰਭੁ ਸੋਈ ਰਾਮ ॥

ਸਭੁ ਸਚੁ ਵਰਤੈ ਸਚੇ ਬੋਲੈ ਜੋ ਸਚੁ ਕਰੈ ਸੁ ਹੋਈ ॥

ਜਹ ਦੇਖਾ ਤਹ ਸਚੁ ਪਸਰਿਆ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ ॥

ਸਚੇ ਉਪਜੈ ਸਚਿ ਸਮਾਵੈ ਮਰਿ ਜਨਮੈ ਦੂਜਾ ਹੋਈ ॥

ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਆਪੇ ਕਰਤਾ ਆਪਿ ਕਰਾਵੈ ਸੋਈ
॥੩॥

soohee mehlāa 3.

sabad sachai sach sohilaa jithai
sachay kaa ho-ay veechaaro raam.

ha-umai sabh kilvikh kaatay saach
rakh-i-aa ur Dhaaray raam.

sach rakh-i-aa ur Dhaaray dutar
taaray fir bhavjal taran na ho-ee.

sachaa satgur sachee banee jin sach
vikhaali-aa so-ee.

saachay gun gaavai sach samaavai
sach vaykhai sabh so-ee.

naanak saachaa saahib saachee
naa-ee sach nistaaraa ho-ee. ||1||

saachai satgur saach bujhaa-i-aa pat
raakhai sach so-ee raam.

sachaa bhojan bhaa-o sachaa hai
sachai naam sukh ho-ee raam.

saachai naam sukh ho-ee marai na
ko-ee garabh na joonee vaasaa.

jotee jot milaa-ee sach samaa-ee
sach naa-ay pargaasaa.

jinee sach jaataa say sachay ho-ay
an-din sach Dhi-aa-in.

naanak sach naam jin hirdai vasi-aa
naa veechhurh dukh paa-in. ||2||

sachee banee sachay gun gaavahi tit
ghar sohilaa ho-ee raam.

nirmal gun saachay tan man saachaa
vich saachaa purakh parabh so-ee
raam.

sabh sach vartai sacho bolai jo sach
karai so ho-ee.

jah daykhaa tah sach pasri-aa avar
na doojaa ko-ee.

sachay upjai sach samaavai mar
janmai doojaa ho-ee.

naanak sabh kichh aapay kartaa aap
karaavai so-ee. ||3||

ਸਚੇ ਭਗਤ ਸੋਹਿਹਿ ਦਰਵਾਰੇ ਸਚੋ ਸਚੁ ਵਖਾਣੇ ਰਾਮ ॥	sachay <u>bhagaṭ</u> soheh <u>darvaaray</u> sacho sach <u>vakhaanay</u> raam.
ਘਟ ਅੰਤਰੇ ਸਾਚੀ ਬਾਣੀ ਸਾਚੋ ਆਪਿ ਪਛਾਣੇ ਰਾਮ ॥	<u>ghat</u> anṭray saachee baneē saacho aap <u>pachhaanay</u> raam.
ਆਪੁ ਪਛਾਣਹਿ ਤਾ ਸਚੁ ਜਾਣਹਿ ਸਾਚੇ ਸੋਝੀ ਹੋਈ ॥	aap <u>pachhaaneh</u> taa sach jaaneh saachay <u>sojhee</u> ho-ee.
ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਸੋਭਾ ਸਾਚੇ ਹੀ ਸੁਖੁ ਹੋਈ ॥	sachaa sabad sachee hai <u>sobhaa</u> saachay hee <u>sukh</u> ho-ee.
ਸਾਚਿ ਰਤੇ ਭਗਤ ਇਕ ਰੰਗੀ ਦੂਜਾ ਰੰਗੁ ਨ ਕੋਈ ॥	saach raṭay <u>bhagaṭ</u> ik rangee <u>doojaa</u> rang na ko-ee.
ਨਾਨਕ ਜਿਸ ਕਉ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਸੁ ਸਚੁ ਪਰਾਪਤਿ ਹੋਈ ॥੪॥੨॥੩॥	naanak jis ka-o mastak likhi-aa tis sach paraapaṭ ho-ee. 4 2 3

Suhi Mehl-1

In the previous *shabad*, Guru Ji advised us that we should learn from the true Guru what is the true devotion of God. Then acting on his advice we should still our ego, sense of I- am ness, and sense of duality from within, and remember God day and night. Further, we should be so much attached to Him that even while living in the household, we appear to be detached from it and un-affected by worldly lusts or greed etc. In this *shabad*, Guru Ji tells us what kind of blessings they obtain who always keep singing praises of the eternal God and keep meditating on His Name.

To start with Guru Ji states: “(O’ my friends), the place (of the heart) in which there is deliberation about the eternal God, and praises of the eternal God are being sung through the true word (of the Guru), from there ego and all sins are dispelled (and such a person) keeps the eternal (God) enshrined in the heart. (They, who have) kept the eternal (God) enshrined in their hearts, (God) ferries them across the dreadful (worldly) ocean, and they are not required to swim across the dreadful ocean (or again go through the rounds of birth and death. O’ my friends), eternal is the true Guru and eternal is his word (the *Gurbani*), who has shown us that eternal (God. By Guru’s grace, such a person keeps) singing praises of the eternal God, merges in the eternal (God) and sees Him everywhere. In short, O’ Nanak, eternal is God the Master, eternal is His Name, (and by meditating on the) eternal (God), one is emancipated.”(1)

Describing the blessings a person enjoys, whom the true Guru has imparted divine knowledge, Guru Ji says: “(O’ my friends), that eternal God) preserves (that person’s) honor to whom the true Guru has revealed the eternal (God, Then being in true love (with the eternal God, love for His) eternal Name becomes the food (for that person’s soul), who finds peace through His eternal Name. Through the eternal Name, they who obtain (spiritual) comfort, none of them dies (again, and) reside in the womb again. (Because the one whose light or) soul (the Guru) has united with the (Prime) soul, merges in the eternal (God, and through) the eternal Name (one’s mind) is illuminated (with divine wisdom). Yes, they who by meditating day and night have

realized the eternal, have become one with the eternal. In short, O' Nanak, they in whose heart the eternal Name (of God) is enshrined, don't suffer any pain by separating from Him again.”(2)

Continuing to narrate the blessings obtained by those who sing praises of God, through *Gurbani* (the words of the Guru), he says: “(O' my friends), through the eternal word (of the Guru, they who) sing praises of the eternal (God, always remain so delighted, as if) in their hearts keeps playing a song of joy. (By reflecting on) the immaculate merits of the eternal (God), their body and mind become pure (and they realize that) within them is pervading that eternal (Master. They say to themselves): “Wherever I see, there the eternal (God) is pervading, (in fact) everywhere the eternal (God) is pervading, there is no other, and whatever He does, only that happens. (They also realize, and say to themselves): “Wherever I look, I see pervading that true (God), and no other. (The one who is thus) born again through the eternal (God), merges in the eternal (God Himself, but the one who is in love with) the other worldly riches, keeps dying and getting born (again and again. But) O' Nanak, (God) Himself is the doer (of everything) and it is that (God) Himself, who gets everything done.”(3)

In conclusion, Guru Ji says: “(O' my friends), by always uttering the eternal (God's) Name, the devotees obtain honor in the court of the eternal God. Within their hearts resides the eternal word (of the Guru, and) they themselves recognize the eternal (God within them). When they understand themselves they know the eternal (God), and obtain understanding about the eternal (God. Then they realize that) eternal is the word (of the Guru) and eternal is its glory, (and by remaining attuned to the) eternal word, bliss is obtained. The devotees imbued with the love of the eternal (God), only remain imbued with this one love (of God), for them there is no other love. However O' Nanak, in whose destiny it has been so written, only that person obtains (union with) the eternal (God).”(4-2-3)

The message of this *shabad* is that if we want to enjoy the bliss of everlasting union with the eternal God, then we should keep singing His praises through the eternal word of our Guru (*Gurbani* as contained in Guru Granth Sahib Ji). A stage would come, when we would recognize the eternal God within us, and see Him pervading everywhere, and would ultimately merge and become one with Him.

ਸੂਹੀ ਮਹਲਾ ੩ ॥

soohee mehlāa 3.

ਜੁਗ ਚਾਰੇ ਧਨ ਜੇ ਭਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸੋਹਾਗੁ ਨ
ਹੋਈ ਰਾਮ ॥

jug chaaray Dhan jay bhavai bin
satgur sohaag na ho-ee raam.

ਪੰਨਾ ੭੭੦

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ਨਿਹਚਲੁ ਰਾਜੁ ਸਦਾ ਹਰਿ ਕੇਰਾ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ
ਕੋਈ ਰਾਮ ॥

nihchal raaj sadāa har kayraa tis bin
avar na ko-ee raam.

ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਸਦਾ ਸਚੁ ਸੋਈ ਗੁਰਮੁਖਿ
ਏਕੋ ਜਾਣਿਆ ॥

ਧਨ ਪਿਰ ਮੇਲਾਵਾ ਹੋਆ ਗੁਰਮਤੀ ਮਨੁ ਮਾਨਿਆ ॥

ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਤਾ ਹਰਿ ਪਾਇਆ ਬਿਨੁ ਹਰਿ
ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਈ ॥

ਨਾਨਕ ਕਾਮਣਿ ਕੰਤੈ ਰਾਵੇ ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਈ
॥੧॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਧਨ ਬਾਲਤੀਏ ਹਰਿ ਵਰੁ ਪਾਵਹਿ
ਸੋਈ ਰਾਮ ॥

ਸਦਾ ਹੋਵਹਿ ਸੋਹਾਗਣੀ ਫਿਰਿ ਮੈਲਾ ਵੇਸੁ ਨ ਹੋਈ
ਰਾਮ ॥

ਫਿਰਿ ਮੈਲਾ ਵੇਸੁ ਨ ਹੋਈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ਹਉਮੈ
ਮਾਰਿ ਪਛਾਣਿਆ ॥

ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ਸਬਦਿ ਸਮਾਵੈ ਅੰਤਰਿ ਏਕੋ
ਜਾਣਿਆ ॥

ਗੁਰਮੁਖਿ ਪ੍ਰਭੁ ਰਾਵੇ ਦਿਨੁ ਰਾਤੀ ਆਪਣਾ ਸਾਚੀ ਸੋਭਾ
ਹੋਈ ॥

ਨਾਨਕ ਕਾਮਣਿ ਪਿਰੁ ਰਾਵੇ ਆਪਣਾ ਰਵਿ ਰਹਿਆ
ਪ੍ਰਭੁ ਸੋਈ ॥੨॥

ਗੁਰ ਕੀ ਕਾਰ ਕਰੇ ਧਨ ਬਾਲਤੀਏ ਹਰਿ ਵਰੁ ਦੇਇ
ਮਿਲਾਏ ਰਾਮ ॥

ਹਰਿ ਕੈ ਰੰਗਿ ਰਤੀ ਹੈ ਕਾਮਣਿ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ
ਪਾਏ ਰਾਮ ॥

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ਸਚਿ ਸਮਾਏ ਸਚੁ ਵਰਤੈ
ਸਭ ਥਾਈ ॥

ਸਚਾ ਸੀਗਾਰੁ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਕਾਮਣਿ ਸਚਿ
ਸਮਾਈ ॥

ਹਰਿ ਸੁਖਦਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਕਾਮਣਿ ਲਇਆ
ਕੰਠਿ ਲਾਏ ॥

ਨਾਨਕ ਮਹਲੀ ਮਹਲੁ ਪਛਾਣੈ ਗੁਰਮਤੀ ਹਰਿ ਪਾਏ
॥੩॥

ਸਾ ਧਨ ਬਾਲੀ ਧੁਰਿ ਮੇਲੀ ਮੇਰੈ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਈ
ਰਾਮ ॥

ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣੁ ਹੋਆ ਪ੍ਰਭੁ ਰਵਿ ਰਹਿਆ ਸਭ
ਥਾਈ ਰਾਮ ॥

tis bin avar na ko-ee sadā sach
so-ee gurmukh ayko jaani-aa.

Dhan pir maylaavaa ho-aa gurmatēe
man maani-aa.

satgur mili-aa taa har paa-i-aa bin
har naavai mukat na ho-ee.

naanak kaaman kantai raavay man
maanee-ai sukh ho-ee. ||1||

satgur sayv Dhan baalrhee-ay har var
paavahi so-ee raam.

sadā hoveh sohaaganeē fir mailaa
vays na ho-ee raam.

fir mailaa vays na ho-ee gurmukh
boojhai ko-ee ha-umai maar
pachhaani-aa.

karnēe kaar kamaavai sabad
samaavai antar ayko jaani-aa.

gurmukh parabh raavay din raatēe
aapnaa saachee sobhaa ho-ee.

naanak kaaman pir raavay aapnaa
rav rahi-aa parabh so-ee. ||2||

gur kee kaar karay Dhan baalrhee-ay
har var day-ay milaa-ay raam.

har kai rang ratēe hai kaaman mil
pareetam sukh paa-ay raam.

mil pareetam sukh paa-ay sach
samaa-ay sach vartai sabh thaa-ee.

sachaa seegaar karay din raatēe
kaaman sach samaa-ee.

har sukh-daata sabad pachhaataa
kaaman la-i-aa kanth laa-ay.

naanak mahlee mahal pachhaanai
gurmatēe har paa-ay. ||3||

saa Dhan baalee Dhur maylee mayrai
parabh aap milaa-ee raam.

gurmatēe ghat chaanan ho-aa parabh
rav rahi-aa sabh thaa-ee raam.

ਪ੍ਰਭੁ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਮੰਨਿ ਵਸਾਈ ਪੂਰਬਿ
ਲਿਖਿਆ ਪਾਇਆ ॥
ਸੋਜ ਸੁਖਾਲੀ ਮੇਰੇ ਪ੍ਰਭ ਭਾਣੀ ਸਚੁ ਸੀਗਾਰੁ
ਬਣਾਇਆ ॥
ਕਾਮਣਿ ਨਿਰਮਲ ਹਉਮੈ ਮਲੁ ਖੋਈ ਗੁਰਮਤਿ ਸਚਿ
ਸਮਾਈ ॥
ਨਾਨਕ ਆਪਿ ਮਿਲਾਈ ਕਰਤੈ ਨਾਮੁ ਨਵੈ ਨਿਧਿ
ਪਾਈ ॥੪॥੩॥੪॥

parabh rav rahi-aa sabh thaa-ee man
vasaa-ee poorab likhi-aa paa-i-aa.
sayj sukhalee mayray parabh
bhaanee sach seegaar banaa-i-aa.
kaaman nirmal ha-umai mal kho-ee
gurmat sach samaa-ee.
naanak aap milaa-ee kartai naam
navai niDh paa-ee. ||4||3||4||

Suhi Mehla-3

Just as a stream of water runs down the mountains to go and merge in the ocean, the original source of its existence, similarly in Sikh faith a human soul's main desire is to unite and merge in its primal source (God). Guru Ji compares this desire of the soul to a young human bride who always longs to get and remain united with her groom. In this *shabad*, using this metaphor of the bride, Guru Ji describes from whom one must seek guidance, what other steps, one needs to take for meeting God (her Groom), and then what kinds of blessings such a human bride enjoys.

Guru Ji says: “(O’ my friends), even if the bride (soul) wanders around for all the four ages, without (the guidance of) the true Guru her union with (the groom God) doesn’t take place. Always unchangeable is the rule of God, and without Him there is not another. Yes, there is no other except Him, that (God) Himself is always there, and a Guru following (soul) has recognized only that one (as her true Spouse). When, through Guru’s instruction her mind accepts this truth, union between the bride (soul) and the groom (God) takes place. But only when (the bride soul) met the true Guru (and acted on his advice) she obtained God, (and realized that) without meditating on the God’s Name, salvation is not obtained. O’ Nanak, if the mind is convinced (about meditation on God’s Name, then the bride soul) enjoys peace.”(1)

Now as if addressing us in the metaphor of human bride, Guru Ji says: “O’ ignorant bride (soul) serve the true Guru (by acting on his advice), so that you may obtain that God as your groom. Then you would become eternally wedded wife (so that as per Hindu custom) your dress would never be soiled (like that of a widow). Yes, your dress would never be soiled (because, you would never be separated from your Groom). But only a rare one has understood (this secret, by following the path shown by) the Guru, and stilling her ego has recognized (God. Such a bride soul) does the righteous deed (of meditating on God’s Name), remains absorbed in the word (of the Guru) and within (her mind) she has recognized the one (God). The Guru following (bride soul) meditates on her God day and night, and obtains eternal glory. O’ Nanak, (in this way) the bride (soul) enjoys the company of her Spouse, who is pervading everywhere.”(2)

Continuing his advice to the human soul, Guru Ji says: “O’ young bride, do what the Guru tells you, he would get you united with your spouse God. The bride (soul who)

is imbued with the love of God, enjoys peace upon meeting her Beloved. Yes, she obtains bliss on meeting her Beloved, and she merges in the eternal (God), who is forever pervading everywhere. Day and night, she decks herself with the everlasting decoration (of virtues), and that bride (soul) remains absorbed (in the remembrance of) the eternal (God). In this way, through the Guru's word, the bride (soul) has met the Giver of peace, and she has embraced Him to her bosom. In short, O' Nanak, , the bride (soul) recognizes mansion of (God) the Master, and by following Guru's instruction is united with God.”(3)

Lest, any person who succeeds in meeting God entertains any kind of egoistic thoughts, Guru Ji concludes the *Shabad* by saying: “(O' my friends), the young bride (soul), whom God has united (with Himself), He has so pre-ordained in her destiny from the very beginning. Through Guru's instruction, her mind has been illuminated (with this divine wisdom that) God is pervading everywhere. She enshrines that all pervading God in her mind, and has thus obtained what was pre-ordained for her. (The bride, who) decked the couch of her heart with the true decoration of virtues, looks pleasing to my God, and the bed of her heart has become delightful. (In this way, the soul) bride, who by following Guru's instruction is absorbed (in the Name of) the eternal (God), sheds the dirt of ego from her within and becomes immaculate. O' Nanak, the Creator Himself has united her with Him, she has obtained (God's) Name, (as if she has) obtained all the nine treasures (of happiness).”(4-3-4)

The message of this *shabad* is that we cannot obtain union with God, without following the advice of the true Guru. Only through Guru's instruction, we are able to shed our ego and make our mind immaculate. Then by following Guru's advice and decorating ourselves with true merits we become pleasing to God, and worthy of uniting with Him.

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਹਰਿ ਹਰੇ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਹਰਿ ਗੁਰਮੁਖੇ ਪਾਏ
ਰਾਮ ॥

ਅਨਦਿਨੋ ਸਬਦਿ ਰਵਹੁ ਅਨਹਦ ਸਬਦ ਵਜਾਏ
ਰਾਮ ॥

ਅਨਹਦ ਸਬਦ ਵਜਾਏ ਹਰਿ ਜੀਉ ਘਰਿ ਆਏ
ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਨਾਰੀ ॥

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਗੁਰ ਆਗੈ ਸਾ ਧਨ ਕੰਤ
ਪਿਆਰੀ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਸੇ ਜਨ
ਸਬਦਿ ਸੁਹਾਏ ॥

ਨਾਨਕ ਤਿਨ ਘਰਿ ਸਦ ਹੀ ਸੋਹਿਲਾ ਹਰਿ ਕਰਿ
ਕਿਰਪਾ ਘਰਿ ਆਏ ॥੧॥

ਭਗਤਾ ਮਨਿ ਆਨੰਦੁ ਭਇਆ ਹਰਿ ਨਾਮਿ ਰਹੇ
ਲਿਵ ਲਾਏ ਰਾਮ ॥

soohee mehlāa 3.

har haray har gun gaavhu har
gurmukhay paa-ay raam.

andino sabaḁ ravhu anhaḁ sabaḁ
vajaa-ay raam.

anhaḁ sabaḁ vajaa-ay har jee-o ghar
aa-ay har gun gaavhu naaree.

an-din bhagaṭ karahi gur aagai saa
Dhan kant pi-aaree.

gur kaa sabaḁ vasi-aa ghat antar say
jan sabaḁ suhaa-ay.

naanak tin ghar sad hee sohilaa har kar
kirpaa ghar aa-ay. ||1||

bhagtaa man aanand bha-i-aa har naam
rahay liv laa-ay raam.

ਗੁਰਮੁਖੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਨਿਰਮਲ ਹਰਿ ਗੁਣ
ਗਾਏ ਰਾਮ ॥

ਨਿਰਮਲ ਗੁਣ ਗਾਏ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ਹਰਿ ਕੀ
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

ਜਿਨ੍ ਮਨਿ ਵਸਿਆ ਸੇਈ ਜਨ ਨਿਸਤਰੇ ਘਟਿ
ਘਟਿ ਸਬਦਿ ਸਮਾਣੀ ॥

ਪੰਨਾ ੭੭੧

ਤੇਰੇ ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ ਸਮਾਵਹਿ ਸਬਦੇ ਮੇਲਿ
ਮਿਲਾਏ ॥

ਨਾਨਕ ਸਫਲ ਜਨਮੁ ਤਿਨ ਕੇਰਾ ਜਿ ਸਤਿਗੁਰਿ
ਹਰਿ ਮਾਰਗਿ ਪਾਏ ॥੨॥

ਸੰਤਸੰਗਤਿ ਸਿਉ ਮੇਲੁ ਭਇਆ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਏ ਰਾਮ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਸਦ ਜੀਵਨ ਮੁਕਤ ਭਏ ਹਰਿ ਕੈ
ਨਾਮਿ ਲਿਵ ਲਾਏ ਰਾਮ ॥

ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਏ ਗੁਰਿ ਮੇਲਿ ਮਿਲਾਏ
ਮਨੁਆ ਰਤਾ ਹਰਿ ਨਾਲੇ ॥

ਸੁਖਦਾਤਾ ਪਾਇਆ ਮੋਹੁ ਚੁਕਾਇਆ ਅਨਦਿਨੁ
ਨਾਮੁ ਸਮਾਲੇ ॥

ਗੁਰ ਸਬਦੇ ਰਾਤਾ ਸਹਜੇ ਮਾਤਾ ਨਾਮੁ ਮਨਿ
ਵਸਾਏ ॥

ਨਾਨਕ ਤਿਨ ਘਰਿ ਸਦ ਹੀ ਸੋਹਿਲਾ ਜਿ ਸਤਿਗੁਰ
ਸੇਵਿ ਸਮਾਏ ॥੩॥

ਬਿਨੁ ਸਤਿਗੁਰ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਹਰਿ ਕਾ
ਮਹਲੁ ਨ ਪਾਇਆ ਰਾਮ ॥

ਗੁਰਮੁਖੇ ਇਕਿ ਮੇਲਿ ਮਿਲਾਇਆ ਤਿਨ ਕੇ ਦੂਖ
ਗਵਾਇਆ ਰਾਮ ॥

ਤਿਨ ਕੇ ਦੂਖ ਗਵਾਇਆ ਜਾ ਹਰਿ ਮਨਿ ਭਾਇਆ
ਸਦਾ ਗਾਵਹਿ ਰੰਗਿ ਰਾਤੇ ॥

ਹਰਿ ਕੇ ਭਗਤ ਸਦਾ ਜਨ ਨਿਰਮਲ ਜੁਗਿ ਜੁਗਿ
ਸਦ ਹੀ ਜਾਤੇ ॥

ਸਾਚੀ ਭਗਤਿ ਕਰਹਿ ਦਰਿ ਜਾਪਹਿ ਘਰਿ ਦਰਿ
ਸਚਾ ਸੋਈ ॥

ਨਾਨਕ ਸਚਾ ਸੋਹਿਲਾ ਸਚੀ ਸਚੁ ਬਾਣੀ ਸਬਦੇ ਹੀ
ਸੁਖੁ ਹੋਈ ॥੪॥੪॥੫॥

gurmukhay man nirmal ho-aa nirmal
har gun gaa-ay raam.

nirmal gun gaa-ay naam man vasaa-ay
har kee amrit banee.

Jin^H man vasi-aa say-ee jan nistaray
ghat sabad samaanee.

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tayray gun gaavahi sahj samaaveh
sabday mayl milaa-ay.

naanak safal janam tin kayraa je satgur
har maarag paa-ay. ||2||

santsangat si-o mayl bha-i-aa har naam
samaa-ay raam.

gur kai sabad sad jeevan mukat bha-ay
har kai naam liv laa-ay raam.

har naam chit laa-ay gur mayl milaa-ay
manoo-aa rataa har naalay.

sukh-daatā paa-i-aa moh chukaa-i-aa
an-din naam sam^Haalay.

gur sabday raataa sehjay maataa naam
man vasaa-ay.

naanak tin ghar sad hee sohilaa je
satgur sayv samaa-ay. ||3||

bin satgur jag bharam bhulaa-i-aa har
kaa mahal na paa-i-aa raam.

gurmukhay ik mayl milaa-i-aa tin kay
dookh gavaa-i-aa raam.

tin kay dookh gavaa-i-aa jaa har man
bhaa-i-aa sadaa gaavahi rang raatay.

har kay bhagat sadaa jan nirmal jug sad
hee jaatay.

saachee bhagat karahi dar jaapeh ghar
dar sachaa so-ee.

naanak sachaa sohilaa sachee sach
banee sabday hee sukh ho-ee.
||4||4||5||

Suhi Mehla-3

In the beginning of the previous *shabad*, Guru Ji declared that even if the bride (soul) wanders around for all the four ages, without (the guidance of) the Guru she cannot obtain union with (God, her groom). Guru Ji begins this *shabad*, by advising us to sing praises of God, and reminds us once again that God is obtained only through Guru's guidance.

He says: "(O' my friends, always), sing praises of God. However (remember that) God is obtained only through the Guru (by acting on his advice). Therefore through (*Gurbani*), the Guru's word, day and night utter praises of God; (by doing so) one enjoys the relish of the continuous music of the (divine) word. The one, who keeps playing the continuous music of the (divine) word, God comes to reside in that one's heart. Therefore, O' bride (souls), make the habit of) singing praises of God. The bride (souls), who before the Guru worship God day and night, become dear to the Spouse. Yes, they in whose heart is enshrined the Guru's word, (by acting on Guru's advice, they become virtuous and their life looks) beauteous through the (Guru's) word. Then O' Nanak, in their hearts always plays a song of joy, because showing mercy God comes to reside in their heart."(1)

Describing further the blessings, which devotees enjoy, when God comes to reside in their hearts, Guru Ji says: "(O' my friends), the devotees who remain attuned to God's Name, bliss prevails in their minds. By singing praises of the immaculate God through the Guru's word, their mind becomes immaculate. Yes, by singing immaculate praises, through the divine word of God, they have enshrined (God's Name) in their hearts. However, only they in whose mind (God's Name) is enshrined are emancipated; they realize that the (God's nectar) word is pervading in each and every heart. (O' God), they who sing Your praises, merge in a state of poise, and through his word (the Guru) arranges their union (with You). O' Nanak fruitful is the birth of those, whom the true Guru has put on the (right) path."(2)

Now describing the blessings obtained by those who are blessed with the saintly congregation of the Guru, he says: "(O' my friends), they who are united with the saintly congregation, they remain absorbed in God's Name. By attuning their mind to God's Name, through (*Gurbani*) the Guru's word, they forever become free from (worldly entanglements, even while living in their households). Yes, they whom the Guru has united with (God's lotus feet) have attuned their mind to God's Name, and their mind remains imbued with God's love. By day and night contemplating on (God's) Name, they have got rid of their (worldly) attachment, and obtained union with the bliss giving (God). The one who is imbued with the (Guru's) word remains intoxicated in a state of poise, and keeps enshrined God's Name in the heart. In short, O' Nanak, they who remain absorbed in the service of the Guru, in their heart always plays the song of joy."(3)

In conclusion, Guru Ji says: "(O' my friends), without the (guidance of) true Guru, this world remains lost in doubt, and they have not been able to obtain the mansion of God. But there are some, who by Guru's grace have been united with God; all their

sorrows have been dispelled. Yes, when it so pleased God, their sorrows were dispelled, imbued with God's love they always sing praises of God. The devotees of God remain eternally immaculate, and they become manifest in each and every age. They perform true worship of God, (therefore) they are honored in God's house, and that eternal God comes to reside in their hearts. Yes O' Nanak, in their hearts remains enshrined the eternal word, and through the word (of the Guru) peace remains (prevailing in their minds).”(4-4-5)

The message of this *shabad* is that we should sing praises of God through the immaculate word of the Guru (*Gurbani* as included in *Guru Granth Sahib Ji*). This will imbue us with love for God and His Name. Then, a stage would come, when we would feel such peace and bliss, as if unstuck melodies of divine music are always playing in our heart, and we would enjoy the bliss of God's manifestation in us.

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਜੇ ਲੋੜਹਿ ਵਰੁ ਬਾਲੜੀਏ ਤਾ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਏ
ਰਾਮ ॥

ਸਦਾ ਹੋਵਹਿ ਸੋਹਾਗਣੀ ਹਰਿ ਜੀਉ ਮਰੈ ਨ ਜਾਏ ਰਾਮ
॥

ਹਰਿ ਜੀਉ ਮਰੈ ਨ ਜਾਏ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ਸਾ
ਧਨ ਕੰਤ ਪਿਆਰੀ ॥

ਸਚਿ ਸੰਜਮਿ ਸਦਾ ਹੈ ਨਿਰਮਲ ਗੁਰ ਕੈ ਸਬਦਿ
ਸੀਗਾਰੀ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਜਿਨਿ ਆਪੇ ਆਪੁ
ਉਪਾਇਆ ॥

ਨਾਨਕ ਸਦਾ ਪਿਰੁ ਰਾਵੇ ਆਪਣਾ ਜਿਨਿ ਗੁਰ ਚਰਣੀ
ਚਿਤੁ ਲਾਇਆ ॥੧॥

ਪਿਰੁ ਪਾਇਅਤਾ ਬਾਲੜੀਏ ਅਨਦਿਨੁ ਸਹਜੇ ਮਾਤੀ
ਰਾਮ ॥

ਗੁਰਮਤੀ ਮਨਿ ਅਨਦੁ ਭਇਆ ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ
ਰਾਤੀ ਰਾਮ ॥

ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਰਾਤੀ ਹਰਿ ਪ੍ਰਭਿ ਰਾਤੀ ਮੇਰਾ
ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਏ ॥

ਅਨਦਿਨੁ ਰਾਵੇ ਹਰਿ ਪ੍ਰਭੁ ਅਪਣਾ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਏ ॥

ਗੁਰਮਤਿ ਪਾਇਆ ਸਹਜਿ ਮਿਲਾਇਆ ਅਪਣੇ
ਪ੍ਰੀਤਮ ਰਾਤੀ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪ੍ਰਭੁ ਰਾਵੇ ਰੰਗਿ
ਰਾਤੀ॥੨॥

soohee mehlāa 3.

jay lor^heh var baal^rhee-ay taa gur
charⁿee chit^t laa-ay raam.

sad^aaa hoveh sohaagaⁿee har jee-o
marai na jaa-ay raam.

har jee-o marai na jaa-ay gur kai sahj
sub^haa-ay saa D^han kant^t pi-aaree.

sach sanjam sad^aaa hai nirmal gur kai
saba^d seegaaree.

mayraa para^bh saachaa sad^d hee
saachaa jin aapay aap upaa-i-aa.

naanak sad^aaa pir raavay aapⁿaa Jin
gur charⁿee chit^t laa-i-aa. ||1||

pir paa-i-ar^haa baal^rhee-ay an-din
sehjay maat^eee raam.

gurmat^eee man anad^d b^ha-i-aa tit^t tan
mail na raat^eee raam.

tit^t tan mail na raat^eee har para^bh
raat^eee mayraa para^bh mayl milaa-ay.

an-din raavay har para^bh apⁿaa
vichahu aap gavaa-ay.

gurmat^t paa-i-aa sahj milaa-i-aa
apⁿay pareet^tam raat^eee.

naanak naam milai vadi-aa-ee para^bh
raavay rang raat^eee. ||2||

ਪਿਰੁ ਰਾਵੇ ਰੰਗਿ ਰਾਤਤੀਏ ਪਿਰ ਕਾ ਮਹਲੁ ਤਿਨ
ਪਾਇਆ ਰਾਮ ॥

ਸੋ ਸਹੋ ਅਤਿ ਨਿਰਮਲੁ ਦਾਤਾ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਇਆ ਰਾਮ ॥

ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ਜਾ ਹਰਿ ਭਾਇਆ ਹਰਿ
ਕਾਮਣਿ ਮਨਿ ਭਾਣੀ ॥

ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਨਿਤ ਸਾਚੇ ਕਥੇ ਅਕਥ
ਕਹਾਣੀ ॥

ਜੁਗ ਚਾਰੇ ਸਾਚਾ ਏਕੋ ਵਰਤੈ ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ
ਪਾਇਆ ॥

pir raavay rang raat-rhee-ay pir kaa
mahal t̃in paa-i-aa raam.

so saho at̃ nirmal d̃aat̃aa Jin vichahu
aap gavaa-i-aa raam.

vichahu moh chukaa-i-aa jaa har
bh̃aa-i-aa har kaaman man bh̃aaṇee.

an-d̃in gun gaavai nit̃ saachay kathay
akath kahaanee.

jug chaaray saachaa ayko varṭai bin
gur kinai na paa-i-aa.

ਪੰਨਾ ੭੭੭

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ਨਾਨਕ ਰੰਗਿ ਰਵੈ ਰੰਗਿ ਰਾਤੀ ਜਿਨਿ ਹਰਿ ਸੇਤੀ
ਚਿਤੁ ਲਾਇਆ ॥੩॥

naanak rang ravai rang raṭṭee Jin har
sayṭee chit̃ laa-i-aa. ||3||

ਕਾਮਣਿ ਮਨਿ ਸੋਹਿਲੜਾ ਸਾਜਨ ਮਿਲੇ ਪਿਆਰੇ
ਰਾਮ ॥

ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਹਰਿ ਰਾਖਿਆ ਉਰਿ
ਧਾਰੇ ਰਾਮ ॥

ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰੇ ਅਪਨਾ ਕਾਰਜੁ ਸਵਾਰੇ
ਗੁਰਮਤੀ ਹਰਿ ਜਾਤਾ ॥

ਪ੍ਰੀਤਮਿ ਮੋਹਿ ਲਇਆ ਮਨੁ ਮੇਰਾ ਪਾਇਆ ਕਰਮ
ਬਿਧਾਤਾ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਵਸਿਆ
ਮੰਨਿ ਮੁਰਾਰੇ ॥

ਨਾਨਕ ਮੇਲਿ ਲਈ ਗੁਰਿ ਅਪੁਨੈ ਗੁਰ ਕੈ ਸਬਦਿ
ਸਵਾਰੇ ॥੪॥੫॥੬॥

kaaman man sohilrhaa saajan milay
pi-aaray raam.

gurmat̃ee man nirmal ho-aa har
raakhi-aa ur Dhaaray raam.

har raakhi-aa ur Dhaaray apnaa
kaaraj savaaray gurmat̃ee har jaat̃aa.

pareet̃am mohi la-i-aa man mayraa
paa-i-aa karam biDhaat̃aa.

sat̃gur sayv sad̃aa sukh paa-i-aa har
vasi-aa man muraaray.

naanak mayl la-ee gur apunai gur kai
sabad savaaray. ||4||5||6||

Suhi Mehla-3

It is a given that every girl wants to marry the best bachelor in town. In this *shabad*, Guru Ji compares the human soul to a young ignorant girl who wants to wed such a groom, who always remains young, and remains alive forever, so that she never has to live the wretched life of a widow of those days, when a woman was totally dependent upon man for her social and economic survival.

So addressing us, in the metaphor of a marriageable young girl, Guru Ji says: “O’ dear ignorant young girl, if you are looking for (a groom of your dreams), then attune your mind to Guru’s feet (his word, the *Gurbani*). Then you would become a wedded bride forever, because the reverend God neither dies, nor goes (anywhere). Yes, the

reverend God neither dies, nor goes anywhere, and the bride who adopts the poised and contented demeanor of the Guru, that bride becomes dear to her Spouse. (By following Guru's advice, she acquires pleasing manners, and such virtues that) through the discipline of truth she always remains immaculate and by acting on Guru's advice, she embellishes her life. (O' my friends), eternal is my God, and He who has created Himself always remains eternal. Nanak says, the bride soul, who has attuned her mind to the Guru's feet, (his *Gurbani*), always enjoys the company of her Spouse.”(1)

Now elaborating on the blessings enjoyed by that bride soul, who has obtained union with her spouse (God), Guru Ji says: “(O' my friends), the youthful bride who has obtained (God as) her spouse, imperceptibly remains intoxicated (in His love), day and night. Through the Guru's advice, her mind remains in bliss and not even the slightest dirt (of evil thoughts) remains in her body. Yes, she who remains imbued with love for God, her body (soul) is not soiled even a little bit by (any kind of evil thoughts), and God arranges her union (with Him, through the Guru). By shedding her self- (conceit) from within, day and night, she keeps remembering (God) her groom. By following Guru's advice, she has obtained (her spouse God. By embellishing her) with a state of poise, (the Guru) has united her with (God, and now she remains) imbued with the love of her Beloved. In short, O' Nanak it is through God's Name that glory is obtained and imbued in His love, she keeps remembering God.”(2)

Guru Ji now summarizes the character and life conduct of those persons who obtain God. As if addressing us in the metaphor of a bride (soul), he says: “O' the bride (soul) imbued in the love of your spouse (God, remember that the bride soul), who always remembers her spouse (God, and who) has dispelled her self-conceit from within, only she has obtained to the mansion of her spouse (God). However, only when it so pleased God, and the bride (soul) sounded pleasing to His mind, that she has got rid of worldly attachment from her within. Then day and night she sings praises of the eternal (God), and describes the indescribable gospel (of God. She realizes, that) only one eternal (God) pervades in all the four ages, and without (the guidance of) the Guru, no one has ever obtained (Him). But O' Nanak, (the bride soul) who has attuned her mind to God, being always imbued with His love, she keeps enjoying His company.”(3)

Guru Ji concludes the *shabad*, by describing the bliss enjoyed by that bride (soul), who has been united with her beloved God. He says: “(O' my friends), the bride (soul), who gets united with her beloved Spouse, (she feels so delighted, as if) a song of joy is playing in her heart. (This has happened, because by acting in accordance with) the Guru's instruction, her mind has become immaculate and she has kept God enshrined in her heart. By keeping God enshrined (in her mind) she has accomplished the objective (of her life), and through the Guru's advice she has understood God. (If anybody asks, she says): “My beloved spouse has captivated my heart, and I have obtained the Scribe of my destiny. By serving (and following) the true Guru I have always obtained bliss, and God the chastiser of demons has come to reside in my heart. In short, O' Nanak, (the bride soul) who has embellished (her life by following) the Guru's word, the Guru has united her with God.”(4-5-6)

The message of this *shabad* is that if we want to enjoy the bliss of eternal union with (God) our spouse, we should make our life immaculate as per Guru's advice and sing God's praises with love and devotion.

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਸੋਹਿਲੜਾ ਹਰਿ ਰਾਮ ਨਾਮੁ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੇ
ਰਾਮ ॥
ਹਰਿ ਮਨੁ ਤਨੋ ਗੁਰਮੁਖਿ ਭੀਜੈ ਰਾਮ ਨਾਮੁ ਪਿਆਰੇ
ਰਾਮ ॥
ਰਾਮ ਨਾਮੁ ਪਿਆਰੇ ਸਭਿ ਕੁਲ ਉਧਾਰੇ ਰਾਮ ਨਾਮੁ
ਮੁਖਿ ਬਾਣੀ ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖੁ ਪਾਇਆ ਘਰਿ ਅਨਹਦ
ਸੁਰਤਿ ਸਮਾਣੀ ॥
ਹਰਿ ਹਰਿ ਏਕੋ ਪਾਇਆ ਹਰਿ ਪ੍ਰਭੁ ਨਾਨਕ
ਕਿਰਪਾ ਧਾਰੇ ॥
ਸੋਹਿਲੜਾ ਹਰਿ ਰਾਮ ਨਾਮੁ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੇ
॥੧॥

ਹਮ ਨੀਵੀ ਪ੍ਰਭੁ ਅਤਿ ਉਚਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ
ਜਾਏ ਰਾਮ ॥
ਗੁਰਿ ਮੇਲੀ ਬਹੁ ਕਿਰਪਾ ਧਾਰੀ ਹਰਿ ਕੈ ਸਬਦਿ
ਸੁਭਾਏ ਰਾਮ ॥
ਮਿਲੁ ਸਬਦਿ ਸੁਭਾਏ ਆਪੁ ਗਵਾਏ ਰੰਗ ਸਿਉ
ਰਲੀਆ ਮਾਣੇ ॥
ਸੇਜ ਸੁਖਾਲੀ ਜਾ ਪ੍ਰਭੁ ਭਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਣੇ ॥
ਨਾਨਕ ਸੋਹਾਗਣਿ ਸਾ ਵਡਭਾਗੀ ਜੇ ਚਲੈ ਸਤਿਗੁਰ
ਭਾਏ ॥
ਹਮ ਨੀਵੀ ਪ੍ਰਭੁ ਅਤਿ ਉਚਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ
ਜਾਏ ਰਾਮ ॥੨॥

ਘਟਿ ਘਟੇ ਸਭਨਾ ਵਿਚਿ ਏਕੋ ਏਕੋ ਰਾਮ ਭਤਾਰੇ
ਰਾਮ ॥
ਇਕਨਾ ਪ੍ਰਭੁ ਦੂਰਿ ਵਸੈ ਇਕਨਾ ਮਨਿ ਆਧਾਰੇ
ਰਾਮ ॥
ਇਕਨਾ ਮਨ ਆਧਾਰੇ ਸਿਰਜਣਹਾਰੇ ਵਡਭਾਗੀ
ਗੁਰੁ ਪਾਇਆ ॥
ਘਟਿ ਘਟਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਸੁਆਮੀ ਗੁਰਮੁਖਿ
ਅਲਖੁ ਲਖਾਇਆ ॥

soohee mehlāa 3.

sohirlhaa har raam naam gur sabdee
veecharay raam.
har man tano gurmukh bheejai raam
naam pi-aaray raam.
raam naam pi-aaray sabh kul uDhaaray
raam naam mukh Banee.
aavan jaan rahay sukh paa-i-aa ghar
anhad surat samaanee.
har har ayko paa-i-aa har parabh
naanak kirpaa Dhaaray.
sohirlhaa har raam naam gur sabdee
veecharay. ||1||

ham neevree parabh at oochaa ki-o kar
mili-aa jaa-ay raam.
gur maylee baho kirpaa Dhaaree har kai
sabad subhaa-ay Raam.
sil sabad subhaa-ay aap gavaa-ay rang
si-o ralee-aa Maanay.
sayj sukhaalee jaa parabh bhaa-i-aa har
har naam samaanay.
naanak sohagan saa vadbhaagee jay
chalai satgur bhaa-ay.
ham neevree parabh at oochaa ki-o kar
mili-aa jaa-ay raam. ||2||

ghat ghatay sabhnaa vich ayko ayko
raam bhataaro raam.
iknaa parabh door vasai iknaa man
aadhaaro raam.
iknaa man aadhaaro sirjanhaaro
vadbhaagee gur paa-i-aa.
ghat ghat har parabh ayko su-aamee
gurmukh alakh lakhaa-i-aa.

ਸਹਜੇ ਅਨਦੁ ਹੋਆ ਮਨੁ ਮਾਨਿਆ ਨਾਨਕ ਬ੍ਰਹਮ
ਬੀਚਾਰੇ ॥

ਘਟਿ ਘਟੇ ਸਭਨਾ ਵਿਚਿ ਏਕੋ ਏਕੋ ਰਾਮ ਭਤਾਰੋ
ਰਾਮ ॥੩॥

ਗੁਰੁ ਸੇਵਨਿ ਸਤਿਗੁਰੁ ਦਾਤਾ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਇਆ ਰਾਮ ॥

ਹਰਿ ਧੂੜਿ ਦੇਵਹੁ ਮੈ ਪੂਰੇ ਗੁਰ ਕੀ ਹਮ ਪਾਪੀ
ਮੁਕਤੁ ਕਰਾਇਆ ਰਾਮ ॥

ਪਾਪੀ ਮੁਕਤੁ ਕਰਾਏ ਆਪੁ ਗਵਾਏ ਨਿਜ ਘਰਿ
ਪਾਇਆ ਵਾਸਾ ॥

ਬਿਬੇਕ ਬੁਧੀ ਸੁਖਿ ਰੈਣਿ ਵਿਹਾਣੀ ਗੁਰਮਤਿ ਨਾਮਿ
ਪ੍ਰਗਾਸਾ ॥

ਹਰਿ ਹਰਿ ਅਨਦੁ ਭਇਆ ਦਿਨੁ ਰਾਤੀ ਨਾਨਕ
ਹਰਿ ਮੀਠ ਲਗਾਏ ॥

ਗੁਰੁ ਸੇਵਨਿ ਸਤਿਗੁਰੁ ਦਾਤਾ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਏ ॥੪॥੬॥੭॥੫॥੭॥੧੨॥

sehjay anad ho-aa man maani-aa
naanak barahm beechaaro.

ghat ghatay sabhnaa vich ayko ayko
raam bhataaro raam. ||3||

gur sayvan satgur daataa har har naam
samaa-i-aa raam.

har dhoorh dayvhu mai pooray gur kee
ham paapee mukat karaa-i-aa raam.

paapee mukat karaa-ay aap gavaa-ay
nij ghar paa-i-aa vaasaa.

bibayk budhee sukh rain vihaanee
gurmat naam pargaasaa.

har har anad bha-i-aa din raatee
naanak har meeth lagaa-ay.

gur sayvan satgur daataa har har naam
samaa-ay. ||4||6||7||5||7||12||

Suhi Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of eternal union with (God) our spouse, we should make our life immaculate as per Guru's advice and sing God's praises with love and devotion. In this *shabad*, he tells us what kind of blessings and gifts we obtain when we reflect on the Guru's word, (the *Gurbani*).

He says: “(O’ my friends, the person) who by attuning his mind to the Guru's word (the *Gurbani*) reflects on God’s Name, (in that person starts flowing such a wave of bliss, as if a) song of joy is playing in the heart. Then the mind and body of such a person gets soaked in the relish of love for God’s Name. Yes, the person who so loves God’s Name, that from the mouth that person utters God’s Name, and (*Gurbani*) the words in praise of God; thereby such a person saves his or her entire lineage (from evils). Such a person’s comings and goings (or rounds of births and deaths) are ended, he/she obtains peace, and his/her consciousness remains absorbed in the unstuck melody of (divine) music. O’ Nanak, God shows His mercy on that person, and he or she obtains union with the one and only God. (Yes, the one) who by attuning the mind to the Guru's word, (the *Gurbani*) reflects on God’s Name, (in that one starts flowing such a wave of bliss, as if a) song of joy is playing in the heart.”(1)

Now on our behalf, Guru Ji deliberates on the question, why we human bride souls cannot get united with our Groom, and shares the answer with us. In his humility, he puts himself among us, and says: “(O’ my friends, we human brides, are full of so many faults, that spiritually we are very) low, but God is extremely lofty, so how

could we meet Him? (I believe that the bride soul) on whom the Guru has shown mercy, by embellishing her with the beautiful word (of God's Name), he has united her (with God. In this way the bride), who by meeting God through that beautiful word (of the Guru), sheds away her ego, she lovingly enjoys the pleasures of (God's) company. When upon God's Name being enshrined in her heart, it so pleases God; the couch of her heart starts feeling comfortable to her. (In short), O' Nanak, the bride who lives in accordance with the true Guru's will is a very fortunate wedded bride. (But otherwise, we human brides are spiritually very) low and God is extremely lofty, so how could we meet Him?"(2)

Next Guru Ji tells us why some persons seem to be so far, while others so near God, when that same God resides in each and every heart. He says: "(O' my friends, no doubt) in all the hearts, the same one God, our Spouse is residing. But to some God seems residing far off, and for others, He is the very support of their mind. Yes, to some, God the Creator is the anchor of their mind, (because) by good fortune (they) have obtained (the guidance) of the Guru. (By his grace), the Guru, has shown them the indescribable God pervading each and every heart. In this way, O' Nanak, by reflecting on the divine wisdom (of the Guru), their mind is convinced (about this truth), and imperceptibly it enjoys a state of bliss. (O' my friends, you should also believe) that in each and every heart resides the same one God, our Spouse."(3)

Guru Ji concludes this *shabad*, by once again seeking the shelter of the true Guru, and sincerely following his advice. He says: "(O' my friends), they who serve the true Guru, who is the giver (of God's Name, by following his advice), in their mind God's Name is enshrined. (Therefore, even I pray to God, and say): O' God, bless us with the dust of the feet, (the most humble service) of the perfect Guru, who has got emancipated sinners like us. Yes, the Guru has got emancipated the sinners, by getting them to shed away their selfishness, and then they have obtained residence in their own heart (where God also resides). Through Guru's instruction, and (by meditating on) God's Name, their mind is illuminated with the sense of discrimination (between good and evil), and their night (of life) passes in peace. O' Nanak they who seek the shelter of the Guru, to them, God's Name seems pleasing, day and night a state of spiritual bliss prevails within them, and they remain absorbed in God's Name." (4-1-7-5-7-12)

The message of this *shabad* is that we should serve the Guru, by sincerely acting on his advice, and singing praises of God. We should be in so much love with God, that we merge in it. When it so pleases God, He would come to reside in our own heart, and we would enjoy such a state of peace and bliss, as if eternal divine music and songs of joy keep playing in our heart.

Detail of shabads:

Chhant M; 3, Ghar 3=6, Ghar 2=1, sub total=7

Chhant M; 1=5, M: 3=7, Total=12

ਪੰਨਾ ੭੭੩

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ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੧

raag soohee mehlāa 4 chhant ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur p^rasaad.

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇ ਅਵਗਣ ਵਿਕਣਾ ਗੁਣ
ਰਵਾ ਬਲਿ ਰਾਮ ਜੀਉ ॥

satgur purakh milaa-ay avgan viknaa gun
ravaa bal raam jee-o.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਗੁਰਬਾਣੀ ਨਿਤ ਨਿਤ
ਚਵਾ ਬਲਿ ਰਾਮ ਜੀਉ ॥

har har naam Dhi-aa-ay gurbaanee nit nit
chavaa bal raam jee-o.

ਗੁਰਬਾਣੀ ਸਦ ਮੀਠੀ ਲਾਗੀ ਪਾਪ ਵਿਕਾਰ
ਗਵਾਇਆ ॥

gurbaanee sad meethee laagee paap
vikaar gavaa-i-aa.

ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਭਉ ਭਾਗਾ ਸਹਜੇ ਸਹਜਿ
ਮਿਲਾਇਆ ॥

ha-umai rog ga-i-aa bha-o bhaagaa
sehjay sahj milaa-i-aa.

ਕਾਇਆ ਸੇਜ ਗੁਰ ਸਬਦਿ ਸੁਖਾਲੀ ਗਿਆਨ
ਤਤਿ ਕਰਿ ਭੋਗੇ ॥

kaa-i-aa sayj gur sabad sukhaalee gi-aan
tat kar bhogo.

ਅਨਦਿਨੁ ਸੁਖਿ ਮਾਣੇ ਨਿਤ ਰਲੀਆ ਨਾਨਕ ਧੁਰਿ
ਸੰਜੋਗੇ ॥੧॥

an-din sukh maanay nit ralee-aa naanak
Dhur sanjogo. ||1||

ਸਤੁ ਸੰਤੋਖੁ ਕਰਿ ਭਾਉ ਕੁੜਮੁ ਕੁੜਮਾਈ
ਆਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

sat santokh kar bhaa-o kurham
kurhmaa-ee aa-i-aa bal raam jee-o.

ਸੰਤ ਜਨਾ ਕਰਿ ਮੇਲੁ ਗੁਰਬਾਣੀ ਗਾਵਾਈਆ ਬਲਿ
ਰਾਮ ਜੀਉ ॥

sant janaa kar mayl gurbaanee
gaavaa-ee-aa bal raam jee-o.

ਬਾਣੀ ਗੁਰ ਗਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਪੰਚ ਮਿਲੇ
ਸੋਹਾਇਆ ॥

baanee gur gaa-ee param gat paa-ee
panch milay sohaa-i-aa.

ਗਇਆ ਕਰੋਧੁ ਮਮਤਾ ਤਨਿ ਨਾਠੀ ਪਾਖੰਡੁ ਭਰਮੁ
ਗਵਾਇਆ ॥

ga-i-aa karoDh mamtaa tan naathee
pakhand bharam gavaa-i-aa.

ਹਉਮੈ ਪੀਰ ਗਈ ਸੁਖੁ ਪਾਇਆ ਆਰੋਗਤ ਭਏ
ਸਰੀਰਾ ॥

ha-umai peer ga-ee sukh paa-i-aa
aarogat bha-ay sareeraa.

ਗੁਰ ਪਰਸਾਦੀ ਬ੍ਰਹਮੁ ਪਛਾਤਾ ਨਾਨਕ ਗੁਣੀ
ਗਹੀਰਾ ॥੨॥

gur p^rasaadee barahm pachhaataa
naanak gunee gaheeraa. ||2||

ਮਨਮੁਖਿ ਵਿਛੁੜੀ ਦੂਰਿ ਮਹਲੁ ਨ ਪਾਏ ਬਲਿ
ਗਈ ਬਲਿ ਰਾਮ ਜੀਉ ॥

manmukh vichhurhee door mahal na
paa-ay bal ga-ee bal raam jee-o.

ਅੰਤਰਿ ਮਮਤਾ ਕੂਰਿ ਕੂੜੁ ਵਿਹਾਝੇ ਕੂੜਿ ਲਈ
ਬਲਿ ਰਾਮ ਜੀਉ ॥

antar mamtaa koor koorh vihaajhay
koorh la-ee bal raam jee-o.

ਕੂੜੁ ਕਪਟੁ ਕਮਾਵੈ ਮਹਾ ਦੁਖੁ ਪਾਵੈ ਵਿਣੁ
ਸਤਿਗੁਰ ਮਗੁ ਨ ਪਾਇਆ ॥

koorh kapat kamaavai mahaa dukh
paavai vin satgur mag na paa-i-aa.

ਉਝੜ ਪੰਥਿ ਭ੍ਰਮੈ ਗਾਵਾਰੀ ਖਿਨੁ ਖਿਨੁ ਧਕੇ
ਖਾਇਆ ॥

ਆਪੇ ਦਇਆ ਕਰੇ ਪ੍ਰਭੁ ਦਾਤਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ
ਮਿਲਾਏ ॥

ਜਨਮ ਜਨਮ ਕੇ ਵਿਛੁੜੇ ਜਨ ਮੇਲੇ ਨਾਨਕ ਸਹਜਿ
ਸੁਭਾਏ ॥੩॥

ਆਇਆ ਲਗਨੁ ਗਣਾਇ ਹਿਰਦੈ ਧਨ ਓਮਾਹੀਆ
ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਪੰਡਿਤ ਪਾਧੇ ਆਣਿ ਪਤੀ ਬਹਿ ਵਾਚਾਈਆ ਬਲਿ
ਰਾਮ ਜੀਉ ॥

ਪਤੀ ਵਾਚਾਈ ਮਨਿ ਵਜੀ ਵਧਾਈ ਜਬ ਸਾਜਨ
ਸੁਣੇ ਘਰਿ ਆਏ ॥

ਗੁਣੀ ਗਿਆਨੀ ਬਹਿ ਮਤਾ ਪਕਾਇਆ ਫੇਰੇ ਤਤੁ
ਦਿਵਾਏ ॥

ਵਰੁ ਪਾਇਆ ਪੁਰਖੁ ਅਗੰਮੁ ਅਗੋਚਰੁ ਸਦ
ਨਵਤਨੁ ਬਾਲ ਸਖਾਈ ॥

ਨਾਨਕ ਕਿਰਪਾ ਕਰਿ ਕੈ ਮੇਲੇ ਵਿਛੁੜਿ ਕਦੇ ਨ
ਜਾਈ ॥੪॥੧॥

ujharh panth bharmai gaavaaree khin
khin Dhakay khaa-i-aa.

aapay da-i-aa karay parabh daaṭaa satgur
purakh milaa-ay.

janam janam kay vichhurhay jan maylay
naanak sahj subh^haa-ay. ||3||

aa-i-aa lagan gaṇaa-ay hirdai Dhan
omaahee-aa bal raam jee-o.

pandit paaDhay aan paṭee bahi
vaachaa-ee-aa bal raam jee-o.

paṭee vaachaa-ee man vajee vaDhaa-ee
jab saajan suṇay ghar aa-ay.

guṇee gi-aanee bahi maṭaa pakaa-i-aa
fayray ṭaṭ ḍivaa-ay.

var paa-i-aa purakh agamm agochar saḍ
navṭan baal sakhaa-ee.

naanak kirpaa kar kai maylay vichhurh
kaḍay na jaa-ee. ||4||1||

Raag Suhi Mehla-4 Chhant Ghar-1

It is a common urge in girls to embellish themselves with cosmetics, fancy dresses, and ornaments to attract the most eligible bachelor in town. But many times, a girl needs to go to a special guide, trainer, or a beautician, who teaches her, which cosmetics, dresses, and ornaments to use, and how to adorn herself, so that she may look most charming, and attractive to her intended Beloved. In this *shabad*, Guru Ji uses this metaphor to guide a human bride soul to attract and get united with (God), her (spiritual) Groom.

To start with Guru Ji shows us how a bride (soul) should pray to God to unite her with the spiritual guide, the Guru, who may equip her with the necessary virtues, so that she may become pleasing to her Beloved. On her behalf, Guru Ji says: "O' all-pervading God, unite me with the true Guru so that I may sell off (shed) my faults, and remember (Your) merits. (O' God), I wish that every day by meditating on Your Name, I may recite *Gurbani*, (the Guru's word. The bride soul to whom) *Gurbani* always sounds sweet, is able to dispel all sins and evil thoughts (from within her). Her malady of ego and fear hastens away and imperceptibly in a state of peace and poise she is united (with God). By acting on the Guru's advice, the bed of her body becomes comforting and she enjoys the essence of (divine) knowledge. O' Nanak, as per her pre-ordained destiny, day and night she enjoys peace and revels in pleasures."(1)

Continuing the above metaphor, Guru Ji describes the scene when impressed by the merits acquired by the bride soul; God takes the initial step to unite the bride soul with

Him, as if He has come to perform the engagement ceremony. Guru Ji says: “O’ God, I am a sacrifice to You. (I feel that upon acquiring the virtues of) truth, contentment and love, my fiancé has come to perform the engagement ceremony. By organizing the gathering of saintly persons, He has arranged singing of *Gurbani*, (the hymns composed by the Guru in praise God). When *Gurbani* was sung, the bride (soul) obtained supreme (spiritual) status, and meeting with the elect of God (His saints), the ceremony became beautiful. (After this, the bride’s) anger vanished, and false attachment hastened away from her body, and she got rid of hypocrisy and doubt. (In this way), the pain of ego also went away, her body became free from all ailments, and she enjoyed spiritual bliss. O’ Nanak, (in this way) by Guru’s grace, she realized God, the ocean of virtues.”(2)

Now Guru Ji tells us about the fate of those self-conceited persons, who instead of following Guru’s advice, act as per the dictates of their own mind. Using the same metaphor, he says: “(O’ my friends), the self-conceited bride soul, who is separated (from God) remains far away (from Him; she) cannot find His mansion, and she gets burnt (by the fire of her worldly desires). Within her is false attachment, she gathers false (worldly wealth), and has been deceived by falsehood. Without (the guidance of) the Guru, she does not find the (right) way (of life); therefore she earns falsehood and deceit, and suffers immense pain. The uncouth (bride soul) roams around in wilderness (of evil impulses), and keeps wandering, and suffering setbacks at each step. When the beneficent God Himself shows mercy, He unites her with the true Guru. Then, O’ Nanak, un-knowingly (the Guru) unites (with God, even those who have been) separated (from Him) ages after ages.”(3)

Guru Ji concludes the *shabad* by switching back to the Guru following bride (soul), and describing the culminating scene of her wedding or union with her Beloved God. He says: “(O’ my friends, when) after finding an auspicious date, (the groom) comes (to her house), the bride feels delighted in her heart. The pundits and astrologers come and sitting together they study the horoscopes. (On the other hand, upon hearing about) the coming of the Groom, and the horoscope being studied, the bride’s heart feels delighted. Then sitting together, the divinely wise and learned persons resolve to go ahead and perform the marriage ceremony right away. (Similarly, when by Guru’s grace, God becomes manifest in the heart of a bride soul, a wave of spiritual bliss starts flowing in her heart. In this way), the bride soul obtains the inaccessible and incomprehensible (God, who is) always youthful, and her friend from childhood. O’ Nanak, showing His mercy, whom He unites (with Him, she) never gets separated (from Him).”(4-1)

The message of this *shabad* is that if we want to unite with our spouse (God), then we should pray to Him to unite us with the Guru, who may impart us such immaculate instruction and understanding, that we shed away our faults and acquire such merits which make us pleasing to our God. Then through *Gurbani* (the Guru’s word), we should keep singing praises of God, and meditating on God’s Name, so that getting pleased, one day God may show mercy and forever unite us with Him.

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ
 ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥
 ਬਾਣੀ ਬ੍ਰਹਮਾ ਵੇਦੁ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਪਾਪ ਤਜਾਇਆ
 ਬਲਿ ਰਾਮ ਜੀਉ ॥
 ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਸਿਮ੍ਰਿਤਿ
 ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥
 ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਹੁ ਸਭਿ ਕਿਲਵਿਖ
 ਪਾਪ ਗਵਾਇਆ ॥
 ਸਹਜ ਅਨੰਦੁ ਹੋਆ ਵਡਭਾਗੀ ਮਨਿ ਹਰਿ ਹਰਿ
 ਮੀਠਾ ਲਾਇਆ ॥

ਪੰਨਾ ੭੭੪

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਲਾਵ ਪਹਿਲੀ ਆਰੰਭੁ ਕਾਜੁ
 ਰਚਾਇਆ ॥੧॥

ਹਰਿ ਦੂਜੜੀ ਲਾਵ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ
 ਬਲਿ ਰਾਮ ਜੀਉ ॥
 ਨਿਰਭਉ ਭੈ ਮਨੁ ਹੋਇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇਆ
 ਬਲਿ ਰਾਮ ਜੀਉ ॥
 ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ
 ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥
 ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ ਸਰਬ
 ਰਹਿਆ ਭਰਪੂਰੇ ॥
 ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਮਿਲਿ ਹਰਿ ਜਨ
 ਮੰਗਲ ਗਾਏ ॥
 ਜਨ ਨਾਨਕ ਦੂਜੀ ਲਾਵ ਚਲਾਈ ਅਨਹਦ ਸਬਦ
 ਵਜਾਏ ॥੨॥

ਹਰਿ ਤੀਜੜੀ ਲਾਵ ਮਨਿ ਚਾਉ ਭਇਆ
 ਬੈਰਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥
 ਸੰਤ ਜਨਾ ਹਰਿ ਮੇਲੁ ਹਰਿ ਪਾਇਆ ਵਡਭਾਗੀਆ
 ਬਲਿ ਰਾਮ ਜੀਉ ॥
 ਨਿਰਮਲੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ
 ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥
 ਸੰਤ ਜਨਾ ਵਡਭਾਗੀ ਪਾਇਆ ਹਰਿ ਕਥੀਐ
 ਅਕਥ ਕਹਾਣੀ ॥

soohee mehlā 4.

har pahilar^hee laav parvir^ttee karam
 drir^h-aa-i-aa bal raam jee-o.
 banee barahmaa vayd^h Dharam darir^h^hu
 paap tajaa-i-aa bal raam jee-o.
Dharam darir^h^hu har naam Dhi-aavahu
 simrit^h naam drir^h-aa-i-aa.
 satgur gur poora aaraaDhahu sab^h
 kilvik^h paap gavaa-i-aa.
 sahj anand ho-aa vadbhaagee man har
 har meeth^haa laa-i-aa.

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jan kahai naanak laav pahilee aarambh
 kaaj rachaa-i-aa. ||1||

har doojr^hee laav satgur purak^h
 milaa-i-aa bal raam jee-o.
 nirbha-o bhai man ho-ay ha-umai mail
 gavaa-i-aa bal raam jee-o.
 nirmal bha-o paa-i-aa har gun^h gaa-i-aa
 har vayk^hhai raam hadooray.
 har aat^ham raam pasaari-aa su-aamee
 sarab rahi-aa bharpooray.
 antar baahar har parab^h ayko mil har
 jan mangal gaa-ay.
 jan naanak doojee laav chala-ee anhad
 sabad vajaa-ay. ||2||

har teejr^hee laav man chaa-o bha-i-aa
 bairaagee-aa bal raam jee-o.
 sant^h janaa har mayl har paa-i-aa
 vadbhaagee-aa bal raam jee-o.
 nirmal har paa-i-aa har gun^h gaa-i-aa
 muk^h bolee har banee.
 sant^h janaa vadbhaagee paa-i-aa har
 kathee-ai akath kahanee.

ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਹਰਿ ਧੁਨਿ ਉਪਜੀ ਹਰਿ
ਜਪੀਐ ਮਸਤਕਿ ਭਾਗੁ ਜੀਉ ॥
ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਤੀਜੀ ਲਾਵੈ ਹਰਿ ਉਪਜੈ ਮਨਿ
ਬੈਰਾਗੁ ਜੀਉ ॥੩॥

hirdai har har har Dhun upjee har
japee-ai mastak bhaag jee-o.
jan naanak bolay teejee laavai har upjai
man bairag jee-o. ||3||

ਹਰਿ ਚਉਥੜੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ
ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥
ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ
ਮੀਠਾ ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ
ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ
ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥
ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ
ਵਜੀ ਵਾਧਾਈ ॥
ਹਰਿ ਪ੍ਰਭਿ ਠਾਕੁਰਿ ਕਾਜੁ ਰਚਾਇਆ ਧਨ ਹਿਰਦੈ
ਨਾਮਿ ਵਿਗਾਸੀ ॥
ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਚਉਥੀ ਲਾਵੈ ਹਰਿ ਪਾਇਆ
ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ॥੪॥੨॥

har cha-utharhee laav man sahj bha-i-
aa har paa-i-aa bal raam jee-o.
gurmukh mili-aa subhaa-ay har man tan
meethaa laa-i-aa bal raam jee-o.
har meethaa laa-i-aa mayray parabh
bhaa-i-aa an-din har liv laa-ee.
man chindi-aa fal paa-i-aa su-aamee
har naam vajee vaaDhaa-ee.
har parabh thaakur kaaj rachaa-i-aa
Dhan hirdai naam vigaasee.
jan naanak bolay cha-uthee laavai har
paa-i-aa parabh avinaasee. ||4||2||

Suhi Mehla-4

This is an extremely important *shabad* for the Sikhs, because it is read and sung at the time of a Sikh marriage ceremony, and is often referred to as *Laavaan* (which means rounds or stages). This *shabad* was originally narrated by fourth Guru Ram Das Ji to describe the four stages of the journey of a soul on its way to union with God. To start with the soul is imbued with the love for God, passes through stages of self-purification under the guidance of the Guru, and then feels lonely without her beloved (God), and ultimately is wedded, and eternally united with Him. Therefore, the Sikh marriage ceremony is called *Anand Karaj*, or the deed of bliss. This marriage ceremony is started after singing appropriate hymns from Guru Granth Sahib and then the first *Laanv* (or round) is read and sung to the accompaniment of music, while the bride and the groom slowly walk around *Guru Granth Sahib* (the Sikh scriptures) one time. After they sit down, the next *Laanv* or stanza is read, and then again the couple stands up, and goes around *Guru Granth Sahib*, while the *Raagis* (musicians) sing the same second stanza to the tune of music. In this way, when all the four *Laavan* have been read, and the couple has completed the four rounds, the ceremony is considered complete.

In the first *Laanv* or stage, Guru Ji says: “(O’ my friend), in the first round (of marriage or union of the soul with God, the Guru) has impressed upon the bride soul, her duty in life. (Guru Ji says: “O’ bride soul), firmly grasp (this as your sacred duty, that for you the Guru’s word or) *Baani* is (the most sacred text, or) the *Veda* uttered by the god *Brahma*. (The person who has acted on this advice has) dispelled (all his or her) sin. Yes, firmly grasp this thing that for you the true *Dharma* (your spiritual duty)

is to meditate on God's Name, because even the *Simritis* (the Hindu sacred books, have in essence) laid stress upon contemplation of God's Name. (The other point is to) remember the perfect Guru; (she who has done so, has) got rid of her sins and evils. A state of peace and bliss has welled up, in the mind of that fortunate person to whom (the Guru) has made God's Name sound sweet. Devotee Nanak says this is how in the first *Laanv* (or round, God) has arranged the beginning of the task (of marriage or union of the bride soul with Him).”(1)

Describing the second *Laanv* or stage, Guru Ji says: “In the second stage, (God) unites (the bride soul) to the true Guru. (Following Guru's instruction), her mind becomes free of (worldly) fear, and becoming fear free she dispels the dirt of ego (from her within. In its place, she) acquires immaculate fear (of God), sings praises of God and sees God right in front of her. (She realizes that) the Master is pervading in all and is filling all places. (She also realizes that) the same one (God) is both within and without; so meeting with God's devotees, she sings the songs of joy (in His praise). O' devotee Nanak, (this is how God) has initiated the second stage and has played non-stop music (in the bride soul's heart).”(2)

After, the above realization that God pervades everywhere and in all hearts, a keen desire to see God in person arises in the bride (soul)'s mind. She is no longer interested in worldly affairs, but is always lost in the thoughts about her Beloved, and longs to see Him in person. Describing this third stage of the human journey, Guru Ji says: “In the third *Laanv* (or stage), the soul feels detached from the world, and in her mind arises a craving (to meet God). They, who by good fortune are blessed with the meeting (and guidance of) saints, have obtained God. They have obtained the immaculate God, have sung praises of God, and have uttered (nectar word of the Guru), the divine *Baani*. Yes, it is only fortunate saintly devotees, who have obtained God, (that is why, we should always) keep describing the indescribable story (of God. By doing so) a continuous tune of divine music starts flowing in one's heart. But, it is only if such good fortune is scribed on our forehead that we meditate on God. Devotee Nanak says that in the third stage (of marriage), an intense longing to see God, wells up in the mind (of the bride soul).”(3)

Now regarding the fourth and final stage of the soul's union with (God) the Prime soul, Guru Ji says: “In the fourth *Laanv* or stage, pervades a sense of peace and poise in the mind (of the bride soul), because she has obtained (her Beloved) God. By Guru's grace, in a matter of fact way she has obtained to God, because (the Guru) made God's (Name) sound pleasing to her mind and body. Yes, when (the Guru) made God sound sweet (to the bride soul), it pleased God, and then day and night she kept her mind attuned (to Him). In this way, the bride soul) obtained the fruit of her heart's desire, and obtained God as her Master. (In this way, the meditation on) God's Name brought her good wishes and messages of congratulations (for obtaining God as her Groom. O' my friends, when) God the Master makes arrangements for the task (of marriage or union of a bride soul with Him), by meditating on God's Name that bride soul blossoms in her heart (with delight). The devote Nanak says, this is how in the fourth *Laanv* (or stage), the bride soul obtains (union with) the imperishable God.”(4-2)

The message of this *shabad* is that we should pray for and seek the guidance of the Guru to imbue us with such love and devotion for God that we always long to see and become one with Him, as if we are the wedded brides of our eternal God. In the worldly sense, the marriage ceremony teaches us that we need to enter the family life to practice righteousness, and truthful living. Secondly we should have so much love and respect for each other as if we are two bodies, but one soul. Then under Guru's guidance, we should try to advance in our spiritual journey to unite with God (our true and eternal spouse).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੨ ॥

raag soohee chhant mehlāa 4 ghar 2.

ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਏ ॥
ਹਿਰਦੈ ਰਸਨ ਰਸਾਏ ॥
ਹਰਿ ਰਸਨ ਰਸਾਏ ਮੇਰੇ ਪ੍ਰਭ ਭਾਏ ਮਿਲਿਆ
ਸਹਜਿ ਸੁਭਾਏ ॥
ਅਨਦਿਨੁ ਭੋਗ ਭੋਗੇ ਸੁਖਿ ਸੋਵੈ ਸਬਦਿ ਰਹੈ ਲਿਵ
ਲਾਏ ॥
ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਅਨਦਿਨੁ ਨਾਮੁ
ਧਿਆਏ ॥
ਸਹਜੇ ਸਹਜਿ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਨਾਨਕ ਸੁੰਨਿ
ਸਮਾਏ ॥੧॥

gurmukh har gun gaa-ay.
hirdai rasan rasaa-ay.
har rasan rasaa-ay mayray parabh
bhaa-ay mili-aa sahj subhhaa-ay.
an-din bhog bhogay sukh sovai sabad
rahai liv laa-ay.
vadai bhaag gur poora paa-ee-ai
an-din naam Dhi-aa-ay.
sehjay sahj mili-aa jagjeevan naanak
sunn samaa-ay. ||1||

ਸੰਗਤਿ ਸੰਤ ਮਿਲਾਏ ॥ ਹਰਿ ਸਰਿ ਨਿਰਮਲਿ
ਨਾਏ ॥
ਨਿਰਮਲਿ ਜਲਿ ਨਾਏ ਮੈਲੁ ਗਵਾਏ ਭਏ ਪਵਿਤ੍ਰੁ
ਸਰੀਰਾ ॥
ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਭ੍ਰਮੁ ਭਾਗਾ ਹਉਮੈ ਬਿਨਠੀ
ਪੀਰਾ ॥
ਨਦਰਿ ਪ੍ਰਭੁ ਸਤਸੰਗਤਿ ਪਾਈ ਨਿਜ ਘਰਿ ਹੋਆ
ਵਾਸਾ ॥

sangat sant milaa-ay. har sar nirmal
naa-ay.
nirmal jal naa-ay mail gavaa-ay bha-ay
pavit sareeraa.
durmat mail ga-ee bharam bhaagaa
ha-umai binthee peeraa.
nadar parabahoo satsangat paa-ee nij
ghar ho-aa vaasaa.

ਪੰਨਾ ੭੭੫

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ਹਰਿ ਮੰਗਲ ਰਸਿ ਰਸਨ ਰਸਾਏ ਨਾਨਕ ਨਾਮੁ
ਪ੍ਰਗਾਸਾ ॥੨॥

har mangal ras rasan rasaa-ay naanak
naam pargaasaa. ||2||

ਅੰਤਰਿ ਰਤਨੁ ਬੀਚਾਰੇ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਪਿਆਰੇ ॥

antar ratan beechaaray. gurmukh naam
pi-aaray.

ਹਰਿ ਨਾਮੁ ਪਿਆਰੇ ਸਬਦਿ ਨਿਸਤਾਰੇ ਅਗਿਆਨੁ
ਅਧੇਰੁ ਗਵਾਇਆ ॥

ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਘਰ ਮੰਦਰ
ਸੋਹਾਇਆ ॥

ਤਨੁ ਮਨੁ ਅਰਪਿ ਸੀਗਾਰ ਬਣਾਏ ਹਰਿ ਪ੍ਰਭ ਸਾਚੇ
ਭਾਇਆ ॥

ਜੋ ਪ੍ਰਭੁ ਕਹੈ ਸੋਈ ਪਰੁ ਕੀਜੈ ਨਾਨਕ ਅੰਕਿ
ਸਮਾਇਆ ॥੩॥

ਹਰਿ ਪ੍ਰਭਿ ਕਾਜੁ ਰਚਾਇਆ ॥

ਗੁਰਮੁਖਿ ਵੀਆਹਣਿ ਆਇਆ ॥

ਵੀਆਹਣਿ ਆਇਆ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇਆ ਸਾ
ਧਨ ਕੰਤ ਪਿਆਰੀ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਮੰਗਲ ਗਾਏ ਹਰਿ ਜੀਉ ਆਪਿ
ਸਵਾਰੀ ॥

ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰਬ ਮਿਲਿ ਆਏ ਅਪੂਰਬ ਜੰਵ
ਬਣਾਈ ॥

ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਆ ਮੈ ਸਾਚਾ ਨਾ ਕਦੇ ਮਰੈ ਨ
ਜਾਈ ॥੪॥੧॥੩॥

har naam pi-aaray sabad nistaaray
agi-aan aDhayr gavaa-i-aa.

gi-aan parchand bali-aa ghat chaanan
ghar mandar sohaa-i-aa.

tan man arap seegaar banaa-ay har
parabh saachay bhaa-i-aa.

jo parabh kahai so-ee par keejai
naanak ank samaa-i-aa. ||3||

har parabh kaaj rachaa-i-aa.

gurmukh vee-aahan aa-i-aa.

vee-aahan aa-i-aa gurmukh har
paa-i-aa saa Dhan kant pi-aaree.

sant janaa mil mangal gaa-ay har
jee-o aap savaaree.

sur nar gan ganDharab mil aa-ay
apoorab janj banaa-ee.

naanak parabh paa-i-aa mai saachaa
naa kaday marai na jaa-ee. ||4||1||3||

Raag Suhi Chhant Mehla-4 Ghar-2

In the previous *shabad*, Guru Ji used the metaphor of marriage of a human bride to describe the union of the soul with God. In this *shabad*, he describes the entire process in direct terms and states what happens, when following Guru's advice, a person starts singing God's praises, and how a person advances from one spiritual stage to another.

Guru Ji says: “(O’ my friends, the person who under) Guru's guidance keeps singing God's praises, lovingly keeps enshrining (these merits of God) in the heart, and keeps enjoying the relish (of God's merits) with the tongue, that person becomes pleasing to God, who then comes to meet (that human being) in a very natural sort of way. Then day and night that person enjoys the pleasures (of singing God's praises), sleeps in a state of peace, and remains attuned to (God, through the Guru's) word. (O’ my friends, it is) by great good fortune that we obtain the perfect Guru, (the one he who is thus blessed), day and night meditates on (God's) Name. O’ Nanak, in quite a natural way (God) the Light of the world has met that person, and such a person remains merged in a state where no thoughts arise in the mind.”(1)

Guru Ji now explains how the company of saint (Guru) helps a person become immaculate, and remain united with God. He says: “(O’ my friends, whom God) unites with the company of saint (Guru, sheds the dirt of evil habits, as if he or she has) bathed in the immaculate divine pool. When one bathes in the immaculate pool (of God's) Name, one sheds the dirt (of evils), and one's body (soul) becomes immaculate. When the dirt of evil intellect is gone, all one's doubt and fear vanishes,

and the pain (caused by) ego is dispelled. Then one's dirt of evil intellect goes away, doubt also flies away and the pain caused by ego is (also) destroyed. But it is only through God's grace that one obtains the company of saint (Guru) and obtains residence in one's own home (the abode of God. Then) O' Nanak, with the tongue one delightfully enjoys relish of songs in God's praise, and (God's) Name becomes manifest within."(2)

Next Guru Ji tells us, what one ought to do to swim across the worldly ocean, and how the Guru helps the one, who follows his advice. He says: "(O' my friends, one) should reflect on the jewel (of God's Name) in him or her. Following Guru's advice, one should love God's Name. (When one) loves God's Name, then through his word (the Guru) dispels the darkness of (one's spiritual) ignorance, and ferries that person across (the world ocean). Then within that person burns the bright light (of divine) wisdom, and the body temple looks beautiful. (In this way, the one who decorates oneself, by surrendering the body and mind to God), sounds pleasing to the eternal God. In short, O' Nanak, whatever God the Master says, we should whole heartedly do exactly that, (one who does that) merges in (God's) embrace."(3)

Guru Ji concludes this *shabad* by describing how a human soul merges in God's embrace. He says: "(O' my friends, when God decides to unite a soul with Him, then like a bride groom) God the Master arranges for His marriage (or union). Through the Guru, He comes to wed (the bride soul). Yes, He comes to wed, and by following Guru's advice, the bride who has obtained that God, becomes dear to her Spouse. At that occasion) getting together, the saintly people sing songs of joy, and God Himself embellishes her. Such is the uniquely wondrous marriage party that angelic beings, heavenly singers, and attendants of gods come (to participate in this marriage). O' Nanak, (then the bride soul says to herself), I have obtained the eternal God (as my Spouse), who never dies nor goes (away)."(4-1-3)

The message of this *shabad* is that we should seek the company of the Guru's followers, who may unite us with the Guru (and his *Gurbani*, as contained in Guru Granth Sahib). So that we may sing praises of God, and enshrine love for God's Name in our hearts. A stage would come, when showing His mercy, God would remove all our faults, embellish us with virtues, and then He Himself would unite us with Him.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੩

raag soohee chhant mehlāa 4
ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਆਵਹੋ ਸੰਤ ਜਨਹੁ ਗੁਣ ਗਾਵਹੁ ਗੋਵਿੰਦ ਕੋਰੇ ਰਾਮ ॥

aavho sant janhu gun gaavah govind
kayray raam.

ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੀਐ ਘਰਿ ਵਾਜਹਿ ਸਬਦ ਘਨੇਰੇ
ਰਾਮ ॥

gurmukh mil rahee-ai ghar vaajeh
sabad ghanayray raam.

ਸਬਦ ਘਨੇਰੇ ਹਰਿ ਪ੍ਰਭ ਤੇਰੇ ਤੂ ਕਰਤਾ ਸਭ ਥਾਈ ॥

ਅਹਿਨਿਸਿ ਜਪੀ ਸਦਾ ਸਾਲਾਹੀ ਸਾਚ ਸਬਦਿ ਲਿਵ
ਲਾਈ ॥

ਅਨਦਿਨੁ ਸਹਜਿ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਰਾਮ ਨਾਮੁ ਰਿਦ
ਪੂਜਾ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਏਕੁ ਪਛਾਣੈ ਅਵਰੁ ਨ ਜਾਣੈ ਦੂਜਾ
॥੧॥

ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਸੋ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ਰਾਮ ॥

ਗੁਰ ਸਬਦਿ ਰਵੈ ਰਵਿ ਰਹਿਆ ਸੋ ਪ੍ਰਭੁ ਮੇਰਾ ਸੁਆਮੀ
ਰਾਮ ॥

ਪ੍ਰਭੁ ਮੇਰਾ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਘਟਿ ਘਟਿ ਰਵਿਆ
ਸੋਈ ॥

ਗੁਰਮਤਿ ਸਚੁ ਪਾਈਐ ਸਹਜਿ ਸਮਾਈਐ ਤਿਸੁ ਬਿਨੁ
ਅਵਰੁ ਨ ਕੋਈ ॥

ਸਹਜੇ ਗੁਣ ਗਾਵਾ ਜੇ ਪ੍ਰਭ ਭਾਵਾ ਆਪੇ ਲਏ
ਮਿਲਾਏ ॥

ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਬਦੇ ਜਾਪੈ ਅਹਿਨਿਸਿ ਨਾਮੁ
ਧਿਆਏ ॥੨॥

ਇਹੁ ਜਗੋ ਦੁਤਰੁ ਮਨਮੁਖੁ ਪਾਰਿ ਨ ਪਾਈ ਰਾਮ ॥

ਅੰਤਰੇ ਹਉਮੈ ਮਮਤਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਚਤੁਰਾਈ ਰਾਮ ॥

ਅੰਤਰਿ ਚਤੁਰਾਈ ਥਾਇ ਨ ਪਾਈ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ॥

ਜਮ ਮਗਿ ਦੁਖੁ ਪਾਵੈ ਚੋਟਾ ਖਾਵੈ ਅੰਤਿ ਗਇਆ
ਪਛੁਤਾਇਆ ॥

ਬਿਨੁ ਨਾਵੈ ਕੋ ਬੋਲੀ ਨਾਹੀ ਪੁਤੁ ਕੁਟੰਬੁ ਸੁਤੁ ਭਾਈ ॥

ਨਾਨਕ ਮਾਇਆ ਮੋਹੁ ਪਸਾਰਾ ਆਗੈ ਸਾਥਿ ਨ ਜਾਈ
॥੩॥

ਹਉ ਪੂਛਉ ਅਪਨਾ ਸਤਿਗੁਰੁ ਦਾਤਾ ਕਿਨ ਬਿਧਿ
ਦੁਤਰੁ ਤਰੀਐ ਰਾਮ ॥

ਸਤਿਗੁਰ ਭਾਇ ਚਲਹੁ ਜੀਵਤਿਆ ਇਵ ਮਰੀਐ
ਰਾਮ ॥

ਜੀਵਤਿਆ ਮਰੀਐ ਭਉਜਲੁ ਤਰੀਐ ਗੁਰਮੁਖਿ ਨਾਮਿ
ਸਮਾਵੈ ॥

sabad ghanayray har parabh tayray
too kartaa sabh thaa-ee.

ahinis japee sadaa saalaah ee saach
sabad liv laa-ee.

an-din sahj rahai rang raataa raam
naam rid poojaa.

naanak gurmukh ayk pachhaanai
avar na jaanai doojaa. ||1||

sabh meh rav rahi-aa so parabh
antarjaamee raam.

gur sabad ravai rav rahi-aa so parabh
mayraa su-aamee raam.

parabh mayraa su-aamee
antarjaamee ghat ghat ravi-aa so-ee.

gurmat sach paa-ee-ai sahj samaa-
ee-ai tis bin avar na ko-ee.

sehjay gun gaavaa jay parabh
bhaavaa aapay la-ay milaa-ay.

naanak so parabh sabday jaapai
ahinis naam Dhi-aa-ay. ||2||

ih jago duṭar manmukh paar na
paa-ee raam.

anṭray ha-umai mamṭaa kaam kroDh
chaturaa-ee raam.

anṭar chaturaa-ee thaa-ay na paa-ee
birthaa janam gavaa-i-aa.

jam mag dukh paavai chotaa khaavai
anṭ ga-i-aa pachhuta-i-aa.

bin naavai ko baylee naahee put
kutamb sut bhaa-ee.

naanak maa-i-aa moh pasaaraa aagai
saath na jaa-ee. ||3||

ha-o poochha-o apnaa satgur daataa
kin biDh duṭar taree-ai raam.

satgur bhaa-ay chalhu jeevti-aa iv
maree-ai raam.

jeevti-aa maree-ai bha-ojal taree-ai
gurmukh naam samaavai.

ਪੰਨਾ ੭੭੬

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ਪੂਰਾ ਪੁਰਖੁ ਪਾਇਆ ਵਡਭਾਗੀ ਸਚਿ ਨਾਮਿ ਲਿਵ
ਲਾਵੈ ॥

ਮਤਿ ਪਰਗਾਸੁ ਭਈ ਮਨੁ ਮਾਨਿਆ ਰਾਮ ਨਾਮਿ
ਵਡਿਆਈ ॥

ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਆ ਸਬਦਿ ਮਿਲਾਇਆ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਈ ॥੪॥੧॥੪॥

pooraa purakh paa-i-aa vadbhaagee
sach naam liv laavai.

mat pargaas bha-ee man maani-aa
raam naam vadi-aa-ee.

naanak parabh paa-i-aa sabad
milaa-i-aa jotee jot milaa-ee.

||4||1||4||

Raag Suhi Chhant Mehla-4 Ghar-3

In the previous *shabad*, Guru Ji advised us that we should seek the company of the Guru's followers, who may unite us with the Guru. So that, we may sing praises of God and enshrine love for God's Name in our heart. A stage would come, when showing His mercy, God would remove all our faults, embellish us with virtues, and then He Himself would unite us with Him. Therefore in this *shabad*, Guru Ji invites us to come and join him in singing praises of God, and tells us what kinds of blessings we obtain, when we do that.

Addressing us in a very respectful and affectionate manner, Guru Ji says: "Come O' dear saintly people, let us sing praises of Master of the universe, so that through Guru's grace we may get united (with God), and in our heart ring numerous melodies of the (divine) word."

Now Guru Ji goes into rapture and addressing God, he says: "O' God, numerous are Your (divine) hymns, and O' the Creator, You pervade everywhere. (Bless me), that I may meditate on Your Name day and night, and always praise You by attuning myself to the true word (the *Gurbani*. Because I know that) imbued with (His) love, who day and night worships God's Name that person remains in a state of peace and poise. Nanak says that (such) a Guru's follower recognizes (and worships) only one (God), and does not care for any other."(1)

Now Guru Ji describes the greatness of God and tells us how to reach Him. He says: "(O' my friends), God is the inner knower of all hearts, He is pervading in all. The person who meditates upon Him through (*Gurbani*), the Guru's word sees my Master pervading in all. Yes, in each and every heart, it is that God my Master, the inner knower of hearts, who is pervading. It is through Guru's instruction that we obtain the eternal (God), and imperceptibly merge in Him, without whom there is no other. (O' my friends, if by God's grace), I become pleasing to God, then (I too) may sing (His) praises, in a state of poise, and on His own He may unite (me with Him). O' Nanak, that God is realized through the (divine) word, therefore one should day and night meditate on (His) Name."(2)

However, commenting on the state of affairs of this world, Guru Ji tells us why a human being is generally not able to unite with God and end his or her sufferings of repeated births and deaths. He says: “(O’ my friends), this world is like an impassable ocean, and a self-conceited person cannot cross it. Because within such a person is self-conceit, false attachment, lust, anger and cleverness. (The one who has) cunning within, doesn’t get anywhere, (is not approved in God’s court, so) wastes his or her human birth in vain. (Such a person conducts life in such a way), as if treading on the path of the demon of death, where one has to suffer the pain of blows, and in the end departs grieving. (Such a person doesn’t realize that) without the Name there is no real friend, whether it is son, family, wife, or brother. Because O’ Nanak, all this world is the expanse of worldly attachment, which does not accompany us in the yond.”(3)

In his compassion, Guru Ji concludes the *shabad* by sharing with us, what he did to cross this un-crossable worldly ocean, and unite with God. He says: “(O’ my friends, when I went and) asked my beneficent true Guru, how could we cross this dreadful (worldly) ocean? (My Guru advised), lead your life in accordance with the will of the true Guru, (and this is how) we die while still alive (i.e. live detached from the world, while living in it. When in this way), we die while alive, we cross the dreadful worldly ocean, and by Guru's grace a person merges in God's Name. Such a person fixes attention on the true Name (of God), and by good fortune obtains to the perfect God. Then one’s intellect gets illuminated (with divine wisdom), mind is convinced, and one obtains honor through God’s Name. (In short) O’ Nanak, the (Guru’s) word has united that person with God, and united his or her soul with the (Prime) soul.”(4-1-4)

The message of this *shabad* is that we should surrender ourselves so completely to the Guru, as if we are dead, as if we don’t have any of our own intellect and simply follow the advice contained in the *Gurbani*. In addition we should sing praises of God under Guru's instruction. Then our mind would be illuminated with divine wisdom, and meditating on God's Name under Guru’s guidance we would be united with God.

ਸੂਹੀ ਮਹਲਾ ੪ ਘਰੁ ੫

soohee mehlāa 4 ghar 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsāad

ਗੁਰੁ ਸੰਤ ਜਨੋ ਪਿਆਰਾ ਮੈ ਮਿਲਿਆ ਮੇਰੀ ਤ੍ਰਿਸਨਾ
ਬੁਝਿ ਗਈਆਸੇ ॥

gur sant jano pi-aaraa mai mili-aa
mayree tarisnaa bujh ga-ee-aasay.

ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਾ ਸਤਿਗੁਰੈ ਮੈ ਮੇਲੇ ਪ੍ਰਭ
ਗੁਣਤਾਸੇ ॥

ha-o man tan dayvaa satigurai mai
maylay parabh guntaasay.

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਵਡ ਪੁਰਖੁ ਹੈ ਮੈ ਦਸੇ ਹਰਿ ਸਾਬਾਸੇ
॥

Dhan Dhan guroo vad purakh hai mai
dasay har saabaasay.

ਵਡਭਾਗੀ ਹਰਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ
ਵਿਗਾਸੇ ॥੧॥

vadbhaagee har paa-i-aa jan naanak
naam vigaasay. ||1||

ਗੁਰੁ ਸਜਣੁ ਪਿਆਰਾ ਮੈ ਮਿਲਿਆ ਹਰਿ ਮਾਰਗੁ ਪੰਥੁ
ਦਸਾਰਾ ॥

ਘਰਿ ਆਵਹੁ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ਮਿਲੁ ਸਬਦਿ ਗੁਰੁ
ਪ੍ਰਭੁ ਨਾਰਾ ॥

ਹਉ ਤੁਝੁ ਬਾਝਹੁ ਖਰੀ ਉਡੀਣੀਆ ਜਿਉ ਜਲ ਬਿਨੁ
ਮੀਨੁ ਮਰਾਰਾ ॥

ਵਡਭਾਗੀ ਹਰਿ ਧਿਆਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ
ਸਮਾਰਾ ॥੨॥

ਮਨੁ ਦਹ ਦਿਸਿ ਚਲਿ ਚਲਿ ਭਰਮਿਆ ਮਨਮੁਖੁ
ਭਰਮਿ ਭੁਲਾਇਆ ॥

ਨਿਤ ਆਸਾ ਮਨਿ ਚਿਤਵੈ ਮਨ ਤ੍ਰਿਸਨਾ ਭੁਖ
ਲਗਾਇਆ ॥

ਅਨਤਾ ਧਨੁ ਧਰਿ ਦਬਿਆ ਫਿਰਿ ਬਿਖੁ ਭਾਲਣ
ਗਇਆ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਬਿਨੁ ਨਾਵੈ ਪਚਿ
ਪਚਿ ਮੁਇਆ ॥੩॥

ਗੁਰੁ ਸੁੰਦਰੁ ਮੋਹਨੁ ਪਾਇ ਕਰੇ ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ
ਮਾਰਿਆ ॥

ਮੇਰੈ ਹਿਰਦੈ ਸੁਧਿ ਬੁਧਿ ਵਿਸਰਿ ਗਈ ਮਨ ਆਸਾ
ਚਿੰਤ ਵਿਸਾਰਿਆ ॥

ਮੈ ਅੰਤਰਿ ਵੇਦਨ ਪ੍ਰੇਮ ਕੀ ਗੁਰ ਦੇਖਤ ਮਨੁ
ਸਾਧਾਰਿਆ ॥

ਵਡਭਾਗੀ ਪ੍ਰਭੁ ਆਇ ਮਿਲੁ ਜਨੁ ਨਾਨਕੁ ਖਿਨੁ ਖਿਨੁ
ਵਾਰਿਆ ॥੪॥੧॥੫॥

gur sajan pi-aaraa mai mili-aa har
maarag panth d̥asaahaa.

ghar aavhu chiree vichhunni-aa mil
sabad̥ guroo parab̥h naahaa.

ha-o t̥ujh baaj̥hahu kharee udeenee-aa
Ji-o jal bin meen maraahaa.

vadb̥haagee har D̥hi-aa-i-aa jan naanak
naam samaahaa. ||2||

man dah dis chal chal bharmi-aa
manmukh bharam bhulaa-i-aa.

nit aasaa man chitvai man tarisnaa
bhukh lagaa-i-aa.

antaa Dhan Dhar dabi-aa fir bikh
bhaalan ga-i-aa.

jan naanak naam salaahi too bin naavai
pach pach mu-i-aa. ||3||

gur sundar mohan paa-ay karay har
paraym banee man maari-aa.

mayrai hirdai suDh buDh visar ga-ee
man aasaa chint̥ visaari-aa.

mai antar vaydan paraym kee gur
daykhat̥ man saaDhaari-aa.

vadb̥haagee parab̥h aa-ay mil jan
naanak khin khin vaari-aa. ||4||1||5||

Suhi Mehla-4 Ghar-5

In the previous *shabad*, Guru Ji advised us that we should surrender ourselves so completely to the Guru, as if we are dead, as if we don't have any of our own intellect and simply follow the advice contained in the *Gurbani* and sing praises of God under Guru's instruction. Then our mind would be illuminated with divine wisdom, and meditating on God's Name under Guru's guidance we would be united with God. In this *shabad*, Guru Ji is sharing with us his own spiritual experience and how on meeting the Guru he felt blessed, and what his Guru told him about the way to meet God. He also tells, what kind of stages his mind passed through, before ultimately merging in God, and then what kind of blessings he received.

He says: "O' my dear saintly devotees of the Guru, I have met the beloved Guru, and now all my thirst (for worldly things has been quenched). I surrender my body and mind to that true Guru, who unites me with (God), the treasure of merits. Blessed

again and again is that great Guru, who tells me about the praise worthy God. By good fortune, Nanak has obtained God, and by getting attuned to (God's) Name, his mind has blossomed forth (with divine bliss).”(1)

Describing his present state of mind, Guru Ji says: “(O’ my friends, since the time) I have met my friend Guru, I keep asking him the way to meet God. (Then as per his advice, I keep praying to God, and saying: “(O’ God), come into the house (of my heart, and listening to my prayer through *Gurbani*) the Guru’s word, O’ God my spouse come and meet me the long-separated (beloved of Yours). Just as a fish dies without water, similarly without You, I remain very sad and depressed. Nanak says those devotees have merged in His Name, who by good fortune have meditated on God.”(2)

However, instead of meditating on God’s Name, many conceited people keep running after worldly wealth, even when they have accumulated it in abundance and they ultimately waste their entire life in that useless rat race. Talking about such self-conceited persons, Guru Ji says: “(O’ my friends), the mind of a self-conceited person keeps wandering in all the ten different directions, (because God has) strayed it in doubt. Every day, such a person entertains hopes (for more and more wealth, because his or her mind is afflicted with thirst and hunger (for worldly riches. Even though, that person might have) hoarded unaccountable wealth underground or in secret bank accounts), but still goes out to search for (more of this worldly) poison. Devotee Nanak (says, O’ human being), you better meditate on (God’s) Name, because without the Name one dies, being consumed (in the fire like desire for worldly wealth).”(3)

Guru Ji concludes the *shabad* by describing his own state of mind, on meeting his Guru, and following his instructions. He says: “(O’ my friends), on meeting the beautiful and captivating Guru, my mind has been pierced by the arrows of his loving word the (*Gurbani*). From my heart is forsaken its intellect and understanding, and my mind has shed off (all worldly) desires or worries. Upon seeing the Guru, my mind has become contented (as for as worldly desires are concerned, and) within me is the (pleasing) pain of love. (Now it keeps on praying to God and saying: “It would be his good fortune, if O’ God, You come and meet him, devotee Nanak is a sacrifice to You, bit by bit.”(4-1-5)

The message of this *shabad* is that we should read and understand what *Gurbani* says, and acting on its advice, still our worldly thirsts and hungers, and meditate on God’s Name. Then just as a fish craves for water, we should pray for His vision, so that He may bless us also with His sight.

ਸੁਹੀ ਛੰਤ ਮਹਲਾ ੪ ॥

soohee chhant mehlāa 4.

ਮਾਰੇਹਿਸੁ ਵੇ ਜਨ ਹਉਮੈ ਬਿਖਿਆ ਜਿਨਿ ਹਰਿ
ਪ੍ਰਭ ਮਿਲਣ ਨ ਦਿਤੀਆ ॥
ਦੇਹ ਕੰਚਨ ਵੇ ਵੰਨੀਆ ਇਨਿ ਹਉਮੈ ਮਾਰਿ
ਵਿਗੁਤੀਆ ॥

maarayhis vay jan ha-umai bikhī-aa Jin
har parabḥ milan na dīṭee-aa.
ḍayh kanchan vay vannee-aa in ha-umai
maar vīgūṭee-aa.

ਮੋਹੁ ਮਾਇਆ ਵੇ ਸਭ ਕਾਲਖਾ ਇਨਿ ਮਨਮੁਖਿ
ਮੂੜਿ ਸਜੁਤੀਆ ॥

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਗੁਰ ਸਬਦੀ ਹਉਮੈ
ਛੁਟੀਆ ॥੧॥

ਵਸਿ ਆਣਿਹੁ ਵੇ ਜਨ ਇਸੁ ਮਨ ਕਉ ਮਨੁ
ਬਾਸੇ ਜਿਉ ਨਿਤ ਭਉਦਿਆ ॥

ਦੁਖਿ ਰੈਣਿ ਵੇ ਵਿਗਾਣੀਆ ਨਿਤ ਆਸਾ ਆਸ
ਕਰੇਦਿਆ ॥

ਗੁਰੁ ਪਾਇਆ ਵੇ ਸੰਤ ਜਨੋ ਮਨਿ ਆਸ ਪੂਰੀ
ਹਰਿ ਚਉਦਿਆ ॥

ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਦੇਹੁ ਮਤੀ ਛਡਿ ਆਸਾ ਨਿਤ
ਸੁਖਿ ਸਉਦਿਆ ॥੨॥

ਸਾ ਧਨ ਆਸਾ ਚਿਤਿ ਕਰੇ ਰਾਮ ਰਾਜਿਆ ਹਰਿ
ਪ੍ਰਭ ਸੇਜਤੀਐ ਆਈ ॥

ਮੇਰਾ ਠਾਕੁਰੁ ਅਗਮ ਦਇਆਲੁ ਹੈ ਰਾਮ
ਰਾਜਿਆ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਈ ॥

ਪੰਨਾ ੭੭੭

ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚਾ ਗੁਰਮੁਖੇ ਰਾਮ ਰਾਜਿਆ
ਹਰਿ ਸਰਧਾ ਸੇਜ ਵਿਛਾਈ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭ ਭਾਣੀਆ ਰਾਮ ਰਾਜਿਆ
ਮਿਲਿਆ ਸਹਜਿ ਸੁਭਾਈ ॥੩॥

ਇਕਤੁ ਸੇਜੈ ਹਰਿ ਪ੍ਰਭੋ ਰਾਮ ਰਾਜਿਆ ਗੁਰੁ ਦਸੇ
ਹਰਿ ਮੇਲੇਈ ॥

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮ ਬੈਰਾਗੁ ਹੈ ਰਾਮ ਰਾਜਿਆ
ਗੁਰੁ ਮੇਲੇ ਕਿਰਪਾ ਕਰੇਈ ॥

ਹਉ ਗੁਰ ਵਿਟਹੁ ਘੋਲਿ ਘੁਮਾਇਆ ਰਾਮ
ਰਾਜਿਆ ਜੀਉ ਸਤਿਗੁਰ ਆਗੈ ਦੇਈ ॥

ਗੁਰੁ ਤੁਠਾ ਜੀਉ ਰਾਮ ਰਾਜਿਆ ਜਨ ਨਾਨਕ
ਹਰਿ ਮੇਲੇਈ ॥੪॥੨॥੬॥੫॥੭॥੬॥੧੮॥

moh maa-i-aa vay sabh kaalkhaa in
manmukh moorh sajutee-aa.

jan naanak gurmukh ubray gur sabdee
ha-umai chhutee-aa. ||1||

vas aanihu vay jan is man ka-o man
baasay Ji-o nit bha-udi-aa.

dukh rain vay vihaanee-aa nit aasaa aas
karaydi-aa.

gur paa-i-aa vay sant jano man aas
pooree har cha-udi-aa.

jan naanak parabh dayh matee chhad
aasaa nit sukh sa-udi-aa. ||2||

saa Dhan aasaa chit karay raam raaJi-aa
har parabh sayjrhee-ai aa-ee.

mayraa thaakur agam da-i-aal hai raam
raaJi-aa kar kirpaa layho milaa-ee.

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mayrai man tan lochaa gurmukhay raam
raaJi-aa har sarDhaa sayj vichhaa-ee.

jan naanak har parabh bhaanee-aa raam
raaJi-aa mili-aa sahj subhaa-ee. ||3||

ikat sayjai har parabho raam raaJi-aa gur
dasay har maylay-ee.

mai man tan paraym bairaag hai raam
raaJi-aa gur maylay kirpaa karay-ee.

ha-o gur vitahu ghol ghumaa-i-aa raam
raaJi-aa jee-o satgur aagai day-ee.

gur tuthaa jee-o raam raaJi-aa jan
naanak har maylay-ee.
||4||2||6||5||7||6||18||

Suhi Chhantt Mehla-4

In stanza (3) of the previous *shabad*, Guru Ji stated that “every day, a self-conceited person entertains hopes (for more and more wealth, because his or her mind is afflicted with thirst and hunger (for worldly riches. Even though, one might have) hoarded unaccountable wealth underground or in secret bank accounts), one still goes

out to search for (more of this worldly) poison.” Guru Ji begins this *shabad*, by advising us to completely destroy our ego and this burning desire for worldly wealth. He also tells us other specific steps to reach our objective.

Addressing us in a respectful and friendly way, Guru Ji says: “O' dear devotee (of God), destroy this ego of the poison (of worldly riches), which has not let you meet God. Your body is valuable like gold, but this self-conceit has destroyed it. The *Maya* (worldly riches and power) is a pure evil commodity, but the egocentric (person) has fully attached him to it. Devotee Nanak says, that the Guru's followers are saved (from this worldly attachment, and by acting on the) Guru's word, they have been saved from ego.”(1)

Continuing his advice, Guru Ji says: “(O' my friends), bring your mind under control, which keeps on wandering (in search of worldly wealth) like a wild hawk. Every day hoping (for more wealth), the entire night (of human life) passes in pain. But O' saints, the one who has obtained the Guru, by meditating on God's Name, the desire of that one's heart has been fulfilled. O' God, give devotee Nanak this wisdom, that he may shed the desire (for worldly riches), and the night (of his life) may pass sleeping in peace.”(2)

Now in the metaphor of the young bride, who truly loves and longs for the company of her groom, Guru Ji describes, how a true devotee of God, keeps praying and inviting God into his heart. He says: “(O' my friends), the bride (soul, who truly loves God, her Spouse) daily keeps hoping (for union with the Groom) in her mind, and keeps saying: “O God, the king come to the bed (of my heart. O' my friends), my Master is inaccessible and compassionate, (so I keep praying to Him, O' God): “Showing Your mercy, unite me (with You). By Guru's grace, in my mind and body a craving (to meet You) has arisen, so I have spread out my bed of devotion (for You in my heart). O' God, the king, devotee Nanak (knows that those bride souls), who are pleasing to God, to them He has come and met all-too spontaneously.”(3)

Guru Ji concludes the *shabad*, with a very beautiful example of how the Guru unites us with God, who although so near, seems so far away from us. Using the same metaphor of a young bride for a human being, Guru Ji says: “(O' my friends), on the same bed (of the bride soul's heart) is God the king, (whom) the Guru tells this, that bride soul he unites with God. O' God the king, in my mind and body is love and longing (for You, but only the bride on whom the Guru shows mercy, he unites with God. I am a sacrifice to my Guru, O' my God the King, and I surrender my soul to him. Devotee Nanak says, on whom, the Guru is pleased, that bride he unites with God.”(4-2-6-5-7-6-18).

The message of this *shabad* is that if we want to meet God then we have to read, understand, and act on what *Gurbani* says. We have to abandon our ego and all our false worldly desires and attachments, and instead have a strong love and craving for union with God. A stage will come, when Guru will become so kind to us, that he will reveal God residing right in our heart, and will merge us in His eternal union.

Detail of Shabads: M: 1=5, M: 3=7, M: 4=6, Total=18

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੫ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੁਣਿ ਬਾਵਰੇ ਤੂ ਕਾਏ ਦੇਖਿ ਭੁਲਾਨਾ ॥
 ਸੁਣਿ ਬਾਵਰੇ ਨੇਹੁ ਕੂੜਾ ਲਾਇਓ ਕੁਸੰਭ
 ਰੰਗਾਨਾ ॥
 ਕੂੜੀ ਭੇਖਿ ਭੁਲੇ ਅਢੁ ਲਹੈ ਨ ਮੁਲੇ ਗੋਵਿੰਦ ਨਾਮੁ
 ਮਜੀਠਾ ॥
 ਬੀਵਹਿ ਲਾਲਾ ਅਤਿ ਗੁਲਾਲਾ ਸਬਦੁ ਚੀਨਿ
 ਗੁਰ ਮੀਠਾ ॥
 ਮਿਥਿਆ ਮੋਹਿ ਮਗਨੁ ਥੀ ਰਹਿਆ ਝੂਠੁ ਸੰਗਿ
 ਲਪਟਾਨਾ ॥
 ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਕਿਰਪਾ ਨਿਧਿ ਰਾਖੁ ਲਾਜ
 ਭਗਤਾਨਾ ॥੧॥

ਸੁਣਿ ਬਾਵਰੇ ਸੇਵਿ ਠਾਕੁਰੁ ਨਾਥੁ ਪਰਾਣਾ ॥

ਸੁਣਿ ਬਾਵਰੇ ਜੋ ਆਇਆ ਤਿਸੁ ਜਾਣਾ ॥
 ਨਿਹਚਲੁ ਹਭ ਵੈਸੀ ਸੁਣਿ ਪਰਦੇਸੀ ਸੰਤਸੰਗਿ
 ਮਿਲਿ ਰਹੀਐ ॥
 ਹਰਿ ਪਾਈਐ ਭਾਗੀ ਸੁਣਿ ਬੈਰਾਗੀ ਚਰਣ ਪ੍ਰਭੁ
 ਗਹਿ ਰਹੀਐ ॥
 ਏਹੁ ਮਨੁ ਦੀਜੈ ਸੰਕ ਨ ਕੀਜੈ ਗੁਰਮੁਖਿ ਤਜਿ
 ਬਹੁ ਮਾਣਾ ॥
 ਨਾਨਕ ਦੀਨ ਭਗਤ ਭਵ ਤਾਰਣ ਤੇਰੇ ਕਿਆ
 ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥੨॥

ਸੁਣਿ ਬਾਵਰੇ ਕਿਆ ਕੀਚੈ ਕੂੜਾ ਮਾਨੇ ॥

ਸੁਣਿ ਬਾਵਰੇ ਹਭੁ ਵੈਸੀ ਗਰਬੁ ਗੁਮਾਨੇ ॥
 ਨਿਹਚਲੁ ਹਭ ਜਾਣਾ ਮਿਥਿਆ ਮਾਣਾ ਸੰਤ ਪ੍ਰਭੁ
 ਹੋਇ ਦਾਸਾ ॥
 ਜੀਵਤ ਮਰੀਐ ਭਉਜਲੁ ਤਰੀਐ ਜੇ ਬੀਵੈ
 ਕਰਮਿ ਲਿਖਿਆਸਾ ॥
 ਗੁਰੁ ਸੇਵੀਜੈ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਜਿਸੁ ਲਾਵਹਿ ਸਹਜਿ
 ਧਿਆਨੇ ॥
 ਨਾਨਕੁ ਸਰਣਿ ਪਇਆ ਹਰਿ ਦੁਆਰੈ ਹਉ ਬਲਿ
 ਬਲਿ ਸਦ ਕੁਰਬਾਨੇ ॥੩॥

raag soohee chhant mehlāa 5 ghar 1

ik-oⁿkaar satgur parsaad.

sun baavray too kaa-ay daykh bhulaanaa.
 sun baavray nayhu koorhaa laa-i-o
 kusambh rangaanaa.
 koorhee daykh bhulo adh lahai na mulo
 govid naam majeetha.
 theeveh laalaa at gulaalaa sabad cheen
 gur meethaa.
 mithi-aa mohi magan thee rahi-aa jhooth
 sang laptaanaa.
 naanak deen saran kirpaa niDh raakh laaj
bhagtaanaa. ||1||

sun baavray sayv thaakur naath
 paraanaa.
 sun baavray jo aa-i-aa tis jaanaa.
 nihchal habh vaisee sun pardaysee
 satsang mil rahee-ai.
 har paa-ee-ai bhaagee sun bairaagee
 charan parabhoo geh rahee-ai.
 ayhu man deejai sank na keejai gurmukh
 taj baho maanaa.
 naanak deen bhagat bhav taaran tayray
 ki-aa gun aakh vakhaanaa. ||2||

sun baavray ki-aa keechai koorhaa
 maano.
 sun baavray habh vaisee garab gumaano.
 nihchal habh jaanaa mithi-aa maanaa
 sant parabhoo ho-ay daasaa.
 jeevat maree-ai bha-ojal taree-ai jay
 theevai karam likhi-aasaa.
 gur sayveejai amrit peejai Jis laaveh sahj
Dhi-aano.
 naanak saran pa-i-aa har du-aarai ha-o
 bal bal sad kurbaano. ||3||

ਸੁਣਿ ਬਾਵਰੇ ਮਤੁ ਜਾਣਹਿ ਪ੍ਰਭੁ ਮੈ ਪਾਇਆ ॥

ਸੁਣਿ ਬਾਵਰੇ ਬੀਉ ਰੇਣੁ ਜਿਨੀ ਪ੍ਰਭੁ ਧਿਆਇਆ ॥

ਜਿਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ
ਵਡਭਾਗੀ ਦਰਸਨੁ ਪਾਈਐ ॥

ਬੀਉ ਨਿਮਾਣਾ ਸਦ ਕੁਰਬਾਣਾ ਸਗਲਾ ਆਪੁ
ਮਿਟਾਈਐ ॥

ਓਹ ਧਨੁ ਭਾਗ ਸੁਧਾ ਜਿਨਿ ਪ੍ਰਭੁ ਲਧਾ ਹਮ
ਤਿਸੁ ਪਹਿ ਆਪੁ ਵੇਚਾਇਆ ॥

ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਸੁਖ ਸਾਗਰ ਰਾਖੁ ਲਾਜ
ਅਪਨਾਇਆ ॥੪॥੧॥

sun baavray mat jaaneh parabh mai
paa-i-aa.

sun baavray thee-o rayn Jinee parabh
Dhi-aa-i-aa.

Jin parabh Dhi-aa-i-aa tin sukh paa-i-aa
vad**h**haagee darsan paa-ee-ai.

thee-o nimaanaa sad kurbaanaa saglaa
aap mitaa-ee-ai.

oh Dhan bhaag suDhaa Jin parabh
laDhaa ham tis peh aap vaychaa-i-aa.

naanak deen saran sukh saagar raakh
laaj apnaa-i-aa. ||4||1||

Raag Suhi Chhant Mehla-5 Ghar-1

It is a common observation that generally one remains engrossed in amassing *Maya* or worldly riches and power. One is so much preoccupied in this pursuit, as if one is madly in love with it. But one doesn't realize that this *Maya* is very transitory, and ultimately its pursuit is fruitless. Because, often times these worldly riches abandon a person in the lifetime itself, but definitely after one's death. Moreover this *Maya*, for amassing which one puts oneself through so much effort and pain, brings no real peace or happiness in the end. In this *shabad*, Guru Ji wants to awaken us to this reality and tells us a far better way to find true and lasting happiness.

Addressing us in a very affectionate but stern way, Guru Ji says: "Listen, O' silly man, why looking (at the false glitter of *Maya*, the worldly riches and power), you are going astray. Yes, listen O' crazy person you have attached yourself to the false love (of *Maya*) which is transitory like the color of a safflower. This false (*Maya*), seeing which you have gone astray, (upon death) doesn't bring the value of even half a penny, (instead) God's Name (is of everlasting value) like the fast color of madder. By reflecting on the sweet word of the Guru, (you would become so deeply imbued with the love of God, as if) you have become red like a deep pink flower. But you are completely intoxicated and engrossed in the false (worldly) attachment and you are attached to falsehood. Nanak (suggests that you pray and say to God): "O' the treasure of mercy, I the poor one have come to Your shelter, save the honor of Your devotee."(1)

After awakening us to the reality of fruitless worldly pursuits, Guru Ji suggests, what we should do instead of running after worldly riches. He says: "Listen, O' crazy one, serve (remember) that God who is the Master of your life-breath. Listen O' silly human being, whosoever has come (in this world) has also to go (from here). Listen O' foreigner (this world, which you think as) everlasting, would all go away, (therefore) we should remain united with the company of saint (Guru). Listen O'

stranger (to this world), we should remain firmly attached to the feet (Name) of God, because it is only by good fortune that we attain Him. Without entertaining any doubt, we should surrender our mind to the Guru, and (follow his advice, without any question), and in this way following Guru's advice, we should shed off our extreme self-conceit. Nanak (says, O' man pray to God and say to Him): 'O' God, who ferries the meek and the devotees across the dreadful (worldly) ocean, which of Your merits I may utter and describe (please ferry me across)."(2)

Cautioning us against false pride and telling us what is the right way to live in this world, Guru Ji says: "Listen O' crazy one, what is the use of engaging in false pride? Yes, listen O' silly human being, all your pride and ego will (soon) vanish. (Because this world, which you deem as) everlasting, has all to go away (one day, therefore) false is the pride (of any worldly things). You should live here (humbly follow the advice) of God's saints, (as if you are their) servant. If such, be your pre-ordained destiny, (then remain so humble, as if) you are dead while alive. (This is how) we cross the dreadful worldly ocean. The one whom (God) imperceptibly attunes to His meditation, serves the Guru (by following his advice), and drinks the nectar (of Name). Nanak has sought the shelter of God's door, (and says: "O God), I am always a sacrifice to You."(3)

Before concluding the *shabad*, Guru Ji cautions us against any self-conceit on account of our devotion to God, even when we have obtained His grace and sight. He says: "Listen O' crazy one, don't ever think that you have obtained God (on your own). Listen O' mad person, (keep humbly serving) those who have meditated on God, as if you have become the dust of their feet. Because, they who have contemplated on God have obtained peace, (but) it is by good fortune that we obtain (His) vision. Therefore, becoming humble, always (remaining ready to) be a sacrifice to them), we should erase our self (conceit). Blessed is that fortunate person, who has found God, and I have sold off myself to him. Nanak says: "O' Ocean of Peace, poor Nanak has sought Your shelter, own him and save his honor."(4-1)

The message of this *shabad* is that we should realize that all these worldly things, which seem so sweet and attracting are false, we should not get ourselves engrossed in them. Instead we should seek the shelter and guidance of the saints who have meditated on God and have already obtained His sight. Following their advice we should get totally imbued with the love of God, but we should be cautious that even if we realize God, we should still remain humble and never feel conceited thinking that it is by our efforts, we have obtained God. Then we will get permanently accepted as God's own, and enjoy eternal peace.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

soohee mehlāa 5.

ਹਰਿ ਚਰਣ ਕਮਲ ਕੀ ਟੇਕ ਸਤਿਗੁਰਿ ਦਿਤੀ ਤੁਸਿ ਕੈ
ਬਲਿ ਰਾਮ ਜੀਉ ॥

har charan̄ kamal kee tayk satgur
dītee tūs kai bal raam jee-o.

ਪੰਨਾ ੭੭੮

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ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਭਰੇ ਭੰਡਾਰ ਸਭੁ ਕਿਛੁ ਹੈ ਘਰਿ
ਤਿਸ ਕੈ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਬਾਬੁਲੁ ਮੇਰਾ ਵਡ ਸਮਰਥਾ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ
ਹਾਰਾ ॥

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਕੋਈ ਨ ਲਾਗੈ ਭਉਜਲੁ ਪਾਰਿ
ਉਤਾਰਾ ॥

ਆਦਿ ਜੁਗਾਦਿ ਭਗਤਨ ਕਾ ਰਾਖਾ ਉਸਤਤਿ ਕਰਿ
ਕਰਿ ਜੀਵਾ ॥

ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਅਨਦਿਨੁ ਮਨਿ
ਤਨਿ ਪੀਵਾ ॥੧॥

ਹਰਿ ਆਪੇ ਲਏ ਮਿਲਾਇ ਕਿਉ ਵੇਛੋੜਾ ਬੀਵਈ
ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਜਿਸ ਨੇ ਤੇਰੀ ਟੇਕ ਸੋ ਸਦਾ ਸਦ ਜੀਵਈ ਬਲਿ
ਰਾਮ ਜੀਉ ॥

ਤੇਰੀ ਟੇਕ ਤੁਝੈ ਤੇ ਪਾਈ ਸਾਚੇ ਸਿਰਜਣਹਾਰਾ ॥

ਜਿਸ ਤੇ ਖਾਲੀ ਕੋਈ ਨਾਹੀ ਐਸਾ ਪ੍ਰਭੁ ਹਮਾਰਾ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਦਿਨੁ ਰੈਨਿ
ਆਸ ਤੁਮਾਰੀ ॥

ਸਫਲੁ ਦਰਸੁ ਭੇਟਿਆ ਗੁਰੁ ਪੂਰਾ ਨਾਨਕ ਸਦ
ਬਲਿਹਾਰੀ ॥੨॥

ਸੰਮੁਲਿਆ ਸਚੁ ਥਾਨੁ ਮਾਨੁ ਮਹਤੁ ਸਚੁ ਪਾਇਆ
ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਦਇਆਲੁ ਗੁਣ ਅਬਿਨਾਸੀ
ਗਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਗੁਣ ਗੋਵਿੰਦ ਗਾਉ ਨਿਤ ਨਿਤ ਪ੍ਰਾਣ ਪ੍ਰੀਤਮ
ਸੁਆਮੀਆ ॥

ਸੁਭ ਦਿਵਸ ਆਏ ਗਹਿ ਕੰਠਿ ਲਾਏ ਮਿਲੇ
ਅੰਤਰਜਾਮੀਆ ॥

ਸਤੁ ਸੰਤੋਖੁ ਵਜਹਿ ਵਾਜੇ ਅਨਹਦਾ ਬੁਣਕਾਰੇ ॥

ਸੁਣਿ ਭੈ ਬਿਨਾਸੇ ਸਗਲ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ
ਕਰਣਹਾਰੇ ॥੩॥

har amrit̃ bharay bhandaar sabh̃ kichh̃
hai ghar̃ t̃is kai bal raam jee-o.

baabul mayraa vad samrathaa karañ
kaarañ parabh̃ haaraa.

Jis simrat̃ dukh̃ ko-ee na laagai bha-ojal
paar ut̃aaraa.

aad̃ jugaad̃ bhagtañ kaa raakh̃aa ust̃at̃
kar kar jeevaa.

naanak naam mahaa ras meeth̃aa
an-d̃in man tañ peevaa. ||1||

har aapay la-ay milaa-ay ki-o
vaychhor̃haa theev-ee bal raam jee-o.

Jis no tayree tayk so sad̃aa sad̃ jeev-ee
bal raam jee-o.

tayree tayk tujhaĩ tay paa-ee saachay
sirjañhaaraa.

Jis tay khaalee ko-ee naahee aisaa
parabh̃hoo hamaaraa.

sant̃ janaa mil mangal gaa-i-aa d̃in rain
aas tum̃^haaree.

safal daras bhayti-aa gur pooraa naanak
sad̃ balihaaree. ||2||

samm̃^hi-aa sach thaan maan mahat̃
sach paa-i-aa bal raam jee-o.

sat̃gur mili-aa d̃a-i-aal guñ abhinaasee
gaa-i-aa bal raam jee-o.

guñ govind̃ gaa-o nit̃ nit̃ paraañ
pareet̃am su-aamee-aa.

subh̃ d̃ivas aa-ay geh kanth̃ laa-ay milay
ant̃arjaamee-aa.

sat̃ sant̃okh̃ vajeh vaajay anhad̃aa
j̃huñkaaray.

suñ bhaĩ binaasay sagal naanak parabh̃
purakh̃ karñaihaaray. ||3||

ਉਪਜਿਆ ਤਤੁ ਗਿਆਨੁ ਸਾਹੁਰੈ ਪੇਈਐ ਇਕੁ
ਹਰਿ ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਬ੍ਰਹਮੈ ਬ੍ਰਹਮੁ ਮਿਲਿਆ ਕੋਇ ਨ ਸਾਕੈ ਭਿੰਨ ਕਰਿ
ਬਲਿ ਰਾਮ ਜੀਉ ॥

ਬਿਸਮੁ ਪੇਖੈ ਬਿਸਮੁ ਸੁਣੀਐ ਬਿਸਮਾਦੁ ਨਦਰੀ
ਆਇਆ ॥

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਸੁਆਮੀ ਘਟਿ ਘਟਿ
ਰਹਿਆ ਸਮਾਇਆ ॥

ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸੁ ਮਾਹਿ ਸਮਾਇਆ
ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਏ ॥

ਜਿਸ ਕੇ ਚਲਤ ਨ ਜਾਹੀ ਲਖਣੇ ਨਾਨਕ ਤਿਸਹਿ
ਧਿਆਏ ॥੪॥੨॥

upJi-aa tat gi-aan saahurai pay-ee-ai ik
har bal raam jee-o.

barahmai barahm mili-aa ko-ay na
saakai bhinn kar bal raam jee-o.

bisam paykhai bisam sunee-ai bismaad
nadree aa-i-aa.

jal thal mahee-al pooran su-aamee ghat
ghat rahi-aa samaa-i-aa.

Jis tay upJi-aa tis maahi samaa-i-aa
keemat kahan na jaa-ay.

Jis kay chalat na jaahee lakh-nay
naanak tiseh Dhi-aa-ay. ||4||2||

Suhi Mehla-5

In the previous so many *shabads*, Guru Ji has been telling us that if we want to meet God and enjoy the bliss of His union we have to first seek the shelter of our Guru. Then under his guidance, we have to remember God's Name and sing His praise. Only then we can meet God. In this *shabad*, Guru Ji shares with us how his Guru blessed him with all the needed support and guidance and since then what kind of blessings he has been enjoying.

He says: “(O’ my friends), becoming gracious, my true Guru has given me the support of God's lotus feet (His immaculate Name). I am a sacrifice to that God, whose storehouses are brimful with the rejuvenating nectar (of Name); everything is there in His house. (God), my father is very powerful, that God is the cause of all causes. Contemplating whom no malady afflicts, and who ferries us across the dreadful (worldly) ocean. From the beginning of the ages, He has been the savior of (His) devotees; I live by continuously praising Him. O’ Nanak, very sweet is the nectar of (God’s Name), day and night I quaff this nectar (by meditating on God, with full concentration of my) body and mind.”(1)

Now expressing his gratitude to God, for blessing him with His union, Guru Ji says: “(O’ my friends), I am a sacrifice to my beautiful God. On His own, whom (God) unites with Him, that person never gets separated from Him. O’ my God, I am a sacrifice to You; the one who has Your Support (spiritually) lives forever. But O' true Creator, Your support is obtained from You Yourself (only). Yes, such is our God from whose door nobody goes empty handed. Joining together, the saintly people have sung songs of joy in Your praise, day and night they look for Your support. Nanak is always a sacrifice to You, by Your mercy he has obtained the perfect Guru, fruitful is whose vision.”(2)

Describing in little more detail, how his union with God came about, and what kind of blessings he is enjoying after that, he says: “(O’ my friends), I am a sacrifice to my beauteous God. (By God’s grace), whom the merciful true Guru has met, has started singing praises of the imperishable God. That person has obtained to the place of the eternal God, (and from there) has obtained honor and glory. Therefore, I too keep singing praises of God my master the beloved of my soul day after day, (by doing so, I feel that) good days of my life have come, (as if) holding me (God) has embraced me to His bosom, and I have obtained the Inner Knower of hearts. There is now truth and contentment (in my heart, as if) a slow and steady tune of non-stop divine melody keeps playing in it. Upon listening (to this divine music) of the all-powerful God, O’ Nanak, all my fears have vanished.”(3)

Guru Ji concludes the *shabad* by describing the kind of divine wisdom a person obtains and what other pleasures, that person enjoys, who meditates on God. He says: “(O’ my friends, the one who meditates on God), this essence of wisdom wells up (in that person) that there is only one God (who is pervading) both in this and the next world. (That person is united with God in such a way, as if) God has met God, and now no one can differentiate between the two. (Now everywhere), one sees and hears the wondrous (God, and everywhere) the wondrous God meets his eyes. He notes that the perfect Master is pervading in land and sea, and is residing in each and every heart. From whom he or she was created, has got merged into Him again; the worth (of this union) cannot be described. Nanak meditates on that God, whose wonders cannot be understood.”(4-2)

The message of this *shabad* is that if we want to enjoy the blissful union with the wonderful God, we should seek the grace of our Guru, who through his immaculate word (the *Gurbani*) would unite us with God. Then while singing His praises and meditating on His Name, (God) may one-day show His mercy, and unite us in His eternal union, and we too may see and enjoy the sight of that wonderful God.

ਰਾਗੁ ਸੂਰੀ ਛੰਡ ਮਹਲਾ ੫ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੋਬਿੰਦ ਗੁਣ ਗਾਵਣ ਲਾਗੇ ॥
 ਹਰਿ ਰੰਗਿ ਅਨਦਿਨੁ ਜਾਗੇ ॥
 ਹਰਿ ਰੰਗਿ ਜਾਗੇ ਪਾਪ ਭਾਗੇ ਮਿਲੇ ਸੰਤ
 ਪਿਆਰਿਆ ॥
 ਗੁਰ ਚਰਣ ਲਾਗੇ ਭਰਮ ਭਾਗੇ ਕਾਜ ਸਗਲ
 ਸਵਾਰਿਆ ॥
 ਸੁਣਿ ਸੁਣ ਬਾਣੀ ਸਹਜਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ
 ਜਪਿ ਵਡਭਾਗੈ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ
 ਪ੍ਰਭ ਆਗੈ ॥੧॥

raag soohee chhant mehlāa 5 ghar 2

ik-o^Nkaar satgur parsaad.

gobind gun gaavan laagay.
 har rang an-din jaagay.
 har rang jaagay paap bhaagay milay sant
 pi-aari-aa.
 gur charan laagay bharam bhaagay kaaj
 sagal savaari-aa.
 sun sarvan banee sahj jaanee har naam
 jap vadbhaagai
 binvant naanak saran su-aamee jee-o
 pind parabh aagai. ||1||

ਅਨਹਤ ਸਬਦੁ ਸੁਹਾਵਾ ॥
 ਸਚੁ ਮੰਗਲੁ ਹਰਿ ਜਸੁ ਗਾਵਾ ॥
 ਗੁਣ ਗਾਇ ਹਰਿ ਹਰਿ ਦੂਖ ਨਾਸੇ ਰਹਸੁ ਉਪਜੈ
 ਮਨਿ ਘਣਾ ॥
 ਮਨੁ ਤੰਨੁ ਨਿਰਮਲੁ ਦੇਖਿ ਦਰਸਨੁ ਨਾਮੁ ਪ੍ਰਭ ਕਾ
 ਮੁਖਿ ਭਣਾ ॥

ਪੰਨਾ ੭੭੯

ਹੋਇ ਰੇਣ ਸਾਧੂ ਪ੍ਰਭ ਅਰਾਧੂ ਆਪਣੇ ਪ੍ਰਭ ਭਾਵਾ
 ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਸਦਾ ਹਰਿ
 ਗੁਣ ਗਾਵਾ ॥੨॥

ਗੁਰ ਮਿਲਿ ਸਾਗਰੁ ਤਰਿਆ ॥
 ਹਰਿ ਚਰਣ ਜਪਤ ਨਿਸਤਰਿਆ ॥
 ਹਰਿ ਚਰਣ ਧਿਆਏ ਸਭਿ ਫਲ ਪਾਏ ਮਿਟੇ
 ਆਵਣ ਜਾਣਾ ॥
 ਭਾਇ ਭਗਤਿ ਸੁਭਾਇ ਹਰਿ ਜਪਿ ਆਪਣੇ ਪ੍ਰਭ
 ਭਾਵਾ ॥
 ਜਪਿ ਏਕੁ ਅਲਖ ਅਪਾਰ ਪੂਰਨ ਤਿਸੁ ਬਿਨਾ
 ਨਹੀ ਕੋਈ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਖੋਇਆ ਜਤ
 ਦੇਖਾ ਤਤ ਸੋਈ ॥੩॥

ਪਤਿਤ ਪਾਵਨ ਹਰਿ ਨਾਮਾ ॥
 ਪੂਰਨ ਸੰਤ ਜਨਾ ਕੇ ਕਾਮਾ ॥
 ਗੁਰੁ ਸੰਤੁ ਪਾਇਆ ਪ੍ਰਭੁ ਧਿਆਇਆ ਸਗਲ
 ਇਛਾ ਪੁੰਨੀਆ ॥
 ਹਉ ਤਾਪ ਬਿਨਸੇ ਸਦਾ ਸਰਸੇ ਪ੍ਰਭ ਮਿਲੇ ਚਿਰੀ
 ਵਿਛੁੰਨਿਆ ॥
 ਮਨਿ ਸਾਤਿ ਆਈ ਵਜਿ ਵਧਾਈ ਮਨਹੁ ਕਦੇ ਨ
 ਵੀਸਰੈ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦ੍ਰਿੜਾਇਆ ਸਦਾ
 ਭਜੁ ਜਗਦੀਸਰੈ ॥੪॥੧॥੩॥

anhat̃ sabad̃ suhaavaa.
 sach mangal har jas gaavaa.
 guṇ gaa-ay har har dūokh naasay rahas
 upjai man ghaṇaa.
 man ṭann nirmal daykh darsan naam
 parabh kaa mukh bhaṇaa.

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ho-ay rayṇ saaDhoo parabh araaDhoo
 aapṇay parabh bhaavaa.
 binvant̃ naanak da-i-aa Dhaarahu sadāa
 har guṇ gaavaa. ||2||

gur mil saagar t̃ari-aa.
 har charan japat̃ nistari-aa.
 har charan Dhi-aa-ay sabh fal paa-ay
 mitay aavan jaṇaa.
 bhaa-ay bhagat̃ subhhaa-ay har jap
 aapṇay parabh bhaavaa.
 jap ayk alakh apaar pooran t̃is binaa
 nahee ko-ee.
 binvant̃ naanak gur bharam kho-i-aa jat̃
 daykhaa tat̃ so-ee. ||3||

pat̃it̃ paavan har naamaa.
 pooran sant̃ janaa kay kaamaa.
 gur sant̃ paa-i-aa parabh Dhi-aa-i-aa
 sagal ichhaa punnee-aa.
 ha-o taap binsay sadāa sarsay parabh
 milay chiree vichhunni-aa.
 man saat̃ aa-ee vajee vaDhaa-ee manhu
 kad̃ay na veesrai.
 binvant̃ naanak sat̃gur drirh-aa-i-aa sadāa
 bhaj jagdeesrai. ||4||1||3||

Raag Suhi Chhant Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the blissful union with the wonderful God, we should seek the grace of our Guru, who through

his immaculate word (the *Gurbani*) would unite us with God. Then while singing His praises and meditating on His Name, (God) may one day show His mercy, and unite us in His eternal union. In this *shabad*, he elaborates on the blessings, people obtain by singing God's praises.

He says: "(O' my friends), they whom the beloved saint (Guru) meets, start singing praises of God, being attuned to God's love, day and night they keep awake (and cautious to the worldly allurements). Swayed by the love for God, they remain cautious (about the worldly enticements) and sins run away (from them. They who are thus) attuned to singing praises of God of the universe, their doubts hasten away, and all their tasks are accomplished. Hearing the Guru's hymns with their ears, and meditating on God's Name, those fortunate persons have realized a state of peace and poise. Very fortunate are they who meditate on (God's) Name. Nanak submits that he has sought the shelter of his Master, and surrenders his body and mind before that God."(1)

Continuing to describe the blessings those persons enjoy who sing praises of God, Guru Ji says: "(O' my friends, they) who sing songs of joy in praise of the eternal God, start listening the unstuck (melody of) the divine beautiful word. By singing praises (of God) again and again, their sorrows flee away, and an intense feeling of divine bliss arises (in their minds. Therefore, I too feel that becoming humble), like the dust of saints' feet, I may meditate on God, so that I may look pleasing to God. (So I pray to God, and say: "O' God), Nanak submits, please show mercy (upon me and bless me) that I may always sing (Your) praises."(2)

But that is not all. Listing still some more blessings one obtains on meeting the Guru and following his advice, Guru Ji says: "(O' my friends), the one who has met the Guru, has crossed over (the worldly) ocean. (Because by following the Guru's advice) and by meditating on God's lotus feet (His Name), has been emancipated. Not only that), by meditating on God's Name, one has obtained all the fruits (of one's heart's desires), and one's coming and going (or the rounds of birth and death) also come to an end. By worshipping God, with loving devotion, and in a state of poise, one becomes pleasing to one's God. (Therefore, O' my friend, you too should) meditate on that one, indescribable, infinite, and perfect (God, because) except for Him, there is no other (God). Nanak humbly submits: "The Guru has dispelled (all my) doubt, (and now) wherever I look, I (behold) that same (God)."(3)

Therefore, concluding this *shabad*, Guru Ji says: "(O' my friends), God's Name is the purifier of sinners. It fulfills (all the) tasks of saintly people. They who met the saint Guru, and meditated on God, all their wishes were fulfilled. Their maladies of ego vanished, they felt always in good spirits, and met God, from whom they had been separated for a very long time. Within their minds came a sense of peace (and they felt so happy, as if they had) received a message of congratulations; (and God) never gets forsaken from their minds. Nanak submits, that the true Guru has firmly instructed me to always meditate on the God of the universe."(4-1-3)

The message of this *shabad* is that following Guru's instruction, we should remain awake to the worldly allurements, sing praises of God and meditate on His Name. By doing so all our problems of ego would vanish, and God would come to reside in our heart. Then we would feel, that all our wishes have been fulfilled, and we are enjoying an everlasting peace and poise.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੫ ਘਰੁ ੩

raag soohee chhant mehlāa 5 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur p^rasaad.

ਤੂੰ ਠਾਕੁਰੋ ਬੈਰਾਗਰੋ ਮੈ ਜੇਹੀ ਘਣ ਚੇਰੀ ਰਾਮ ॥

too thaakuro bairaaagro mai jayhee ghan
chayree raam.

ਤੂੰ ਸਾਗਰੋ ਰਤਨਾਗਰੋ ਹਉ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ
ਰਾਮ ॥

too^N saagro ratnaagro ha-o saar na
jaanaa tayree raam.

ਸਾਰ ਨ ਜਾਣਾ ਤੂੰ ਵਡ ਦਾਣਾ ਕਰਿ ਮਿਹਰੰਮਤਿ
ਸਾਂਈ ॥

saar na jaanaa too vad daanaa kar
mihramat^t saa^N-ee.

ਕਿਰਪਾ ਕੀਜੈ ਸਾ ਮਤਿ ਦੀਜੈ ਆਠ ਪਹਰ ਤੁਧੁ
ਧਿਆਈ ॥

kirpaa keejai saa mat^t deejai aath^t pahar
tuDh Dhi-aa-ee.

ਗਰਬੁ ਨ ਕੀਜੈ ਰੇਣ ਹੋਵੀਜੈ ਤਾ ਗਤਿ ਜੀਅਰੇ
ਤੇਰੀ ॥

garab na keejai raynⁿ hoveejai taa gat^t
jee-aray tayree.

ਸਭ ਉਪਰਿ ਨਾਨਕ ਕਾ ਠਾਕੁਰੁ ਮੈ ਜੇਹੀ ਘਣ
ਚੇਰੀ ਰਾਮ ॥੧॥

sabh^t oopar naanak kaa thaakur mai
jayhee ghanⁿ chayree raam. ||1||

ਤੁਮ੍ ਗਉਹਰ ਅਤਿ ਗਹਿਰ ਗੰਭੀਰਾ ਤੁਮ ਪਿਰ
ਹਮ ਬਹੁਰੀਆ ਰਾਮ ॥

tum^H ga-uhar at^t gahir gamb^hheeraa tum
pir ham bahuree-aa raam.

ਤੁਮ ਵਡੇ ਵਡੇ ਵਡੇ ਉਚੇ ਹਉ ਇਤਨੀਕ
ਲਹੁਰੀਆ ਰਾਮ ॥

tum vaday vaday vad oochay ha-o itneek
lahuree-aa raam.

ਹਉ ਕਿਛੁ ਨਾਹੀ ਏਕੋ ਤੂਹੈ ਆਪੇ ਆਪਿ
ਸੁਜਾਨਾ ॥

ha-o kich^h naahee ayko toohai aapay aap
sujaanaa.

ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਨਿਮਖ ਪ੍ਰਭ ਜੀਵਾ ਸਰਬ ਰੰਗ
ਰਸ ਮਾਨਾ ॥

amrit^t darisat nimakh^t parab^h jeevaa sarab
rang ras maanaa.

ਚਰਣਹ ਸਰਨੀ ਦਾਸਹ ਦਾਸੀ ਮਨਿ ਮਉਲੈ ਤਨੁ
ਹਰੀਆ ॥

charnah sarnee daasah daaasee man
ma-ulai tan haree-aa.

ਨਾਨਕ ਠਾਕੁਰੁ ਸਰਬ ਸਮਾਣਾ ਆਪਨ ਭਾਵਨ
ਕਰੀਆ ॥੨॥

naanak thaakur sarab samaanaa aapan
bhaavan karee-aa. ||2||

ਤੁਝ ਉਪਰਿ ਮੇਰਾ ਹੈ ਮਾਣਾ ਤੂਹੈ ਮੇਰਾ ਤਾਣਾ
ਰਾਮ ॥

tuj^h oopar mayraa hai maanaa toohai
mayraa taanaa raam.

ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਤੇਰੀ ਤੂੰ ਜਾਣਾਇਹਿ
ਜਾਣਾ ਰਾਮ ॥

surat^t mat^t cha^turaa-ee tayree too
jaanaa-ihⁱ jaanaa raam.

ਸੋਈ ਜਾਣੈ ਸੋਈ ਪਛਾਣੈ ਜਾ ਕਉ ਨਦਰਿ
ਸਿਰੰਦੇ ॥

so-ee jaanai so-ee pach^hhaanai jaa ka-o
nad^r siranday.

ਮਨਮੁਖਿ ਭੂਲੀ ਬਹੁਤੀ ਰਾਹੀ ਫਾਥੀ ਮਾਇਆ
ਫੰਦੇ ॥

ਠਾਕੁਰ ਭਾਣੀ ਸਾ ਗੁਣਵੰਤੀ ਤਿਨ ਹੀ ਸਭ ਰੰਗ
ਮਾਣਾ ॥

ਨਾਨਕ ਕੀ ਧਰ ਤੂਹੈ ਠਾਕੁਰ ਤੂ ਨਾਨਕ ਕਾ
ਮਾਣਾ ॥੩॥

manmukh bhoolē bahutē raahee
faathee maa-i-aa fanḁay.

ṭhaakur bhaanee saa gunvantee ṭin hee
sabh rang maanaa.

naanak kee Dhar toohai ṭhaakur too
naanak kaa maanaa. ||3||

ਹਉ ਵਾਰੀ ਵੰਵਾ ਘੋਲੀ ਵੰਵਾ ਤੂ ਪਰਬਤੁ ਮੇਰਾ
ਓਲਾ ਰਾਮ ॥

ਹਉ ਬਲਿ ਜਾਈ ਲਖ ਲਖ ਲਖ ਬਰੀਆ ਜਿਨਿ
ਭ੍ਰਮੁ ਪਰਦਾ ਖੋਲ੍ਹਾ ਰਾਮ ॥

ha-o vaaree vanjaa gholee vanjaa too
parbat mayraa ol^haa raam.

ha-o bal jaa-ee lakh lakh lakh baree-aa
Jin bharam pardaa khol^haa raam.

ਪੰਨਾ ੭੮੦

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ਮਿਟੇ ਅੰਧਾਰੇ ਤਜੇ ਬਿਕਾਰੇ ਠਾਕੁਰ ਸਿਉ ਮਨੁ
ਮਾਨਾ ॥

ਪ੍ਰਭ ਜੀ ਭਾਣੀ ਭਈ ਨਿਕਾਣੀ ਸਫਲ ਜਨਮੁ
ਪਰਵਾਨਾ ॥

ਭਈ ਅਮੋਲੀ ਭਾਰਾ ਤੋਲੀ ਮੁਕਤਿ ਜੁਗਤਿ ਦਰੁ
ਖੋਲ੍ਹਾ ॥

ਕਹੁ ਨਾਨਕ ਹਉ ਨਿਰਭਉ ਹੋਈ ਸੋ ਪ੍ਰਭੁ ਮੇਰਾ
ਓਲ੍ਹਾ ॥੪॥੧॥੪॥

mitay anDhaaray tajay bikaaray ṭhaakur
si-o man maanaa.

parabh jee bhaanee bha-ee nikaanee
safal janam parvaanaa.

bha-ee amolee bhaaraa tolee mukat jugat
dar khol^haa.

kaho naanak ha-o nirbha-o ho-ee so
parabh mayraa ol^haa. ||4||1||4||

Raag Suhi Chhantt Mehla-5

In the previous *shabad*, Guru Ji advised us that following Guru's instruction, we should remain awake to the worldly allurements, sing praises of God and meditate on His Name. By doing so all our problems of ego would vanish, and God would come to reside in our heart. Then we would feel that all our wishes have been fulfilled, and we are enjoying an everlasting peace and poise. In this *shabad*, Guru Ji shows us with what kind of true humility devotion and love he himself sings God's praises and what kind of confidence he has in God's protection.

He says: "O' God, You are the carefree and detached Master (of us all). There are myriads of slave girls like me (to serve You). You are like an ocean of jewels (of virtues), but I do not know Your worth. Yes, You are very wise, but I do not know Your worth, O' my Master, have mercy on me. Please do this favor, and bless me with such wisdom, that day and night I may meditate upon You. (O' my soul), we should never feel proud, instead we should become (humble) like dust (of the feet of others), only then you would obtain high spiritual state. (We should remember that) above all is the Master of Nanak, and there are myriads of slave girls like me (to serve Him)."(1)

Continuing his praises of God, Guru Ji says: "O' God, You are deep and of profound wisdom. You are the groom and I am Your bride. You are the highest of the high and I am such a small entity. I am nothing, it is only You who is there, and You Yourself are the wise one. (O' God, even by) a little bit of Your nectar like glance of grace, I feel rejuvenated, and enjoy the relish of all kinds of spiritual pleasures. (O' God), I have sought the shelter of Your feet, I am the slave of Your slaves; (with Your glance of grace, my) mind comes into bloom, and the body feels invigorated. O' Nanak, my Master is pervading in all (beings), and He does what pleases Him."(2)

Describing how much he depends on God for his protection, Guru Ji states: (O' God), You are the source of my pride, and it is upon You, that I lean. Whatever knowledge, wisdom, or cleverness I have is all Your (gift), and I only know what You teach me. But, that one alone knows, and that one alone realizes (the true path of life) on whom is the grace of God. Otherwise a self- conceited (bride soul) remains lost in many paths, and remains caught in the net of Maya (or worldly riches and power). Only that (bride soul), who is pleasing to the Master, is the meritorious one, and she alone has enjoyed all pleasures. O' my Master, You alone are the support of Nanak, and You Yourself are the pride of Nanak."(3)

In conclusion, Guru Ji says: "(O' God), I am a sacrifice to You, because You are a mountain like shield for me. Yes, I am sacrifice million upon millions of times (to You), who has removed the curtain of doubt (from my mind). My darkness (of ignorance) has been erased, I have shed off evils, and my mind is pleased with the Master. (The bride soul, who) becomes pleasing to God, becomes independent (of worldly people); her human birth becomes fruitful and approved (in God's court. Her life) becomes invaluable and full of virtues. For her the way and door to salvation (from worldly evils) is opened. (In short), Nanak says, I have become fearless, because that God is my shield."(4-1-4)

The message of this *shabad* is that we should never feel that we are doing any kind of favor to the Guru or God, if we are doing any charitable work, or performing religious duties. Instead we should remember that there are millions of persons like us, who are doing God's work. If we are doing any such thing, we should consider it as God's favor on us, and not the other way around. When we are favored by the Guru and he brings us close to God, instead of feeling any ego, we should become more humble, and feel all the more grateful to the Guru and God for blessing us with so many pleasures and virtues.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸਾਜਨੁ ਪੁਰਖੁ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪੂਰਾ ਤਿਸੁ ਬਿਨੁ
ਅਵਰੁ ਨ ਜਾਣਾ ਰਾਮ ॥
ਮਾਤੁ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਪ ਜੀਅ ਪ੍ਰਾਣ ਮਨਿ
ਭਾਣਾ ਰਾਮ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਦੀਆ ਸਰਬ ਗੁਣਾ
ਭਰਪੂਰੇ ॥

soohee mehlā 5.

saajan purakh satgur mayraa pooraa tis
bin avar na jaanaa raam.
maat piṭaa bhāa-ee sut banDhap jee-a
paraan man bhaanaa raam.
jee-o pind sabh tis kaa dee-aa sarab
gunaa bharpooray.

ਅੰਤਰਜਾਮੀ ਸੋ ਪ੍ਰਭੁ ਮੇਰਾ ਸਰਬ ਰਹਿਆ
ਭਰਪੂਰੇ ॥

ਤਾ ਕੀ ਸਰਣਿ ਸਰਬ ਸੁਖ ਪਾਏ ਹੋਏ ਸਰਬ
ਕਲਿਆਣਾ ॥

ਸਦਾ ਸਦਾ ਪ੍ਰਭ ਕਉ ਬਲਿਹਾਰੈ ਨਾਨਕ ਸਦ
ਕੁਰਬਾਣਾ ॥੧॥

ਐਸਾ ਗੁਰੁ ਵਡਭਾਗੀ ਪਾਈਐ ਜਿਤੁ ਮਿਲਿਐ
ਪ੍ਰਭੁ ਜਾਪੈ ਰਾਮ ॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਉਤਰਹਿ ਹਰਿ ਸੰਤ
ਧੂੜੀ ਨਿਤ ਨਾਪੈ ਰਾਮ ॥

ਹਰਿ ਧੂੜੀ ਨਾਈਐ ਪ੍ਰਭੁ ਧਿਆਈਐ ਬਾਹੁੜਿ
ਜੋਨਿ ਨ ਆਈਐ ॥

ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਭ੍ਰਮ ਭਉ ਭਾਗੇ ਮਨਿ
ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ॥

ਹਰਿ ਗੁਣ ਨਿਤ ਗਾਏ ਨਾਮੁ ਧਿਆਏ ਫਿਰਿ
ਸੋਗੁ ਨਾਹੀ ਸੰਤਾਪੈ ॥

ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਜੀਅ ਕਾ ਦਾਤਾ ਪੂਰਾ ਜਿਸੁ
ਪਰਤਾਪੈ ॥੨॥

ਹਰਿ ਹਰੇ ਹਰਿ ਗੁਣ ਨਿਧੇ ਹਰਿ ਸੰਤਨ ਕੈ ਵਸਿ
ਆਏ ਰਾਮ ॥

ਸੰਤ ਚਰਣ ਗੁਰ ਸੇਵਾ ਲਾਗੇ ਤਿਨੀ ਪਰਮ ਪਦ
ਪਾਏ ਰਾਮ ॥

ਪਰਮ ਪਦੁ ਪਾਇਆ ਆਪੁ ਮਿਟਾਇਆ ਹਰਿ
ਪੂਰਨ ਕਿਰਪਾ ਧਾਰੀ ॥

ਸਫਲ ਜਨਮੁ ਹੋਆ ਭਉ ਭਾਗਾ ਹਰਿ ਭੇਟਿਆ
ਏਕੁ ਮੁਰਾਰੀ ॥

ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਮੇਲਿ ਲੀਆ ਜੋਤੀ ਜੋਤਿ
ਸਮਾਇਆ ॥

ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨ ਜਪੀਐ ਮਿਲਿ ਸਤਿਗੁਰ
ਸੁਖੁ ਪਾਇਆ ॥੩॥

ਗਾਉ ਮੰਗਲੇ ਨਿਤ ਹਰਿ ਜਨਹੁ ਪੁੰਨੀ ਇਛ
ਸਬਾਈ ਰਾਮ ॥

ਚੰਗਿ ਰਤੇ ਅਪੁਨੇ ਸੁਆਮੀ ਸੇਤੀ ਮਰੈ ਨ ਆਵੈ
ਜਾਈ ਰਾਮ ॥

ਅਬਿਨਾਸੀ ਪਾਇਆ ਨਾਮੁ ਧਿਆਇਆ ਸਗਲ
ਮਨੋਰਥ ਪਾਏ ॥

antārjaamee so parabḥ mayraa sarab
rahi-aa bḥarpooray.

tāa kee saraṇ sarab sukh paa-ay ho-ay
sarab kali-aṇṇaa.

saḍaa saḍaa parabḥ ka-o balihaarai
naanak saḍ kurbaṇṇaa. ||1||

aisaa gur vadbḥaagee paa-ee-ai Jit mili-ai
parabḥ jaapai raam.

janam janam kay kilvikh utreh har sant
Dhoorhee nit naapai raam.

har Dhoorhee naa-ee-ai parabḥoo
Dhi-aa-ee-ai baahurh jon na aa-ee-ai.

gur charnee laagay bḥaram bḥa-o
bḥaagay man chindī-aa fal paa-ee-ai.

har gun nit gaa-ay naam Dhi-aa-ay fir
sog naahee santāapai.

naanak so parabḥ jee-a kaa ḍaatāa
pooraa Jis partāapai. ||2||

har haray har gun niDḥay har santan kai
vas aa-ay raam.

sant charan gur sayvaa laagay tinee
param pad paa-ay raam.

param pad paa-i-aa aap mitaa-i-aa har
pooran kirpaa Dḥaaree.

safal janam ho-aa bḥa-o bḥaagaa har
bḥayti-aa ayk muraaree.

Jis kaa saa tin hee mayl lee-aa jotēe jot
samaa-i-aa.

naanak naam niranjan japee-ai mil satgur
sukh paa-i-aa. ||3||

gaa-o manglo nit har janhu punnee ichh
sabaa-ee raam.

rang ratay apunay su-aamee saytēe
marai na aavai jaa-ee raam.

abhinaasee paa-i-aa naam Dhi-aa-i-aa
sagal manorath paa-ay.

ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਗੁਰ ਚਰਣੀ ਮਨੁ
ਲਾਏ ॥

ਪੂਰਿ ਰਹਿਆ ਘਟਿ ਘਟਿ ਅਭਿਨਾਸੀ ਥਾਨ
ਬਨੰਤਰਿ ਸਾਈ ॥

ਕਹੁ ਨਾਨਕ ਕਾਰਜ ਸਗਲੇ ਪੂਰੇ ਗੁਰ ਚਰਣੀ
ਮਨੁ ਲਾਈ ॥੪॥੨॥੫॥

saa^Nt sahj aanand ghanayray gur charnee
man laa-ay.

poor rahi-aa ghat ghat abhinaasee thaan
thanant^{ar} saa-ee.

kaho naanak kaaraj saglay pooray gur
charnee man laa-ee. ||4||2||5||

Suhi Mehla 5

In the previous *shabad* Guru Ji advised us that when we are favored by the Guru and he brings us close to God, instead of feeling any ego, we should become more humble, and feel all the more grateful to the Guru and God for blessing us with so many pleasures and virtues. In this *shabad*, he shares with us, what kind of blessings one obtains from one's true Guru, and what kind of wonderful and unique virtues the Guru possesses.

He says: "(O' my friends), my true and perfect Guru is my close friend, except for him I don't know anybody else (who could give me divine guidance). He seems loving to my mind, like my mother, father, brother, son, kin, and my life breath. (My Guru has given me this understanding) that all our body and soul has been given to us by that (God, who is) brimful with all merits. That God of mine, the Inner Knower of hearts is pervading everywhere. In His shelter I have obtained all comforts, and am blessed in every way. Ever and forever, Nanak is a sacrifice to God, and is forever dedicated to Him."⁽¹⁾

Describing, how fortunate one should consider oneself, if one finds the guidance of a true Guru, and what kind of blessings one obtains, if one is so fortunate, Guru Ji says: "(O' my friends), it is only by good fortune, that we find such a Guru, meeting whom, we start understanding God. (Upon meeting such Guru, when one carefully and regularly listens to Guru's advice, one's mind starts getting purified, as if) one is daily bathing in the dust of the feet of the saint (Guru), and one's sins and evils, (accumulated) birth after birth are removed. (In this way, if we) bathe in the dust of saint's feet, and meditate on God's Name), we don't fall into existences again. By attuning to the Guru's feet (his immaculate word or *Gurbani*), our dreads and doubts flee away, and we obtain the fruit of our heart's desire. (In short, O' my friends, one) who daily sings songs in praise of God, and meditates on (God's) Name, sorrow or grief doesn't afflict that one again. O') Nanak, that God is the Giver of life, perfect is whose glory."⁽²⁾

Guru Ji now tells us another very important secret about the nature of God, and what kinds of blessings He bestows on those, who love and remember Him. He says: "(O' my friends), God is the treasure of merits, (however), He comes under the (loving) influence of His saints. (Therefore), they who by humbly touching the feet (and following the advice) of the saintly persons, yoked themselves to the service of the Guru, have obtained high spiritual status. Yes, the one on whom, God has shown

mercy, has abandoned self-conceit, and has obtained supreme (spiritual) status. (In this way), one's human life became fruitful, one's fear hastened away, and that person saw the sight of the one (God), the destroyer of demons. He, to whom one belonged, that (God) united that one with Him, and merged that person's (soul) light with His (prime) soul. Therefore O' Nanak, we should meditate on the Name of the immaculate God; by meeting the true Guru (one who has contemplated on God's Name) has obtained peace."(3)

Guru Ji concludes the *shabad* with specific recommendations on the basis of his personal experience. He says: "O' the devotees of God, daily sing songs of joy (in praise of God; they who do so), all their wishes are fulfilled. They remain imbued with the love of their Master, who neither dies, nor comes and goes. The one who has meditated on (God's) Name has obtained the imperishable (God), and all that one's objectives have been obtained. The one, who attunes one's mind to the Guru's feet (his immaculate advice), obtains peace, poise, and immense bliss. (Such a person realizes that) the imperishable (God) is pervading each and every heart and in all spaces and inter space, and O' Nanak all one's tasks get accomplished by attuning one's mind to the Guru's feet (his immaculate words, the *Gurbani*)."(4-2-5)

The message of this *shabad* is that following Guru's advice, we should erase our self-conceit, and meditate on God's Name. Then our Guru will intercede on our behalf, and being under the loving sway of the saints (Guru), God may show His grace upon us too and unite us with Himself.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਪ੍ਰੀਤਮ ਸੁਆਮੀ ਨੇੜੁ ਦੇਖਹਿ
ਦਰਸੁ ਤੇਰਾ ਰਾਮ ॥
ਲਾਖ ਜਿਹਵਾ ਦੇਹੁ ਮੇਰੇ ਪਿਆਰੇ ਮੁਖੁ ਹਰਿ
ਆਰਾਧੇ ਮੇਰਾ ਰਾਮ ॥
ਹਰਿ ਆਰਾਧੇ ਜਮ ਪੰਥੁ ਸਾਧੇ ਦੂਖੁ ਨ ਵਿਆਪੈ
ਕੋਈ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਸੁਆਮੀ ਜਤ ਦੇਖਾ
ਤਤ ਸੋਈ ॥
ਭਰਮ ਮੋਹ ਬਿਕਾਰ ਨਾਠੇ ਪ੍ਰਭੁ ਨੇਰ ਹੂ ਤੇ ਨੇਰਾ ॥

ਪੰਨਾ ੭੮੧

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ਨੇੜੁ ਦੇਖਹਿ
ਦਰਸੁ ਤੇਰਾ ॥੧॥

soohee mehlāa 5.

kar kirpaa mayray pareetam su-aamee
naytar daykheh daras tayraa raam.
laakh jihvaa dayh mayray pi-aaray
mukh har aaraaDhay mayraa raam.
har aaraaDhay jam panth saaDhay
dookh na vi-aapai ko-ee.
jal thal mahee-al pooran su-aamee jat
daykhaa tat so-ee.
bharam moh bikaar naathay parabh
nayr hoo tay nayraa.

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naanak ka-o parabh kirpaa keejai naytar
daykheh daras tayraa. ||1||

ਕੋਟਿ ਕਰਨ ਦੀਜਹਿ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਹਰਿ ਗੁਣ
ਸੁਣੀਅਹਿ ਅਬਿਨਾਸੀ ਰਾਮ ॥

ਸੁਣਿ ਸੁਣਿ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਕਟੀਐ ਕਾਲ
ਕੀ ਫਾਸੀ ਰਾਮ ॥

ਕਟੀਐ ਜਮ ਫਾਸੀ ਸਿਮਰਿ ਅਬਿਨਾਸੀ ਸਗਲ
ਮੰਗਲ ਸੁਗਿਆਨਾ ॥

ਹਰਿ ਹਰਿ ਜਪੁ ਜਪੀਐ ਦਿਨੁ ਰਾਤੀ ਲਾਗੈ ਸਹਜਿ
ਧਿਆਨਾ ॥

ਕਲਮਲ ਦੁਖ ਜਾਰੇ ਪ੍ਰਭੁ ਚਿਤਾਰੇ ਮਨ ਕੀ ਦੁਰਮਤਿ
ਨਾਸੀ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ਹਰਿ ਗੁਣ
ਸੁਣੀਅਹਿ ਅਵਿਨਾਸੀ ॥੨॥

ਕਰੋੜਿ ਹਸਤ ਤੇਰੀ ਟਹਲ ਕਮਾਵਹਿ ਚਰਣ
ਚਲਹਿ ਪ੍ਰਭ ਮਾਰਗਿ ਰਾਮ ॥

ਭਵ ਸਾਗਰ ਨਾਵ ਹਰਿ ਸੇਵਾ ਜੋ ਚੜੈ ਤਿਸੁ
ਤਾਰਗਿ ਰਾਮ ॥

ਭਵਜਲੁ ਤਰਿਆ ਹਰਿ ਹਰਿ ਸਿਮਰਿਆ ਸਗਲ
ਮਨੋਰਥ ਪੂਰੇ ॥

ਮਹਾ ਬਿਕਾਰ ਗਏ ਸੁਖ ਉਪਜੇ ਬਾਜੇ ਅਨਹਦ
ਤੂਰੇ ॥

ਮਨ ਬਾਂਛਤ ਫਲ ਪਾਏ ਸਗਲੇ ਕੁਦਰਤਿ ਕੀਮ
ਅਪਾਰਗਿ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ਮਨੁ ਸਦਾ ਚਲੈ
ਤੇਰੈ ਮਾਰਗਿ ॥੩॥

ਏਹੋ ਵਰੁ ਏਹਾ ਵਡਿਆਈ ਇਹੁ ਧਨੁ ਹੋਇ
ਵਡਭਾਗਾ ਰਾਮ ॥

ਏਹੋ ਰੰਗੁ ਏਹੋ ਰਸ ਭੋਗਾ ਹਰਿ ਚਰਣੀ ਮਨੁ ਲਾਗਾ
ਰਾਮ ॥

ਮਨੁ ਲਾਗਾ ਚਰਣੇ ਪ੍ਰਭ ਕੀ ਸਰਣੇ ਕਰਣ ਕਾਰਣ
ਗੋਪਾਲਾ ॥

ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਤੂ ਪ੍ਰਭੁ ਮੇਰਾ ਮੇਰੇ ਠਾਕੁਰ ਦੀਨ
ਦਇਆਲਾ ॥

ਮੋਹਿ ਨਿਰਗੁਣ ਪ੍ਰੀਤਮ ਸੁਖ ਸਾਗਰ ਸੰਤਸੰਗਿ ਮਨੁ
ਜਾਗਾ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਨ੍ਹੀ ਚਰਣ ਕਮਲ
ਮਨੁ ਲਾਗਾ ॥੪॥੩॥੬॥

kot karan deejeh parabh pareetam har
gun sunee-ah abhinaasee raam.

sun sun ih man nirmal hovai katee-ai
kaal kee faasee raam.

katee-ai jam faasee simar abhinaasee
sagal mangal sugi-aanaa.

har har jap japee-ai din raatee laagai
sahj Dhi-aanaa.

kalmal dukh jaaray parabhoo chitaaray
man kee durmat naasee.

kaho naanak parabh kirpaa keejai har
gun sunee-ah avinaasee. ||2||

karorh hasat tayree tahal kamaaveh
charan chaleh parabh maarag raam.

bhav saagar naav har sayvaa jo charhai
tis taarag raam.

bhavjal tari-aa har har simri-aa sagal
manorath pooray.

mahaa bikaar ga-ay sukh upjay baajay
anhad tooray.

man baa^Nchhat fal paa-ay saglay kudrat
keem apaarag.

kaho naanak parabh kirpaa keejai man
sadaa chalai tayrai maarag. ||3||

ayho var ayhaa vadi-aa-ee ih Dhan
ho-ay vadbhaagaa raam.

ayho rang ayho ras bhogaa har charnee
man laagaa raam.

man laagaa charnay parabh kee sarnay
karan kaaran gopaalaa.

sabh kichh tayraa too parabh mayraa
mayray thaakur deen da-i-aalaa.

mohi nirgun pareetam sukh saagar
satsang man jaagaa.

kaho naanak parabh kirpaa keen^hee
charan kamal man laagaa. ||4||3||6||

Suhi Mehla 5

We mortals generally wish and pray for all kinds of worldly wealth, power, influence, and popularity etc. In this *shabad*, Guru Ji tells us, for what kinds of things he prays to God, and indirectly advises us to pray for similar gifts.

So addressing God in a most loving and respectful way, Guru Ji says: "O' my beloved Master, show Your mercy (and bless me that) my eyes keep seeing Your sight. O' my Beloved, bless me with millions of tongues, and my mouth may keep uttering God's Name. So that by meditating on God's Name, the path of (troubles laid out by) the demon of death is made easy, and no pain afflicts me. The perfect Master is pervading in all waters, lands, and skies, wherever I look, it is He who is there. (By meditating on God's Name, all my) doubts, false attachments, and sinful habits have hastened away, (and I see) God nearer than near. O' God, show mercy on Nanak that his eyes may keep seeing Your sight."(1)

In the previous stanza Guru Ji prayed for millions of tongues so that he may sing praises of God, but he also wants to listen to God's praises in every possible way. So adding to his prayer, Guru Ji says: "O' my beloved God, bless me with millions of ears, so that I may listen to the merits of imperishable God. Because, by hearing again and again (God's praises, one's mind) becomes immaculate, and one's noose of death is cut off. Yes, by meditating on the imperishable God, one's noose of death is cut off (and one's mind feels so happy, as if) all kinds of joyous songs are being played in it and sublime divine knowledge wells up. (Therefore O' my friends), day and night we should meditate on God's Name (by doing so) one's mind is imperceptibly attuned (to God). By remembering God, all one's sins and sufferings are burnt away and the mind's evil intellect hastens away. Therefore Nanak says, O' God show Your mercy (and bless me) that we may listen to the merits of the imperishable (God)."(2)

But Guru Ji is not content just with millions of tongues and millions of ears, so that he can utter and listen to God's praises at all times. He wants to show and express his love for God in every possible way, and wants to use every part of his body in God's service. Therefore adding to his wish list, Guru Ji prays: "(O' God bless me that I may have) millions of hands engaged in Your service, (and similarly my millions of) feet may walk on Your path, (so that I may obey and carry out Your command. O' my friends), service of God is like a boat; whosoever embarks on it, it ferries him or her across the dreadful (worldly) ocean. Yes, whosoever has meditated on God's (Name) has crossed the dreadful (worldly ocean), and all his/her wishes have been fulfilled. Even one's worst evils (like ego, lust, and anger) are gone and peace wells up within, as if melodies of (divine) non-stop music are playing (in the mind). One obtains all the fruits of one's heart's desire; there is no price of such limitless blessings of Your wonders. Therefore Nanak says, O' God, please show mercy, (and bless me) that my mind may always walk on Your path."(3)

Guru Ji concludes the *shabad* by expressing his deep and sincere gratitude to God for acceding to his request, and attuning his mind towards Him. So addressing us, he says: "(O' my friends), for me this alone is (the true) blessing, glory, wealth, good fortune, and enjoyment of pleasures, that (my) mind is attuned to God's Name. Yes, my mind

is (now) attuned to the feet of God, and has sought the shelter of God of universe, who is the cause and doer of every thing. (I say): "O' my merciful Master of the meek, everything belongs to You, and You are my God and Master. O' the Ocean of virtues, I am merit less, but in the company of saints my mind has awakened (to Your love). Therefore, Nanak says: "God showed mercy, and my mind was attached to His lotus feet (*Gurbani*, the divine word)." (4-3-6)

The message of this *shabad* is that instead of asking for millions of dollars, magnificent houses or dominions over hundreds of countries, we should beg from God millions of tongues, ears, hands, and feet. So that we may sing, and listen to God's praises, and engage in many virtuous activities for the welfare of the universe created by God, and our mind and body always remain engaged in thoughts about God, and nothing else. A stage would come, when God would show His mercy, and would bless us with such a state of peace, poise, and bliss, as if a continuous non-stop melody of divine music is always playing in our mind.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਪੇ ਹਰਿ ਮੰਦਰੁ ਸਾਜਿਆ ਸੰਤ ਭਗਤ ਗੁਣ
ਗਾਵਹਿ ਰਾਮ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪਨਾ ਸਗਲੇ
ਪਾਪ ਤਜਾਵਹਿ ਰਾਮ ॥

ਹਰਿ ਗੁਣ ਗਾਇ ਪਰਮ ਪਦੁ ਪਾਇਆ ਪ੍ਰਭ ਕੀ
ਉਤਮ ਬਾਣੀ ॥

ਸਹਜ ਕਥਾ ਪ੍ਰਭ ਕੀ ਅਤਿ ਮੀਠੀ ਕਥੀ ਅਕਥ
ਕਹਾਣੀ ॥

ਭਲਾ ਸੰਜੋਗੁ ਮੂਰਤੁ ਪਲੁ ਸਾਚਾ ਅਬਿਚਲ ਨੀਵ
ਰਖਾਈ ॥

ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਭਏ ਦਇਆਲਾ ਸਰਬ ਕਲਾ
ਬਣਿ ਆਈ ॥੧॥

ਆਨੰਦਾ ਵਜਹਿ ਨਿਤ ਵਾਜੇ ਪਾਰਬ੍ਰਹਮੁ ਮਨਿ ਵੂਠਾ
ਰਾਮ ॥

ਗੁਰਮੁਖੇ ਸਚੁ ਕਰਣੀ ਸਾਰੀ ਬਿਨਸੇ ਭ੍ਰਮ ਭੈ ਝੂਠਾ
ਰਾਮ ॥

ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਵਖਾਣੀ ਜਸੁ ਸੁਣਿ ਸੁਣਿ
ਮਨੁ ਤਨੁ ਹਰਿਆ ॥

ਸਰਬ ਸੁਖਾ ਤਿਸ ਹੀ ਬਣਿ ਆਏ ਜੋ ਪ੍ਰਭਿ ਅਪਨਾ
ਕਰਿਆ ॥

ਘਰ ਮਹਿ ਨਵ ਨਿਧਿ ਭਰੇ ਭੰਡਾਰਾ ਰਾਮ ਨਾਮਿ
ਚੰਗੁ ਲਾਗਾ ॥

ਨਾਨਕ ਜਨ ਪ੍ਰਭੁ ਕਦੇ ਨ ਵਿਸਰੈ ਪੂਰਨ ਜਾ ਕੇ
ਭਾਗਾ ॥੨॥

soohee mehlāa 5.

har japay har mandar saaji-aa sant
bhagat gun gaavahi raam.

simar simar su-aamee parabh apnaa
saglay paap tajaaveh raam.

har gun gaa-ay param pad paa-i-aa
parabh kee ootam banee.

sahj kathaa parabh kee at meethee
kathee akath kahaanee.

bhalaa sanjog moorat pal saachaa
abichal neev rakhaa-ee.

jan naanak parabh bha-ay da-i-aalaa
sarab kalaa ban aa-ee. ||1||

aanandaa vajeh nit vaajay paarbarahm
man voothaa raam.

gurmukhay sach karnee saaree binsay
bharam bhai jhoothaa raam.

anhad banee gurmukh vakhaanee jas
sun sun man tan hari-aa.

sarab sukhaa tis hee ban aa-ay jo
parabh apnaa kari-aa.

ghar meh nav niDh bharay bhandaraa
raam naam rang laagaa.

naanak jan parabh kaday na visrai
pooran jaa kay bhaagaa. ||2||

ਛਾਇਆ ਪ੍ਰਭਿ ਛਤ੍ਪਤਿ ਕੀਨ੍ਹੀ ਸਗਲੀ ਤਪਤਿ
ਬਿਨਾਸੀ ਰਾਮ ॥

ਦੂਖ ਪਾਪ ਕਾ ਡੇਰਾ ਢਾਠਾ ਕਾਰਜੁ ਆਇਆ
ਰਾਸੀ ਰਾਮ ॥

ਹਰਿ ਪ੍ਰਭਿ ਫੁਰਮਾਇਆ ਮਿਟੀ ਬਲਾਇਆ ਸਾਚੁ
ਧਰਮੁ ਪੁੰਨੁ ਫਲਿਆ ॥

chhaa-i-aa parab^h chhatarpat^t keen^hee
saglee t^tapat^t binaasee raam.

dook^h paap kaa dayraa d^haa^hthaa kaaraj
aa-i-aa raasee raam.

har parab^h furmaa-i-aa mitee balaa-i-aa
saach D^haram punn fali-aa.

ਪੰਨਾ ੭੮੨

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ਸੋ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸਦਾ ਧਿਆਈਐ ਸੇਵਤ ਬੈਸਤ
ਖਲਿਆ ॥

ਗੁਣ ਨਿਧਾਨ ਸੁਖ ਸਾਗਰ ਸੁਆਮੀ ਜਲਿ ਬਲਿ
ਮਹੀਅਲਿ ਸੋਈ ॥

ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਕੀ ਸਰਣਾਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ
ਨ ਕੋਈ ॥੩॥

so parab^h apunaa sad^aaa D^hi-aa-ee-ai
sovat^t baisat^t k^hali-aa.

gunⁿ niD^haan sukh^h saagar su-aamee jal
thal mahee-al so-ee.

jan naanak parab^h kee sarⁿaa-ee tⁱs bin
avar na ko-ee. ||3||

ਮੇਰਾ ਘਰੁ ਬਨਿਆ ਬਨੁ ਤਾਲੁ ਬਨਿਆ ਪ੍ਰਭ ਪਰਸੇ
ਹਰਿ ਰਾਇਆ ਰਾਮ ॥

ਮੇਰਾ ਮਨੁ ਸੋਹਿਆ ਮੀਤ ਸਾਜਨ ਸਰਸੇ ਗੁਣ
ਮੰਗਲ ਹਰਿ ਗਾਇਆ ਰਾਮ ॥

ਗੁਣ ਗਾਇ ਪ੍ਰਭੁ ਧਿਆਇ ਸਾਚਾ ਸਗਲ ਇਛਾ
ਪਾਈਆ ॥

ਗੁਰ ਚਰਣ ਲਾਗੇ ਸਦਾ ਜਾਗੇ ਮਨਿ ਵਜੀਆ
ਵਾਧਾਈਆ ॥

ਕਰੀ ਨਦਰਿ ਸੁਆਮੀ ਸੁਖਹ ਗਾਮੀ ਹਲਤੁ ਪਲਤੁ
ਸਵਾਰਿਆ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਨਿਤ ਨਾਮੁ ਜਪੀਐ ਜੀਉ ਪਿੰਡੁ
ਜਿਨਿ ਧਾਰਿਆ ॥੪॥੪॥੨॥

mayraa g^har bani-aa ban t^aal bani-aa
parab^h parsay har raa-i-aa raam.

mayraa man sohi-aa meet^t saajan sarsay
gunⁿ mangal har gaa-i-aa raam.

gunⁿ gaa-ay parab^hoo D^hi-aa-ay
saachaa sagal i^{ch}haa paa-ee-aa.

gur charaⁿ laagay sad^aaa jaagay man
vajee-aa vaaD^haa-ee-aa.

karee nadar su-aamee sukh^hah gaamee
halat^t palat^t savaari-aa.

binvant^t naanak nit^t naam japee-ai jee-o
pind jin D^haaari-aa. ||4||4||7||

Suhi Mehla-5

It is a historical fact that Sikh fifth Guru Arjan Dev Ji completed the holy temple at Amritsar (India), which is the only one of its kind in the world. In contrast to other holy places, its foundation stone was laid not by any of the saints or dignitaries of Sikh faith, but by a renowned holy person of Islam faith, the kings and rulers of which faith later killed and tortured many Sikh prophets and followers including Guru Arjan Dev Ji. Here, instead of climbing stairs to reach the main temple, one has to step down many stairs (and symbolically become very humble) to reach this temple, which is surrounded on all sides by water. It has four gates, one on each side, implying that it welcomes people from all the four corners, all the four (Hindu casts) and all races across the world. But, instead of taking any credit for getting such a holy and

magnificent divine building completed, Guru Ji expressed his thanks to God. This *shabad* is one of many utterances by Guru Ji expressing his gratitude for this and many other blessings bestowed by God on him and the entire world.

He says: "(O' my friends), in order to meditate on God's Name, God has built this temple (sitting in which) the saints and devotees sing praises (of God). By contemplating again and again on their Master, they shed all their sins. By singing praises of God through (*Gurbani*) the sublime word of God, they have obtained the supreme (spiritual) status). Extremely sweet is the poise-producing gospel of God, and they have described this indescribable story. Auspicious was that juncture, true the time and moment, when immovable foundation (of this temple) was laid. (I feel) that God became kind on devotee Nanak, and all the necessary power (for completion of this temple) became manifest."(1)

Describing the kinds of blessings and pleasures he and many other devotees are enjoying after completion of this temple, Guru Ji says: "(O' my friends, now in this temple) every day play the bliss producing melodies, and God has come to reside in the devotee's hearts. By following Guru's advice, their entire conduct has become truthful, and all their false doubts and fears have been destroyed. By Guru's grace, they have uttered the non-stop divine word (of *Gurbani*), and listening to praises (of God through this divine word, their) mind has blossomed (with joy. O' my friends), all kinds of comforts have come to that person, whom God has made His own. The house (of one's heart) is filled with all the nine treasures of wealth, and one is imbued with the love of God's Name. O' Nanak, God is never forsaken (from the mind) of the devotee whose destiny is perfect."(2)

Expressing further, how grateful and blessed he feels with the completion of this temple, and other blessings bestowed by God, Guru Ji says: "(I feel that with the completion of this temple, God) the canopied King of the universe has spread a shade (of comfort over all humanity, and sitting in this temple whosoever has sung praises of God), all that person's worry has been dispelled. (By singing praises of God, one feels, as if one's) entire abode of pain and sorrow has been demolished and one's task has been accomplished. When God so commanded all the evil from within one was obliterated (and in its place) truth, righteousness, and charity has flourished. Therefore, whether sitting or standing, awake or asleep, we should always remember that God of ours. That God and Master, the treasure of all merits is the ocean of peace and comfort, and it is He who pervades in all water, lands, and skies. Devotee Nanak has sought the shelter of that God, except whom there is no other."(3)

Summarizing his feelings of gratitude for this temple, and other blessings bestowed by God, Guru Ji says: "(O' my friends, when I sought His shelter, and) touched the feet of God the King, my house was built along with a beautiful garden and pool. My mind was embellished (with virtuous thoughts, all) my friends and mates became happy, and (then joining together, we) sang songs in praise of God. By singing praises of God and meditating on the eternal Master, we got all our wishes fulfilled. By getting attuned to the feet of the Guru (his immaculate *Gurbani*), we have become ever awake (and alert to the pitfalls of worldly temptations), and in our heart play messages of

congratulations. (In short), God the Giver of peace has cast His glance of grace, and has embellished our present and future life. Nanak therefore submits, "(O' my friends), everyday we should contemplate on that God, who has supported our body and soul."(4-4-7)

The message of this *shabad* is that when we have built any magnificent house, or have acquired some prestigious car, we should never feel proud due to that. Instead, we should deem it as God's blessing upon us, so that joining together with our friends, we may sing songs in praise of God, and share our blessings with the less fortunate.

(Note: Prof. Sahib Singh, and some others have translated the above and many similar shabads, by referring to the word Hari Mandir as the temple of the body to meditate on God. But in view of the historical context corroborated by Bhai Gurdas Ji, the scribe of Sri Guru Granth Sahib Ji and other arguments forwarded by Gyani Habans Singh in his translation, this humble author has chosen the above interpretation).

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਭੈ ਸਾਗਰੋ ਭੈ ਸਾਗਰੁ ਤਰਿਆ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਏ ਰਾਮ ॥

ਬੋਹਿਥੜਾ ਹਰਿ ਚਰਣ ਅਰਾਧੇ ਮਿਲਿ ਸਤਿਗੁਰੁ
ਪਾਰਿ ਲਘਾਏ ਰਾਮ ॥

ਗੁਰ ਸਬਦੀ ਤਰੀਐ ਬਹੁੜਿ ਨ ਮਰੀਐ ਚੁਕੈ
ਆਵਣ ਜਾਣਾ ॥

ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨਉ ਤਾ ਮਨੁ ਸਹਜਿ
ਸਮਾਣਾ ॥

ਦੂਖ ਨ ਭੂਖ ਨ ਰੋਗੁ ਨ ਬਿਆਪੈ ਸੁਖ ਸਾਗਰੁ
ਸਰਣੀ ਪਾਏ ॥

ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਰੰਗਿ ਰਾਤਾ ਮਨੁ
ਕੀ ਚਿੰਤ ਮਿਟਾਏ ॥੧॥

ਸੰਤ ਜਨਾ ਹਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਸਾਜਨ
ਵਸਗਤਿ ਕੀਨੇ ਰਾਮ ॥

ਆਪਨੜਾ ਮਨੁ ਆਗੈ ਧਰਿਆ ਸਰਬਸੁ ਠਾਕੁਰਿ
ਦੀਨੇ ਰਾਮ ॥

ਕਰਿ ਅਪੁਨੀ ਦਾਸੀ ਮਿਟੀ ਉਦਾਸੀ ਹਰਿ ਮੰਦਰਿ
ਬਿਤਿ ਪਾਈ ॥

ਅਨਦ ਬਿਨੋਦ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਸਾਚਾ ਵਿਛੁੜਿ ਕਬਹੂ
ਨ ਜਾਈ ॥

ਸਾ ਵਡਭਾਗਣਿ ਸਦਾ ਸੋਹਾਗਣਿ ਰਾਮ ਨਾਮ ਗੁਣ
ਚੀਨੇ ॥

soohee mehlā 5.

bhai saagro bhai saagar tari-aa har har
naam Dhi-aa-ay raam.

bohithrhaa har charann araaDhay mil
satgur paar laghaa-ay raam.

gur sabdee taree-ai bahurh na maree-ai
chookai aavann jaanaaa.

jo kichh karai so-ee bhal maan-o taa
man sahj samaanaaa.

dookh na bhookh na rog na bi-aapai
sukh saagar sarneee paa-ay.

har simar simar naanak rang raataaa
man kee chintn mitaa-ay. ||1||

sant janaa har mantar drirh-aa-i-aa har
saajan vasgatn keenay raam.

aapnarhaa man aagai Dhari-aa sarbas
thaakur deenay raam.

kar apunee daasee mitee udaasee har
mandar thitn paa-ee.

anad binod simrahu parabh saachaa
vichhurh kabhoo na jaa-ee.

saa vadbhaagan sadaa sohagan raam
naam gun cheen^Hay.

ਕਹੁ ਨਾਨਕ ਰਵਹਿ ਰੰਗਿ ਰਾਤੇ ਪ੍ਰੇਮ ਮਹਾ ਰਸਿ
ਭੀਨੇ ॥੨॥

kaho naanak raveh rang raatay paraym
mahaa ras bheenay. ||2||

ਅਨਦ ਬਿਨੋਦ ਭਏ ਨਿਤ ਸਖੀਏ ਮੰਗਲ ਸਦਾ
ਹਮਾਰੈ ਰਾਮ ॥

anad binod bha-ay nit sakhee-ay
mangal sadaa hamaarai raam.

ਆਪਨੜੈ ਪ੍ਰਭਿ ਆਪਿ ਸੀਗਾਰੀ ਸੋਭਾਵੰਤੀ ਨਾਰੇ
ਰਾਮ ॥

aapnarhai parabh aap seegaaree
sobhaavantee naaray raam.

ਸਹਜ ਸੁਭਾਇ ਭਏ ਕਿਰਪਾਲਾ ਗੁਣ ਅਵਗਣ ਨ
ਬੀਚਾਰਿਆ ॥

sahj subhaa-ay bha-ay kirpaalaa gun
avgan na beechaari-aa.

ਕੰਠਿ ਲਗਾਇ ਲੀਏ ਜਨ ਅਪੁਨੇ ਰਾਮ ਨਾਮ ਉਰਿ
ਧਾਰਿਆ ॥

kanth lagaa-ay lee-ay jan apunay raam
naam ur Dhaari-aa.

ਮਾਨ ਮੋਹ ਮਦ ਸਗਲ ਬਿਆਪੀ ਕਰਿ ਕਿਰਪਾ
ਆਪਿ ਨਿਵਾਰੇ ॥

maan moh mad sagal bi-aapee kar
kirpaa aap nivaaray.

ਕਹੁ ਨਾਨਕ ਭੈ ਸਾਗਰੁ ਤਰਿਆ ਪੂਰਨ ਕਾਜ
ਹਮਾਰੇ ॥੩॥

kaho naanak bhai saagar tari-aa pooran
kaaj hamaaray. ||3||

ਗੁਣ ਗੋਪਾਲ ਗਾਵਹੁ ਨਿਤ ਸਖੀਹੋ ਸਗਲ ਮਨੋਰਥ
ਪਾਏ ਰਾਮ ॥

gun gopaal gaavhu nit sakheeho sagal
manorath paa-ay raam.

ਸਫਲ ਜਨਮੁ ਹੋਆ ਮਿਲਿ ਸਾਧੂ ਏਕੰਕਾਰੁ ਧਿਆਏ
ਰਾਮ ॥

safal janam ho-aa mil saaDhoo
aykankaar Dhi-aa-ay raam.

ਜਪਿ ਏਕ ਪ੍ਰਭੁ ਅਨੇਕ ਰਵਿਆ ਸਰਬ ਮੰਡਲਿ
ਛਾਇਆ ॥

jap ayk parabhoo anayk ravi-aa sarab
mandal chhaa-i-aa.

ਬ੍ਰਹਮੋ ਪਸਾਰਾ ਬ੍ਰਹਮੁ ਪਸਰਿਆ ਸਭੁ ਬ੍ਰਹਮੁ
ਦ੍ਰਿਸਟੀ ਆਇਆ ॥

barahmo pasaaraa barahm pasri-aa
sabh barahm daristee aa-i-aa.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਪੂਰਨ ਤਿਸੁ ਬਿਨਾ
ਨਹੀ ਜਾਏ ॥

jal thal mahee-al poor pooran tis binaa
nahee jaa-ay.

ਪੰਨਾ ੭੮੩

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ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕ ਬਿਗਸੇ ਆਪਿ ਲਏ ਮਿਲਾਏ
॥੪॥੫॥੮॥

paykh darsan naanak bigsay aap la-ay
milaa-ay. ||4||5||8||

Suhi Mehla 5

In the previous *shabad* (4-3-6), Guru Ji advised us that instead of asking for millions of dollars, magnificent houses or dominions over hundreds of countries, we should beg from God millions of tongues, ears, hands, and feet. So that we may sing and listen to God's praises, and engage in virtuous activities for the welfare of the universe created by God, and our mind and body always remain engaged in thoughts about God and nothing else. A stage would come, when God would show His mercy, and we

would enjoy such a state of peace, poise, and bliss, as if a continuous melody of divine music always keeps playing in our mind. But that is not all; in this *shabad* Guru Ji lists so many other benefits of meditating on God's Name.

He says: "(O' my friends), this world is like a dreadful ocean. Only that person can swim across this dreadful ocean, who meditates on God's Name. God's feet (represented by His immaculate Name) are like a ship. The one who by meeting the Guru meditates on God's Name, (Guru) helps that person cross (the ocean. Yes my friends, by acting on Guru's advice) the Guru's word, we swim across (the worldly ocean), we do not die again and our coming and going (in and out of the world) stops. When we deem as pleasing whatever (God) does, our mind merges in a state of poise. In the shelter of (God), the ocean of peace, no pain, hunger, or any other malady afflicts us. Nanak says, by meditating on God's Name, the one who is imbued with love for God removes the anxiety of one's mind."(1)

Describing further the blessings received by those who by acting on the advice of saints (Guru) have meditated on God's Name, Guru Ji says: "(O' my friends, the bride soul) in whom the saints have firmly instilled the mantra of God's (Name) has obtained loving control over her friend and mate (God. The bride soul), who has surrendered her mind before Him; the Master has blessed her with everything. (Yes, God has) made her His maid servant, her sadness (caused by worldly problems) has been erased, and she has obtained a place of rest in God's temple (in her heart. O' my friends), meditate on the joyous and bliss giving eternal God; He is never separated, nor goes anywhere. Very fortunate and eternally wedded (is that bride soul) who reflects on the virtues of God's Name. Nanak says, they who remain imbued with the love (of God), remain filled with the supreme relish of (His) love."(2)

Describing the kinds of pleasures he himself is enjoying, Guru Ji says: "(O' my friends), now everyday I revel in joys and pleasures, and there is always a sense of happiness in my heart. Because on His own, God has embellished me and made me His praiseworthy bride. Un noticeably (God) became merciful upon me, and He did not think about my virtue or vice. He simply hugged the devotees to His bosom who have enshrined God's Name in their hearts. Showing His mercy, He has emancipated His devotees from the intoxication of ego and worldly attachment with which the entire world is afflicted. Nanak says, "I have crossed the dreadful (worldly) ocean, and all my tasks have been completed."(3)

On the basis of his personal experience, Guru Ji recommends: "O' my friends, sing praises of God of the universe, by doing so I have achieved all the objectives (of my life, so you can also achieve your goals). By meeting the saint (Guru) and meditating on the (Name of the) one Creator, my life has become fruitful. By meditating on that one God, (you would realize that) He is pervading over all the galaxies in myriad of forms. This entire universe is the expanse of God, who is pervading everywhere, and it is God's sight which you would see everywhere. (O' my friends, the) perfect God is fully pervading all the waters, lands, and skies, and there is no place without Him. Nanak says, whom He Himself has united with Him, they feel delighted seeing His sight."(4-5-8)

The message of this *shabad* is that if we want to swim across this dreadful worldly ocean and get out of painful rounds of birth and death, then we should ride the boat of the true Guru. Then acting like our sailor and captain, the Guru would ferry us across this worldly ocean and would unite us with our beloved God. On meeting Him, we would understand that God is one and infinite, and He is pervading each and every place, seeing His wonders we would be totally delighted, and would not be separated from Him again.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਅਬਿਚਲ ਨਗਰੁ ਗੋਬਿੰਦ ਗੁਰੂ ਕਾ ਨਾਮੁ ਜਪਤ
ਸੁਖੁ ਪਾਇਆ ਰਾਮ ॥

ਮਨ ਇਛੇ ਸੇਈ ਫਲ ਪਾਏ ਕਰਤੈ ਆਪਿ
ਵਸਾਇਆ ਰਾਮ ॥

ਕਰਤੈ ਆਪਿ ਵਸਾਇਆ ਸਰਬ ਸੁਖ ਪਾਇਆ
ਪੁਤ ਭਾਈ ਸਿਖ ਬਿਗਾਸੇ ॥

ਗੁਣ ਗਾਵਹਿ ਪੂਰਨ ਪਰਮੇਸੁਰ ਕਾਰਜੁ ਆਇਆ
ਰਾਸੇ ॥

ਪ੍ਰਭੁ ਆਪਿ ਸੁਆਮੀ ਆਪੇ ਰਖਾ ਆਪਿ ਪਿਤਾ
ਆਪਿ ਮਾਇਆ ॥

ਕਹੁ ਨਾਨਕ ਸਤਿਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਏਹੁ
ਬਾਨੁ ਸੁਹਾਇਆ ॥੧॥

ਘਰ ਮੰਦਰ ਹਟਨਾਲੇ ਸੋਹੇ ਜਿਸੁ ਵਿਚਿ ਨਾਮੁ
ਨਿਵਾਸੀ ਰਾਮ ॥

ਸੰਤ ਭਗਤ ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਕਟੀਐ ਜਮ
ਕੀ ਫਾਸੀ ਰਾਮ ॥

ਕਾਟੀ ਜਮ ਫਾਸੀ ਪ੍ਰਭਿ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਏ ॥

ਸਗਲ ਸਮਗ੍ਰੀ ਪੂਰਨ ਹੋਈ ਮਨ ਇਛੇ ਫਲ ਪਾਏ
॥

ਸੰਤ ਸਜਨ ਸੁਖਿ ਮਾਣਹਿ ਰਲੀਆ ਦੂਖ ਦਰਦ
ਭ੍ਰਮ ਨਾਸੀ ॥

ਸਬਦਿ ਸਵਾਰੇ ਸਤਿਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਸਦ ਬਲਿ
ਜਾਸੀ ॥੨॥

ਦਾਤਿ ਖਸਮ ਕੀ ਪੂਰੀ ਹੋਈ ਨਿਤ ਨਿਤ ਚੜੈ
ਸਵਾਈ ਰਾਮ ॥

ਪਾਰਬ੍ਰਹਮਿ ਖਸਮਾਨਾ ਕੀਆ ਜਿਸ ਦੀ ਵਡੀ
ਵਡਿਆਈ ਰਾਮ ॥

ਆਦਿ ਜੁਗਾਦਿ ਭਗਤਨ ਕਾ ਰਾਖਾ ਸੋ ਪ੍ਰਭੁ
ਭਇਆ ਦਇਆਲਾ ॥

soohee mehlā 5.

abichal nagar gobind guroo kaa naam
japaṭ sukh paa-i-aa raam.

man ichhay say-ee fal paa-ay kartai aap
vasaa-i-aa raam.

kartai aap vasaa-i-aa sarab sukh paa-i-aa
put bhāa-ee sikh bigaasay.

gun gaavahi pooran parmaysur kaaraj
aa-i-aa raasay.

parabh aap su-aamee aapay rakhaa aap
pitaa aap maa-i-aa.

kaho naanak satgur balihaaree jin ayhu
thaan suhaa-i-aa. ||1||

ghar mandar hatnaalay sohay jis vich
naam nivaasee raam.

sant bhagat har naam araaDheh katee-ai
jam kee faasee raam.

kaatee jam faasee parabh abhinaasee har
har naam Dhi-aa-ay.

sagal samagree pooran ho-ee man ichhay
fal paa-ay.

sant sajan sukh maaneh ralee-aa dookh
darad bharam naasee.

sabad savaaray satgur poorai naanak sad
bal jaasee. ||2||

daat khasam kee pooree ho-ee nit nit
charhai savaa-ee raam.

paarbarahm khasmaanaa kee-aa jis dee
vadee vadi-aa-ee raam.

aad jugaad bhagtan kaa raakhaa so
parabh bha-i-aa da-i-aalaa.

ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖੀ ਵਸਾਏ ਪ੍ਰਭਿ ਆਪੇ ਕਰਿ
ਪ੍ਰਤਿਪਾਲਾ ॥

ਦਹ ਦਿਸ ਪੂਰਿ ਰਹਿਆ ਜਸੁ ਸੁਆਮੀ ਕੀਮਤਿ
ਕਹਣੁ ਨ ਜਾਈ ॥

ਕਹੁ ਨਾਨਕ ਸਤਿਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ
ਅਬਿਚਲ ਨੀਵ ਰਖਾਈ ॥੩॥

ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਪਰਮੇਸੁਰ ਹਰਿ ਹਰਿ
ਕਥਾ ਨਿਤੁ ਸੁਣੀਐ ਰਾਮ ॥

ਅਨਹਦ ਚੋਜ ਭਗਤ ਭਵ ਭੰਜਨ ਅਨਹਦ ਵਾਜੇ
ਧੁਨੀਐ ਰਾਮ ॥

ਅਨਹਦ ਝੁਣਕਾਰੇ ਤਤੁ ਬੀਚਾਰੇ ਸੰਤ ਗੋਸਟਿ
ਨਿਤ ਹੋਵੈ ॥

ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਮੈਲੁ ਸਭ ਕਾਟਹਿ
ਕਿਲਵਿਖ ਸਗਲੇ ਧੋਵੈ ॥

ਤਹ ਜਨਮ ਨ ਮਰਣਾ ਆਵਣ ਜਾਣਾ ਬਹੁਤਿ ਨ
ਪਾਈਐ ਜੁਨੀਐ ॥

ਨਾਨਕ ਗੁਰੁ ਪਰਮੇਸਰੁ ਪਾਇਆ ਜਿਸੁ ਪ੍ਰਸਾਦਿ
ਇਛੁ ਪੁਨੀਐ ॥੪॥੬॥੯॥

jee-a jant̃ sabh̃ sukhee vasaa-ay parabh̃
aapay kar partīpaalaa.

ḡah ḡis poor rahi-aa jas su-aamee
keemat̃ kahañ na jaa-ee.

kaho naanak satgur balihaaree jin abichal
neev rakh̃aa-ee. ||3||

gi-aan Dhi-aan pooran parmaysur har har
kathaa nit̃ sunee-ai raam.

anhad̃ choj bhagat̃ bhav bhanjan anhad̃
vaajay Dhunee-ai raam.

anhad̃ jhunkaaray tat̃ beechaaray sant̃
gosat nit̃ hovai.

har naam araaDheh mail sabh̃ kaateh
kilvikh̃ saglay khovai.

tah janam na marnaa aavañ jaañaa
bahurh̃ na paa-ee-ai jonee-ai.

naanak gur parmaysar paa-i-aa jis
parsaad̃ ichh̃ punee-ai. ||4||6||9||

Suhi Mehla-5

Like the previous *shabad*, according to some authors this *shabad* also refers to the human body, which God has built for us to meditate on God's Name. But according to others like Giani Harbans Singh Ji, Guru Ji uttered this *shabad*, when his big project of building the beautiful and imperishable city of *Amritsar* along with *Harimandir* (the temple of God) was completed. For Guru Ji this was not an ordinary city. For him it was a unique gift by God to him and all humanity.

Therefore expressing his gratitude to God and describing some of the unique qualities of this city, Guru Ji says: "(O' my friends), imperishable is (*Amritsar*) the city of (God) the great Guru, where by meditating on God's Name, (the devotees) have obtained peace. (It is not me, but) the Creator Himself who has established it, (and I feel) that whatever I had wished for in my mind, I have obtained. Yes, it is the Creator Himself who established (this city, and its citizens the devotees) have obtained all kinds of peace, and (my) sons, brothers, and disciples are all delighted. Here, they sing praises of the perfect God (by whose grace, this) task has been successfully accomplished. (O' my friends, God) Himself is the Master, and Himself the protector. He Himself is (our) father and Himself the mother. Nanak says: "I am a sacrifice to the true Guru who has adorned this place."(1)

Now Guru Ji describes the divine scenes and activities, which are going on in that holy city. He says: "(O' my friends), those homes, mansions, and shops look beautiful,

in which resides God's Name, where the saints and devotees meditate on God's Name, and get their nooses of death cut off. The imperishable God has cut off the noose of death of those, who have contemplated on God's Name. All the things necessary (for this task) have been acquired, and they have obtained the fruits of their heart's desire. (Now abiding here), the saints and devotees enjoy peace and pleasures, and all their pain, suffering, and doubt has fled away. (In short), through his immaculate word, the true Guru has embellished them, and Nanak is forever a sacrifice to (that true Guru)."(2)

Expressing his gratitude to God for blessing him with this city and so many other invaluable gifts, Guru Ji says: "I have received in full, the gift bestowed by the Master, which multiplies day after day. The all-pervading God, great is whose glory, has protected me like His own. He, who has been the protector of His devotees since the beginning of ages that God has become merciful (upon all the inhabitants of this city). He has ensured that all the beings and residents (in the city) live in peace and happiness, and He Himself is taking care of them. The glory of the Master is pervading in all the ten directions, whose worth cannot be described. Nanak says, he is a sacrifice to the true Guru, who got laid this unshakable foundation (of this holy city from God)."(3)

Guru Ji concludes this *shabad* by briefly listing the holy and immaculate things, which were happening in this city during that time. He says: "(O' my friends, in this city) every day, we hear discourse on (divine) knowledge, and meditation on the all pervading perfect God. There, the devotees keep playing non-stop (divine) plays with God, the destroyer of fear, and within them keep ringing the tunes of continuous (divine) melodies. Yes, every day there plays the divine music of non-stop melodies, and divine discussion between the saints takes place every day. By meditating on God's Name, they wash off all the filth (of evil thoughts), and get rid of all their sins. (By doing so they obtain a sate) where there is no birth, no death, no coming and going, and no more getting into existences or species. In short, Nanak has obtained his Guru-God, by whose grace all his desires have been fulfilled."(4-6-9)

The message of this *shabad* is that forsaking all the worldly pursuits for wealth prestige etc., we should sing His praises, talk about His wonders, and meditate on His Name. Then we would obtain wonderful state of bliss, and would not suffer any more pains of birth and death.

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ
ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥
ਧਰਤਿ ਸੁਹਾਵੀ ਤਾਲੁ ਸੁਹਾਵਾ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ
ਜਲੁ ਛਾਇਆ ਰਾਮ ॥
ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਛਾਇਆ ਪੂਰਨ ਸਾਜੁ ਕਰਾਇਆ
ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

soohee mehlāa 5.

sanṭaa kay kaaraj aap khalo-i-aa har
kamm karaavan aa-i-aa raam.
Dharat̤ suhaavee ṭaal suhaavaa vich amrit̤
jal chhaa-i-aa raam.
amrit̤ jal chhaa-i-aa pooran saaj karaa-
i-aa sagal manorath pooray.

ਜੈ ਜੈ ਕਾਰੁ ਭਇਆ ਜਗ ਅੰਤਰਿ ਲਾਥੇ ਸਗਲ
ਵਿਸੁਰੇ ॥

ਪੂਰਨ ਪੁਰਖ ਅਚੁਤ ਅਬਿਨਾਸੀ ਜਸੁ ਵੇਦ
ਪੁਰਾਣੀ ਗਾਇਆ ॥

ਅਪਨਾ ਬਿਰਦੁ ਰਖਿਆ ਪਰਮੇਸਰਿ ਨਾਨਕ
ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

ਨਵ ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਦੀਨੇ ਕਰਤੇ ਤੋਟਿ ਨ
ਆਵੈ ਕਾਈ ਰਾਮ ॥

ਪੰਨਾ ੭੮੪

ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਸੁਖੁ ਪਾਇਆ ਕਰਤੇ
ਕੀ ਦਾਤਿ ਸਵਾਈ ਰਾਮ ॥

ਦਾਤਿ ਸਵਾਈ ਨਿਖੁਟਿ ਨ ਜਾਈ ਅੰਤਰਜਾਮੀ
ਪਾਇਆ ॥

ਕੋਟਿ ਬਿਘਨ ਸਗਲੇ ਉਠਿ ਨਾਠੇ ਦੂਖੁ ਨ ਨੇੜੈ
ਆਇਆ ॥

ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਬਿਨਸੀ ਭੂਖ
ਸਬਾਈ ॥

ਨਾਨਕ ਗੁਣ ਗਾਵਹਿ ਸੁਆਮੀ ਕੇ ਅਚਰਜੁ ਜਿਸੁ
ਵਡਿਆਈ ਰਾਮ ॥੨॥

ਜਿਸ ਕਾ ਕਾਰਜੁ ਤਿਨ ਹੀ ਕੀਆ ਮਾਣਸੁ
ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ ॥

ਭਗਤ ਸੋਹਨਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਹਿ ਸਦਾ
ਕਰਹਿ ਜੈਕਾਰਾ ਰਾਮ ॥

ਗੁਣ ਗਾਇ ਗੋਬਿੰਦ ਅਨਦ ਉਪਜੇ ਸਾਧਸੰਗਤਿ
ਸੰਗਿ ਬਨੀ ॥

ਜਿਨਿ ਉਦਮੁ ਕੀਆ ਤਾਲ ਕੇਰਾ ਤਿਸ ਕੀ
ਉਪਮਾ ਕੀਆ ਗਨੀ ॥

ਅਠਸਠਿ ਤੀਰਥ ਪੁੰਨ ਕਿਰਿਆ ਮਹਾ ਨਿਰਮਲ
ਚਾਰਾ ॥

ਪਤਿਤ ਪਾਵਨੁ ਬਿਰਦੁ ਸੁਆਮੀ ਨਾਨਕ ਸਬਦ
ਅਧਾਰਾ ॥੩॥

ਗੁਣ ਨਿਧਾਨ ਮੇਰਾ ਪ੍ਰਭੁ ਕਰਤਾ ਉਸਤਤਿ ਕਉਨੁ
ਕਰੀਜੈ ਰਾਮ ॥

ਸੰਤਾ ਕੀ ਬੇਨਤੀ ਸੁਆਮੀ ਨਾਮੁ ਮਹਾ ਰਸੁ ਦੀਜੈ
ਰਾਮ ॥

jai jai kaar bha-i-aa jag anṭar laathay
sagal visooray.

pooran purakh achuṭ abhinaasee jas vayḍ
puraaneē gaa-i-aa.

apnaa birad rakhi-aa parmaysar naanak
naam Dhi-aa-i-aa. ||1||

nav niDh siDh riDh deenay kartay tot na
aavai kaa-ee raam.

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khaat kharchat bilchhat sukh paa-i-aa
kartay kee daat savaa-ee raam.

daat savaa-ee nikhut na jaa-ee
ntarjaamee paa-i-aa.

kot bighan saglay uth naathay dookh na
nayrai aa-i-aa.

saa^Nt sahj aanand ghanayray binsee
bhookh sabaa-ee.

naanak gun gaavahi su-aamee kay achraj
jis vadi-aa-ee raam. ||2||

jis kaa kaaraj tin hee kee-aa maanas
ki-aa vaychaaraa raam.

bhagat sohan har kay gun gaavahi sadaa
karahi jaikaaraa raam.

gun gaa-ay gobind anad upjay
saaDhsangat sang banee.

jin udam kee-aa taal kayraa tis kee
upmaa ki-aa ganee.

athsath tirath punn kiri-aa mahaa nirmal
chaaraa.

patit paavan birad su-aamee naanak
sabad aDhaaraa. ||3||

gun niDhaan mayraa parabh kartaa ustat
ka-un kareejai raam.

santaa kee baynantee su-aamee naam
mahaa ras deejai raam.

ਨਾਮੁ ਦੀਜੈ ਦਾਨੁ ਕੀਜੈ ਬਿਸਰੁ ਨਾਹੀ ਇਕ
ਖਿਨੋ ॥

ਗੁਣ ਗੋਪਾਲ ਉਚਰੁ ਰਸਨਾ ਸਦਾ ਗਾਈਐ
ਅਨਦਿਨੋ ॥

ਜਿਸੁ ਪ੍ਰੀਤਿ ਲਾਗੀ ਨਾਮ ਸੇਤੀ ਮਨੁ ਤਨੁ
ਅੰਮ੍ਰਿਤ ਭੀਜੈ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਇਛੁ ਪੁੰਨੀ ਪੇਖਿ ਦਰਸਨੁ
ਜੀਜੈ ॥੪॥੭॥੧੦॥

naam deejai daan keejai bisar naahee ik
khino.

gun gopaal uchar rasnaa sadaa gaa-ee-ai
andino.

jis pareet laagee naam saytee man tan
amrit bheejai.

binvant naanak ichh punnee paykh
darsan jeejai. ||4||7||10||

Suhi Mehla-5

This *shabad* is again an expression of Guru Ji's sense of gratitude, humility, and love for God almighty. Instead of allowing any thoughts of ego to enter his mind on the completion of such a mammoth task of setting up an altogether new city, along with the uniquely beautiful temple for continuous worship, Guru Ji truly believes that it is God Himself, who invisibly came down and got this task completed. (Up to this day, there are many pictures and murals on the walls of Golden temple complex in Amritsar, showing God looking like a laborer participating in the construction of the temple). In the *shabad*, Guru Ji goes to the extent of saying that actually it was God's own task, which He got completed. It was beyond the capacity of a humble person like him.

He begins the *shabad* by humbly stating: "(O' my friends, God) Himself has came and stood there to get the tasks of His saints (of building the temple, and establishing the city) completed. (With this completion, all the surrounding) land looks scenic, along with beautiful pool, which is filled with nectar (sweet) water. By getting the pool filled with nectar like water, (God) has got this task fully accomplished, and all my desires have been fulfilled. Now my glory rings throughout the world and all my anxieties have been removed. (All this credit goes to) that perfect, omnipotent, immovable, and imperishable (God), whose praise even the *Vedas* and *Puranas* have sung. (By the completion of this task) God has maintained His old tradition (of helping His devotees), Nanak has only meditated on His Name."(1)

Guru Ji now shares with us what other blessings he has obtained by meditating on God's Name. He says: "(O' my friends, I feel that when I meditated on God's Name I obtained so many blessings, as if) the Creator has given me all the nine treasures (of wealth) and miraculous powers, so that there is never any shortage of anything (in my house. So much so that) even after I have enjoyed, spent, shared, and relished its comfort, still this gift of the Creator has multiplied. Yes I have obtained the Inner knower of hearts, whose bounty keeps on multiplying and never gets exhausted. Millions of obstacles have hastened away and no sorrow comes near me. All my hunger (for worldly things) has disappeared, (and in my heart is) contentment, peace, poise, and immense bliss. Therefore Nanak sings praises of that Master, astonishing is whose glory."(2)

Guru Ji spent an unaccountable number of hours and immense effort getting this mammoth task of establishing an altogether new city, which is now the business hub of the entire state, and like Mecca, is the holiest Sikh shrine. But instead of allowing any thoughts of ego enter his mind, he says: "(O' my friends), He whose task it was, has Himself accomplished it, otherwise what could a poor human being (like me) do. (Now in this temple), the devotees look beautiful singing God's praises; they always proclaim His victory. By singing praises of God, a sense of bliss arises (in their minds) and they are imbued with love for the holy congregation. How can we describe His praise, by whose effort this pool was completed? (The merit of visiting all) the sixty-eight pilgrimage stations, giving charities, doing good deeds, and practicing great virtues are (contained in God's praise). Therefore Nanak, has sought the shelter of that Master, whose tradition is to purify the sinners through the word (of the Guru)."(3)

Guru Ji concludes the *shabad* by recognizing God's greatness, and making a humble request for blessing him with His Name. He says: "(O' my friends), God my creator is the treasure of all virtues; no one can fully praise Him. Therefore, he says: "O' Master, this is the prayer of (Your) saints that bless them with the supreme relish (of God's Name. Yes, please bless us with Your Name, and give us this gift that You are not forsaken (even for a moment from our minds. Bless us that) day and night we may keep uttering and singing praises of God of the universe. (Because), the person who is imbued with the love for God's Name, that person's mind and body are filled with the (divine rejuvenating) nectar. Nanak submits that his desire has been fulfilled and he feels rejuvenated seeing (God's) sight."(4-7-10)

The message of this *shabad* is that even when we get any big religious task (such as building of a Gurdwara, or a Hospital for the poor) completed, we should still remain humble and think that it was God's own job, who Himself has got it done. Further we should always sing God's praises for helping us and assigning us with such worthy projects. We should pray to God to bless us that we never forget Him.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਛੰਤ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਿਠ ਬੋਲਤਾ ਜੀ ਹਰਿ ਸਜਣੁ ਸੁਆਮੀ ਮੋਰਾ ॥

ਹਉ ਸੰਮਲਿ ਥਕੀ ਜੀ ਓਹੁ ਕਦੇ ਨ ਬੋਲੈ ਕਉਰਾ ॥

ਕਉਤਾ ਬੋਲਿ ਨ ਜਾਨੈ ਪੂਰਨ ਭਗਵਾਨੈ ਅਉਗਣੁ ਕੋ ਨ ਚਿਤਾਰੇ ॥

ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਬਿਰਦੁ ਸਦਾਏ ਇਕੁ ਤਿਲੁ ਨਹੀ ਭੰਨੈ ਘਾਲੇ ॥

ਘਟ ਘਟ ਵਾਸੀ ਸਰਬ ਨਿਵਾਸੀ ਨੇਰੈ ਹੀ ਤੇ ਨੇਰਾ ॥

raag soohee mehlāa 5 chhant

ik-oⁿkaar satgur parsāad.

mith bol^haa jee har sajan su-aamee moraa.

ha-o sammal thakee jee oh ka^day na bolai ka-uraa.

ka-ur^haa bol na jaanai pooran bhagvaanai a-ugan ko na chi^taaray.

patit paavan har birad sad^aaa-ay ik til nahee bhannai ghaalay.

ghat ghat vaasee sarab nivaasee nayrai hee tay nayraa.

ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਸਰਣਾਗਤਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸਜਣੁ
ਮੇਰਾ ॥੧॥

ਹਉ ਬਿਸਮੁ ਭਈ ਜੀ ਹਰਿ ਦਰਸਨੁ ਦੇਖਿ ਅਪਾਰਾ ॥

ਮੇਰਾ ਸੁੰਦਰੁ ਸੁਆਮੀ ਜੀ ਹਉ ਚਰਨ ਕਮਲ ਪਗ
ਛਾਰਾ ॥

ਪ੍ਰਭੁ ਪੇਖਤ ਜੀਵਾ ਠੰਢੀ ਥੀਵਾ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ
ਕੋਈ ॥

ਆਦਿ ਅੰਤਿ ਮਧਿ ਪ੍ਰਭੁ ਰਵਿਆ ਜਲਿ ਥਲਿ
ਮਹੀਅਲਿ ਸੋਈ ॥

ਚਰਨ ਕਮਲ ਜਪਿ ਸਾਗਰੁ ਤਰਿਆ ਭਵਜਲ ਉਤਰੇ
ਪਾਰਾ ॥

ਨਾਨਕ ਸਰਣਿ ਪੂਰਨ ਪਰਮੇਸੁਰ ਤੇਰਾ ਅੰਤੁ ਨ
ਪਾਰਾਵਾਰਾ ॥੨॥

ਹਉ ਨਿਮਖ ਨ ਛੋਡਾ ਜੀ ਹਰਿ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ
ਅਧਾਰੇ ॥

ਗੁਰਿ ਸਤਿਗੁਰ ਕਹਿਆ ਜੀ ਸਾਚਾ ਅਗਮ ਬੀਚਾਰੇ ॥

ਮਿਲਿ ਸਾਧੂ ਦੀਨਾ ਤਾ ਨਾਮੁ ਲੀਨਾ ਜਨਮ ਮਰਣ ਦੁਖ
ਨਾਠੇ ॥

ਸਹਜ ਸੂਖ ਆਨੰਦ ਘਨੇਰੇ ਹਉਮੈ ਬਿਨਠੀ ਗਾਠੇ ॥

ਪੰਨਾ ੭੮੫

ਸਭ ਕੈ ਮਧਿ ਸਭ ਹੂ ਤੇ ਬਾਹਰਿ ਰਾਗ ਦੋਖ ਤੇ
ਨਿਆਰੇ ॥

ਨਾਨਕ ਦਾਸ ਗੋਬਿੰਦ ਸਰਣਾਈ ਹਰਿ ਪ੍ਰੀਤਮੁ ਮਨਹਿ
ਸਧਾਰੇ ॥੩॥

ਮੈ ਖੋਜਤ ਖੋਜਤ ਜੀ ਹਰਿ ਨਿਹਚਲੁ ਸੁ ਘਰੁ
ਪਾਇਆ ॥

ਸਭਿ ਅਧੂਵ ਡਿਠੇ ਜੀਉ ਤਾ ਚਰਨ ਕਮਲ ਚਿਤੁ
ਲਾਇਆ ॥

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਹਉ ਤਿਸ ਕੀ ਦਾਸੀ ਮਰੈ ਨ ਆਵੈ
ਜਾਏ ॥

ਧਰਮ ਅਰਥ ਕਾਮ ਸਭਿ ਪੂਰਨ ਮਨਿ ਚਿੰਦੀ ਇਛ
ਪੁਜਾਏ ॥

naanak daas sadaa sarnaagat har
amrit sajan mayraa. ||1||

ha-o bisam bha-ee jee har darsan
daykh apaaraa.

mayraa sundar su-aamee jee ha-o
charan kamal pag chhaaraa.

parabh paykhat jeevaa thadhee
theevaa tis jayvad avar na ko-ee

aad ant maDh parabh ravi-aa jal thal
mahee-al so-ee.

charan kamal jap saagar tari-aa
bhavjal utray paaraa.

naanak saran pooran parmaysur
tayraa ant na paaraavaaraa. ||2||

ha-o nimakh na chhodaa jee har
pareetam paraan aDhaaro.

gur satgur kahi-aa jee saachaa agam
beecharo.

mil saaDhoo deenaa taa naam leenaa
janam maran dukh naathay.

sahj sookh aanand ghanayray ha-
umai binthee gaathay.

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sabh kai maDh sabh hoo tay baahar
raag dokh tay ni-aaro.

naanak daas gobind sarnaa-ee har
pareetam maneh saDhaaro. ||3||

mai khojat khojat jee har nihchal so
ghar paa-i-aa.

sabh aDhruv dithay jee-o taa charan
kamal chit laa-i-aa.

parabh abhinaasee ha-o tis kee
daasee marai na aavai jaa-ay.

Dharam arath kaam sabh pooran
man chindee ichh pujaa-ay.

ਸ੍ਰੁਤਿ ਸਿਮ੍ਰਿਤਿ ਗੁਨ ਗਾਵਹਿ ਕਰਤੇ ਸਿਧ ਸਾਧਿਕ
ਮੁਨਿ ਜਨ ਧਿਆਇਆ ॥

ਨਾਨਕ ਸਰਨਿ ਕ੍ਰਿਪਾ ਨਿਧਿ ਸੁਆਮੀ ਵਡਭਾਗੀ ਹਰਿ
ਹਰਿ ਗਾਇਆ ॥੪॥੧॥੧੧॥

sarut simrit gun gaavahi kartay siDh
saaDhik mun jan Dhi-aa-i-aa.

naanak saran kirpaa niDh su-aamee
vadDhaagee har har gaa-i-aa.
||4||1||11||

Raag Suhi Mehla-5 Chhantt

In previous *shabad* (4-6-9) Guru Ji advised us that forsaking all the worldly pursuits for wealth prestige etc., we should meditate on God's Name, sing His praises, talk about His wonders, and meditate on His Name. Then we would obtain wonderful state of bliss, and would not suffer any more pains of birth and death. In this *shabad*, he tells us about the nature and some of the unique qualities of God Himself.

He says: "(O' dear sir), very sweet tongued is God my friend and master. I have exhausted myself, trying to remember (if He ever spoke a harsh word, but I have concluded that) He never utters an unpleasant word. In fact, that perfect God doesn't know how to utter any bitter word, and He never reminds others about any fault (in them). By tradition (that God) is called a purifier of sinners and doesn't ignore even the slightest service of anybody. That all pervading (God) is residing in each and every heart and is nearer than the near. Slave Nanak is always in His shelter (and says to himself): "My friend God is like rejuvenating nectar."(1)

It is not just His sweet tongue, but God has so many other wonderful qualities that Guru Ji feels utterly amazed and delighted to have such a friend and Master. So he says: "(O' my dear) sir, I am completely astounded on seeing the sight of that limitless (God). So beauteous is my beloved Master, that I feel myself like dust of His feet. Just on seeing the sight of God, I become rejuvenated and feel calmed; there is no one equal to Him. That God has been pervading in the beginning, middle, and would pervade to the very end, and it is He who permeates the waters, lands, and the skies. By meditating on His lotus feet (His immaculate Name, many) have crossed over the dreadful (worldly) ocean. Therefore, Nanak says: "O' perfect all pervading God, (I have come to Your) shelter, there is no end or limit to Your state."(2)

Describing the extent of his faith in God and some additional qualities of his friend and Master, Guru Ji says: "O' my dear sir, I cannot forsake Him even for a moment, because my beloved God is the very support of my life breaths. My Guru the true Guru has told me this thing for meeting the eternal and incomprehensible God. That when upon meeting the saint (Guru, one is) given (this gift, only then) God's Name is meditated upon, and then the pains of birth and death flee away. Then one enjoys peace, poise, and myriads of pleasures, and the knot of one's ego is destroyed. (God) is in the midst of all, yet He is detached from all, and He is free from any attachment or jealousy. Servant Nanak has sought the shelter of that beloved God of the universe, who provides support to the minds (of all beings)."(3)

In conclusion Guru Ji says: "O' my dear sir, after searching out again and again, I have found out the immovable abode of God. When I found out that all (worldly entities and things) are perishable, I attuned my mind to (God's) lotus feet (His immaculate Name). That God is imperishable, I have become His maidservant who never comes or goes. (He has under His control, all the three main objective of life, namely) faith, wealth, and love, and He fulfills the desire of one's heart. All *Vedas and Simritis* (the sacred Hindu books) sing praises of that Creator God, and all adepts, saints, and sages have meditated on Him. So Nanak has sought the shelter of that God, the treasure of mercy, whose praise only the fortunate have sung."(4-1-11)

The message of this *shabad* is that just as God always speaks sweet like nectar, never speaks a bitter word, and never tries to point out our mistakes, we should also try to speak sweetly, avoid pointing other people's mistakes and slandering them. Further we should remember that it is only when we sing praises of God and meditate on His Name as instructed by Guru Ji, that we obtain God, and enjoy peace and bliss, and not by worshipping other entities or things, or by amassing worldly possessions and power etc.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਵਾਰ ਸੂਹੀ ਕੀ ਸਲੋਕਾ ਨਾਲਿ ਮਹਲਾ ੩ ॥

vaar soohee kee salokaa naal mehlaa 3.

ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlaa 3.

ਸੂਹੈ ਵੇਸਿ ਦੋਹਾਗਣੀ ਪਰ ਪਿਰੁ ਰਾਵਣ ਜਾਇ ॥

soohai vays duhaagane^e par pir raavanⁿ jaa-ay.

ਪਿਰੁ ਛੋਡਿਆ ਘਰਿ ਆਪਣੈ ਮੋਹੀ ਦੂਜੈ ਭਾਇ ॥

pir chhodi-aa ghar aapnai mohee doojai bhaa-ay.

ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਬਹੁ ਸਾਦਹੁ ਵਧਿਆ ਰੋਗੁ ॥

mithaa kar kai khaa-i-aa baho saadahu vaDhi-aa rog.

ਸੁਧੁ ਭਤਾਰੁ ਹਰਿ ਛੋਡਿਆ ਫਿਰਿ ਲਗਾ ਜਾਇ ਵਿਜੋਗੁ ॥

suDh bhataar har chhodi-aa fir lagaa jaa-ay vijog.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਪਲਟਿਆ ਹਰਿ ਰਾਤੀ ਸਾਜਿ ਸੀਗਾਰਿ ॥

gurmukh hovai so palti-aa har raatee saaj seegaar.

ਸਹਜਿ ਸਚੁ ਪਿਰੁ ਰਾਵਿਆ ਹਰਿ ਨਾਮਾ ਉਰ ਧਾਰਿ ॥

sahj sach pir raavi-aa har naamaa ur Dhaar.

ਆਗਿਆਕਾਰੀ ਸਦਾ ਸੋਹਾਗਣਿ ਆਪਿ ਮੇਲੀ ਕਰਤਾਰਿ ॥

aagi-aakaaree sadaa sohagan aap maylee kartaar.

ਨਾਨਕੁ ਪਿਰੁ ਪਾਇਆ ਹਰਿ ਸਾਚਾ ਸਦਾ ਸੋਹਾਗਣਿ ਨਾਰਿ ॥੧॥

naanak pir paa-i-aa har saachaa sadaa sohagan naar. ||1||

ਮਃ ੩ ॥

ਸੂਹਵੀਏ ਨਿਮਾਣੀਏ ਸੋ ਸਹੁ ਸਦਾ ਸਮ੍ਹਾਲਿ ॥

ਨਾਨਕ ਜਨਮੁ ਸਵਾਰਹਿ ਆਪਣਾ ਕੁਲੁ ਭੀ ਛੁਟੀ
ਨਾਲਿ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਤਖਤੁ ਰਚਾਇਓਨੁ ਆਕਾਸ ਪਤਾਲਾ ॥

ਹੁਕਮੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਸਚੀ ਧਰਮ ਸਾਲਾ ॥

ਆਪਿ ਉਪਾਇ ਖਪਾਇਦਾ ਸਚੇ ਦੀਨ ਦਇਆਲਾ ॥

ਸਭਨਾ ਰਿਜਕੁ ਸੰਬਾਹਿਦਾ ਤੇਰਾ ਹੁਕਮੁ ਨਿਰਾਲਾ ॥

ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਪ੍ਰਤਿਪਾਲਾ ॥੧॥

mehlaa 3.

soohvee-ay nimaanee-ay so saho sadāa
sam^haal.naanak janam savaareh aapṇaa kul
bhee chhutee naal. ||2||

pa-orhee.

aapay takhatṛ rachaa-i-on aakaas
paṭaalaa.hukmay Dharṭee saajee-an sachee
Dharam saalaa.aap upaa-ay khapaa-idaa sachay deen
ḍa-i-aalaa.sabhnaa rijak sambaaahidaa ṭayraa
hukam niraalaa.aapay aap varatḍaa aapay partipaalaa.
||1||*Vaar Suhi Kee salokan naal, Mehla-3**Salok Mehla-3*

In this salok, Guru Ji uses the metaphor of two different kinds of brides. One is more interested in wearing fancy clothes, costly jewelry, and enjoying false worldly pleasures for the sake of which she abandons her own husband and later suffers because of that. The other bride follows her teacher's advice, loves her groom, and enjoys the bliss of his company without caring for any luxuries of life. Actually in the first case Guru Ji is talking about those humans who are only concerned with enjoying the luxuries and false pleasures of the world, and do not ever remember or thank God who has blessed them with this human life and all other pleasures. In the other category, he describes the conduct of those Guru's followers, who do not indulge in false worldly pleasures, but instead look for every opportunity to love and cherish God and serve His creation.

First commenting on the fate of those who are more interested in luxuries of life, Guru Ji says: "(O' my friends, the person, who is engrossed in the enticing worldly pleasures, and doesn't remember God) is like that wedded bride, who wearing red (sexy) clothes goes out to enjoy the company of a person other than her own spouse. (Such a bride) has deserted (God) her own groom, and she has been enticed by duality (the love for worldly things. But the person, who has) enjoyed (the worldly pleasures) deeming them as sweet, (does not realize that) by indulging too much in false relishes, one's malady multiplies. Ultimately she ends up in forsaking God her true Groom, and is afflicted with separation (from Him for many lives. On the other hand, the one who)

is a Guru following (bride soul), she turns her mind away from these worldly relishes, and embellishing (herself with the ornaments of divine love) remains imbued with the love of (God) her true Spouse. Enshrining God's Name in her heart, she easily enjoys the company of (God), her eternal Spouse. The Creator Himself has united such an ever-obedient bride (soul) with Him. O' Nanak, (the bride soul, who has) obtained the eternal God as her Groom is (like an) eternally wedded and united bride."(1)

Mehla-3

Advising those bride souls who are very humble and are imbued with God's love, Guru Ji says: "O' red robed humble bride, always remember that Spouse of yours. Nanak says (in this way), you would embellish your own life, and your lineage would be emancipated along with (you)."(2)

Paurri

Before proceeding further, Guru Ji describes some of the fundamental facts about this world, who has created it, and who takes care of it. He says: "(The eternal God Himself) has established (this world) as His throne (along with the) sky and the nether world. By His command He created the earth like a true temple (for the creatures to practice righteousness)."

Now going into a prayer mode, Guru Ji says: "O' eternal merciful Master of the meek, You Yourself create and Yourself destroy (everything). You provide sustenance to all; unique is Your command. You Yourself pervade everywhere and provide sustenance (to all creatures)."(1)

The message of this *shabad* is that God is like an all-knowing sagacious Spouse, who is not impressed by bright colored fancy clothes (such as saintly gowns, and false shows of piety) by His human brides. He has created this earth for us to practice righteousness. Therefore, instead of getting engrossed in false worldly shows or pleasures we should always remember Him, so that we may be saved along with our family.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸੂਹਬ ਤਾ ਸੋਹਾਗਣੀ ਜਾ ਮੰਨਿ ਲੈਹਿ ਸਚੁ
ਨਾਉ ॥

ਸਤਿਗੁਰੁ ਅਪਣਾ ਮਨਾਇ ਲੈ ਰੂਪੁ ਚੜੀ ਤਾ
ਅਗਲਾ ਦੂਜਾ ਨਾਹੀ ਥਾਉ ॥

ਐਸਾ ਸੀਗਾਰੁ ਬਣਾਇ ਤੂ ਮੈਲਾ ਕਦੇ ਨ ਹੋਵਈ
ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ ॥

ਨਾਨਕ ਸੋਹਾਗਣਿ ਕਾ ਕਿਆ ਚਿਹਨੁ ਹੈ ਅੰਦਰਿ
ਸਚੁ ਮੁਖੁ ਉਜਲਾ ਖਸਮੈ ਮਾਹਿ ਸਮਾਇ ॥੧॥

salok mehlāa 3.

soohab taa sohaaganeē jaa man laihi
sach naa-o.

satgur apnaa manaa-ay lai roop charhee
taa aglaa doojaa naahee thaa-o.

aisaa seegaar banaa-ay too mailaa kaday
na hova-ee ahinis laagai bhaa-o.

naanak sohagan kaa ki-aa chihan hai
andar sach mukh ujlaa khasmai maahi
samaa-ay. ||1||

ਮਃ ੩ ॥

ਲੋਕਾ ਵੇ ਹਉ ਸੁਹਵੀ ਸੁਹਾ ਵੇਸੁ ਕਰੀ ॥

ਵੇਸੀ ਸਹੁ ਨ ਪਾਈਐ ਕਰਿ ਕਰਿ ਵੇਸ ਰਹੀ ॥

ਨਾਨਕ ਤਿਨੀ ਸਹੁ ਪਾਇਆ ਜਿਨੀ ਗੁਰ ਕੀ
ਸਿਖ ਸੁਣੀ ॥ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਇਨ ਬਿਧਿ ਕੰਤ ਮਿਲੀ
॥੨॥

ਪੰਨਾ ੭੮੬

ਪਉੜੀ ॥

ਹੁਕਮੀ ਸ੍ਰਿਸਟਿ ਸਾਜੀਅਨੁ ਬਹੁ ਭਿਤਿ
ਸੰਸਾਰਾ ॥ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਸਚੇ ਅਲਖ
ਅਪਾਰਾ ॥ਇਕਨਾ ਨੋ ਤੂ ਮੇਲਿ ਲੈਹਿ ਗੁਰ ਸਬਦਿ
ਬੀਚਾਰਾ ॥

ਸਚਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰਾ ॥

ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੋ ਤੁਧੁ ਮਿਲੈ ਸੋਈ ਸਚਿਆਰਾ
॥੨॥

mehlaa 3.

lokaa vay ha-o soohvee soohaa vays
karee.vaysee saho na paa-ee-ai kar kar vays
rahee.naanak tīnee saho paa-i-aa jīnee gur kee
sikh sunēe.jo tīs bhaavai so thee-ai in biDh kant
milee. ||2||

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pa-orhee.

hukmee sarisat saajee-an baho bhit
sansaaraa.tayraa hukam na jaapee kayt-rhaa sachay
alakh apaaraa.iknaa no too mayl laihi gur sabad
beechaaraa.sach ratay say nirmalay ha-umai taj
vikaaraa.jis too mayleh so tuDh milai so-ee
sachi-aaraa. ||2||

Salok Mehla-3

In the previous *shabad*, Guru Ji advised us that God is like an all-knowing sagacious spouse, who is not impressed by bright colored fancy clothes (such as saintly gowns, and false shows of piety) by His human brides. In this *shabad* he continues this metaphor and tells us how we can embellish ourselves, so that God may be pleased with us, and accept us in His union.

Addressing any such person who thinks that simply by wearing saintly clothes, or doing some ritualistic worship such as observing fasts or bathing at holy places, one could get united with God, Guru Ji says: "O' you the red-robed bride, (wearing holy looking garbs), you can become wedded and united bride (of God), if you accept His eternal Name. Please your true Guru; (by doing so you would become so meritorious that your face would) glow with ravishing beauty. There is no other place (except the true Guru, where you can acquire such merits). Yes, you should embellish yourself with such (spiritual) ornamentation, which may never get soiled (by any evil

tendency), and day and night you remain imbued with the love (for God, your Spouse. In short) O' Nanak, (if you want to know), what is the sign of a wedded bride (soul united with God, the answer is) that within her is truth, her face shines (with spiritual peace), and she always remains absorbed in (the loving thoughts of God) her Spouse.”(1)

Mehla-3

Now Guru Ji puts himself in place of those who have tried all kinds of saintly robes, and practiced different ritualistic ways of various faiths, but have failed to obtain God, and now want to warn others about the futility of such efforts. Still using the metaphor of an ignorant bride, who has been trying to please her spouse with sexy clothes, Guru Ji says: “Listen O' people, I am a red robed bride, and have dressed myself in fancy red (holy looking) garbs, and I have exhausted myself wearing all kinds of enticing clothes. (But have come to the conclusion that simply) by wearing (holy) garbs, we cannot obtain (God) our Spouse. O' Nanak, only they have obtained the Spouse, who have listened to the advice of the true Guru, and accepted that whatever pleases Him, that happens; only in this way the Spouse is met.”(2)

Paurri

Therefore, Guru Ji concludes the *shabad* by once again stressing that only that happens, which pleases Him, and only those meet Him, whom He Himself wants to unite with Him. He says: "(O' God), it is by Your command that You created this universe of myriad kinds. O' eternal, incomprehensible, and infinite God, it is not known, how far-reaching is Your command. Some, You unite with Yourself through reflection on the Guru's word. (Because, by reflecting on the Guru's word, they) become imbued with the eternal (God), and by shedding their ego and evil pursuits, they become immaculate. But, only the one whom You unite, gets united (with You), and that person alone is a true person.”(2)

The message of this *shabad* is that if we want to unite with God our true Spouse, then we should not try to entice Him with false show of holy garbs or empty rituals etc. Instead we should imbue ourselves with the love of God by reflecting on the Guru's word, meditating on His Name, and becoming worthy of His grace.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸੂਹਵੀਏ ਸੂਹਾ ਸਭੁ ਸੰਸਾਰੁ ਹੈ ਜਿਨ ਦੁਰਮਤਿ
ਦੂਜਾ ਭਾਉ ॥

ਖਿਨ ਮਹਿ ਝੂਠੁ ਸਭੁ ਬਿਨਸਿ ਜਾਇ ਜਿਉ ਟਿਕੈ
ਨ ਬਿਰਖ ਕੀ ਛਾਉ ॥

ਗੁਰਮੁਖਿ ਲਾਲੇ ਲਾਲੁ ਹੈ ਜਿਉ ਰੰਗਿ ਮਜੀਠ
ਸਚਤਾਉ ॥

ਉਲਟੀ ਸਕਤਿ ਸਿਵੈ ਘਰਿ ਆਈ ਮਨਿ ਵਸਿਆ
ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਉ ॥

salok mehlāa 3.

soohvee-ay soohaa sabh sansaar hai jin
durmat̃ doojaa bhaa-o.

khin meh jhooth sabh binas jaa-ay ji-o
tikai na birakh kee chhaa-o.

gurmukh laalo laal hai ji-o rang majeeth
sachrhaa-o.

ultee sakat̃ sivai ghar aa-ee man vasi-aa
har amrit̃ naa-o.

ਨਾਨਕ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਤੁ ਮਿਲਿਐ
ਹਰਿ ਗੁਣ ਗਾਉ ॥੧॥

naanak balihaaree gur aapṇay jīt mili-ai
har gun gaa-o. ||1||

ਮਃ ੩ ॥

mehlā 3.

ਸੂਹਾ ਰੰਗੁ ਵਿਕਾਰੁ ਹੈ ਕੰਤੁ ਨ ਪਾਇਆ ਜਾਇ ॥

soohaa rang vikaar hai kantṛ na paa-i-aa
jaa-ay.

ਇਸੁ ਲਹਦੇ ਬਿਲਮ ਨ ਹੋਵਈ ਰੰਭ ਬੈਠੀ ਦੂਜੈ
ਭਾਇ ॥

is lahdāy bilam na hova-ee rand baitḥee
doojai bhāa-ay.

ਮੁੰਧ ਇਆਣੀ ਦੁੰਮਣੀ ਸੂਹੈ ਵੇਸਿ ਲੋਭਾਇ ॥

munDh i-aanee dummṇee soohai vays
lobhāa-ay.

ਸਬਦਿ ਸਚੈ ਰੰਗੁ ਲਾਲੁ ਕਰਿ ਭੈ ਭਾਇ ਸੀਗਾਰੁ
ਬਣਾਇ ॥

sabadṛ sachai rang laal kar bhai bhāa-ay
seegaar banāa-ay.

ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿ ਚਲਨਿ ਸਤਿਗੁਰ
ਭਾਇ ॥੨॥

naanak sadā sohaaganeē je chalan
satgur bhāa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਆਪੇ ਆਪਿ ਉਪਾਇਅਨੁ ਆਪਿ ਕੀਮਤਿ
ਪਾਈ ॥

aapay aap upaa-i-an aap keematṛ
paa-ee.

ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਪਈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਈ ॥

tis daa antṛ na jaap-ee gur sabadṛ
bujhāa-ee.

ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਦੂਜੈ ਭਰਮਾਈ ॥

maa-i-aa moh gubaar hai doojai
bharmaa-ee.

ਮਨਮੁਖ ਠਉਰ ਨ ਪਾਇਨੀ ਫਿਰਿ ਆਵੈ ਜਾਈ ॥

manmukhṛ tha-ur na paa-in^hee fir aavai
jaa-ee.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਸਭ ਚਲੈ ਰਜਾਈ ॥੩॥

jo tis bhaavai so thee-ai sabhṛ chalai
rajaa-ee. ||3||

Suhi Mehla-3

Generally red color is considered more attractive and beautiful than other colors, and may be that is why in USA there is more demand for red colored cars. In India this red color is a symbol of beauty and embellishment, particularly at the time of marriage the brides generally dress themselves in the most shining and attractive red colored clothes to impress their grooms and rest of the marriage party. That is why in spiritual terminology, this world is considered as crimson red, due to its enticement of human beings. So in this *shabad*, Guru Ji addresses us as red robed brides, who are enticed with the crimson red world (or false worldly pleasures) and tells us how we can turn our mind away from these false pleasures, and advance towards our true objective of getting united with God our true Spouse.

He says: "(O' the young ignorant bride soul, wearing enticing) crimson red dresses, they within whom is duality due to evil intellect, to them the entire world also seems

(enticing) red. (They don't realize that) just as the shade of a tree does not stay (at any particular point all the time, all this falsehood vanishes in a moment. But the bride soul who follows Guru's advice is (so imbued with immense love for God, as if she is) dyed in truly deep red color of madder. Turning back (from the false worldly enticements) her mind is attuned to God, and in it resides the nectar like Name of God. O' Nanak, (we should be) a sacrifice to our Guru meeting whom we sing praises of God."(1)

Mehla-3

Once again cautioning us against false worldly pleasures or wearing outward holy clothes, Guru Ji says: "(O' my friends, just as wearing enticing) red colored dresses is useless (in winning the love of a sagacious groom, similarly God our spiritual) Groom cannot be obtained (by just wearing holy garbs or doing some rituals). It doesn't take much time for this (false love) to fade away (and the hypocrisy in one's mind to become exposed, and the person has to) go and sit (disgraced) like a widow. Therefore, the ignorant bride (soul) who is enticed by the false worldly pleasure remains double minded (torn between God and the world). The best thing is that through the eternal word (of the Guru a bride soul) should adorn her with the true love and fear (of God). O' Nanak, those bride (souls) remain eternally wedded (and united with their Groom) who conduct themselves as per the advice of the true Guru."(2)

Paurri

Guru Ji concludes this *shabad* by reminding us about the limitlessness of God and fate of those self-conceited persons, who forsaking Him remain engrossed in false worldly pleasures. He says: "(O' my friends, God Himself) has created the world and He Himself has estimated its worth. His limit is not known; only through the Guru's word He bestows this understanding. The attachment for *Maya* (worldly riches and power is like) darkness, which makes one wander in the love of the other (worldly allurements, instead of God). Therefore the self-conceited (persons who follow the dictates of their minds) do not obtain a place of rest (for their soul); so they keep coming and going again and again (in and out of this world). However whatever pleases that (God) happens; the entire (universe) operates as per His will."(3)

The message of this *shabad* is that by adorning outward holy clothes or performing empty rituals we cannot obtain God. Only those who following Guru's advice truly love God and act as per His will are united with Him.

ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlāa 3.

ਸੂਹੈ ਵੇਸਿ ਕਾਮਣਿ ਕੁਲਖਣੀ ਜੋ ਪ੍ਰਭ ਛੇਡਿ ਪਰ
ਪੁਰਖ ਧਰੇ ਪਿਆਰੁ ॥
ਓਸੁ ਸੀਲੁ ਨ ਸੰਜਮੁ ਸਦਾ ਝੂਠੁ ਬੋਲੈ ਮਨਮੁਖਿ
ਕਰਮ ਖੁਆਰੁ ॥

soohai vays kaaman kulkhaneē jo
parabh chhod par purakh Dharay pi-aar.
os seel na sanjam sadaa jhooth bolai
manmukh karam khu-aar.

ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ
ਭਤਾਰੁ ॥

ਸੂਹਾ ਵੇਸੁ ਸਭੁ ਉਤਾਰਿ ਧਰੇ ਗਲਿ ਪਹਿਰੈ ਖਿਮਾ
ਸੀਗਾਰੁ ॥

ਪੇਈਐ ਸਾਹੁਰੈ ਬਹੁ ਸੋਭਾ ਪਾਏ ਤਿਸੁ ਪੂਜ ਕਰੇ
ਸਭੁ ਸੈਸਾਰੁ ॥

ਓਹ ਰਲਾਈ ਕਿਸੈ ਦੀ ਨਾ ਰਲੈ ਜਿਸੁ ਰਾਵੇ
ਸਿਰਜਨਹਾਰੁ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਦਾ ਸੁਹਾਗਣੀ ਜਿਸੁ ਅਵਿਨਾਸੀ
ਪੁਰਖੁ ਭਰਤਾਰੁ ॥੧॥

ਮਃ ੧ ॥

ਸੂਹਾ ਰੰਗੁ ਸੁਪਨੈ ਨਿਸੀ ਬਿਨੁ ਤਾਗੇ ਗਲਿ ਹਾਰੁ ॥

ਸਚਾ ਰੰਗੁ ਮਜੀਠ ਕਾ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥

ਨਾਨਕ ਪ੍ਰੇਮ ਮਹਾ ਰਸੀ ਸਭਿ ਬੁਰਿਆਈਆ ਛਾਰੁ
॥੨॥

ਪਉੜੀ ॥

ਇਹੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਕਰਿ ਚੋਜ
ਵਿਡਾਨੁ ॥

ਪੰਚ ਧਾਤੁ ਵਿਚਿ ਪਾਈਅਨੁ ਮੋਹੁ ਭੂਨੁ ਗੁਮਾਨੁ ॥

ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਮਨਮੁਖੁ ਅਗਿਆਨੁ ॥

ਇਕਨਾ ਆਪਿ ਬੁਝਾਇਓਨੁ ਗੁਰਮੁਖਿ ਹਰਿ
ਗਿਆਨੁ ॥

ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਓਨੁ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ
॥੪॥

jis poorab hovai likhi-aa tis satgur milai
bhtaar.

soohaa vays sabh utaar Dharay gal
pahirai khimaa seegaar.

pay-ee-ai saahurai baho sobhaa paa-ay
tis pooj karay sabh saisaar.

oh ralaa-ee kisai dee naa ralai jis raavay
sirjanhaar.

naanak gurmukh sadaa suhaaganeer jis
avinaasee purakh bhartaar. ||1||

mehlaa 1.

soohaa rang supnai nisee bin taagay gal
haar.

sachaa rang majeeth kaa gurmukh
barahm beechaar.

naanak paraym mahaa rasee sabh
buri-aa-ee-aa chhaar. ||2||

pa-orhee.

ih jag aap upaa-i-on kar choj vidaan.

panch Dhaat vich paa-ee-an moh jhooth
gumaan.

aavai jaa-ay bhavaa-ee-ai manmukh
agi-aan.

iknaa aap bujhaa-i-on gurmukh har
gi-aan.

bhagat khajaanaa bakhshi-on har naam
niDhaan. ||4||

Suhi Mehla-3

In the previous *shabad*, using the metaphor of a young bride, Guru Ji advised us that instead of trying to attract God with false shows of holy clothes or empty rituals, we should imbue ourselves with His love and fear, and act as per His will. In this *shabad* again, Guru Ji uses the metaphor of a red robed bride for the human being who is more interested in enjoying worldly pleasures instead of wining God's Love.

Commenting on the state of such a person engrossed in worldly pleasures, Guru Ji says: (O' my friends), the bride soul allured by the enticing worldly pleasures and

engrossed in amassing worldly wealth and possessions is like a characterless evil woman, who forsaking (God) her groom loves a stranger. She neither has a good character, nor discipline, always tells lies; therefore she is ruined by her self-conceited deeds. But in whose (destiny) it is so pre-written, she obtains the true Guru as her guardian. Then she casts away the enticing red dress (the love of worldly luxuries), and instead adorns herself with the ornamentation of forbearance. She obtains enormous honor both in her parents' house (this world) and her in-laws house (the next world), and the entire world immensely respects her. She, whose company God the Creator enjoys, even if some one tries to mix her with others, she stands out as unique. O' Nanak, that bride soul who follows Guru's advice, and whose groom is the imperishable Being is an eternally wedded and united bride."(1)

Mehla: 1

Once again warning us against the deceiving short lived worldly pleasures, Guru Ji says: "(O' my friends), the enticing red color (of worldly wealth is very short lived) like a night dream, (or like) a garland without thread around the neck. (On the other hand), reflection on the divine wisdom through the Guru is like the fast (long lasting) color of madder. O' Nanak, the bride (soul) who is immersed in the great relish of love (for God), all her sins are reduced to ashes."(2)

Guru Ji concludes the *shabad* by commenting on the way; God has created this universe and the human beings. He says: "(O' my friends), by performing astonishing wonders, (God) Himself has created this universe. He has infused it with five elements, which are the basis for worldly attachment, falsehood, and arrogance. (Getting entangled in these), an ignorant self- conceited person, keeps wandering and coming and going. (But) there are some to whom through the Guru, God has revealed Himself. On them, He has bestowed the treasures of devotion and His Name."(4)

The message of this *shabad* is that the person who cares more for worldly riches and pleasures and tries to win God with false shows of holy garbs and empty rituals does not obtain God. But the one who forsakes the outside ostentations and the love for the worldly pleasures and tries to imbibe the qualities of mercy, contentment, and obedience to the Guru's will, is accepted by God and that person's glory is sung all over.

ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlāa 3.

ਸੂਹਵੀਏ ਸੁਹਾ ਵੇਸੁ ਛਡਿ ਤੂ ਤਾ ਪਿਰ ਲਗੀ
ਪਿਆਰੁ ॥

soohvee-ay soohaa vays chhad too taa
pi lagee pi-aar.

ਪੰਨਾ ੭੮੭

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ਸੂਹੈ ਵੇਸਿ ਪਿਰੁ ਕਿਨੈ ਨ ਪਾਇਓ ਮਨਮੁਖਿ ਦਝਿ
ਮੁਈ ਗਾਵਾਰਿ ॥

soohai vays pir kinai na paa-i-o
manmukh dajh mu-ee gaavaar.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸੂਹਾ ਵੇਸੁ ਗਇਆ ਹਉਮੈ
ਵਿਚਹੁ ਮਾਰਿ ॥

ਮਨੁ ਤਨੁ ਰਤਾ ਲਾਲੁ ਹੋਆ ਰਸਨਾ ਰਤੀ ਗੁਣ
ਸਾਰਿ ॥

ਸਦਾ ਸੋਹਾਗਣਿ ਸਬਦੁ ਮਨਿ ਭੈ ਭਾਇ ਕਰੇ
ਸੀਗਾਰੁ ॥

ਨਾਨਕ ਕਰਮੀ ਮਹਲੁ ਪਾਇਆ ਪਿਰੁ ਰਾਖਿਆ
ਉਰ ਧਾਰਿ ॥੧॥

ਮਃ ੩ ॥

ਮੁੰਧੇ ਸੂਹਾ ਪਰਹਰਹੁ ਲਾਲੁ ਕਰਹੁ ਸੀਗਾਰੁ ॥

ਆਵਣ ਜਾਣਾ ਵੀਸਰੈ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ ॥

ਮੁੰਧ ਸੁਹਾਵੀ ਸੋਹਣੀ ਜਿਸੁ ਘਰਿ ਸਹਜਿ
ਭਤਾਰੁ ॥

ਨਾਨਕ ਸਾ ਧਨ ਰਾਵੀਐ ਰਾਵੇ ਰਾਵਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਮੋਹੁ ਕੂੜੁ ਕੁਟੰਬੁ ਹੈ ਮਨਮੁਖੁ ਮੁਗਧੁ ਰਤਾ ॥

ਹਉਮੈ ਮੇਰਾ ਕਰਿ ਮੁਏ ਕਿਛੁ ਸਾਥਿ ਨ ਲਿਤਾ ॥

ਸਿਰ ਉਪਰਿ ਜਮਕਾਲੁ ਨ ਸੁਝਈ ਦੂਜੈ
ਭਰਮਿਤਾ ॥

ਫਿਰਿ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਜਮਕਾਲਿ ਵਸਿ
ਕਿਤਾ ॥

ਜੇਹਾ ਧੁਰਿ ਲਿਖਿ ਪਾਇਓਨੁ ਸੇ ਕਰਮ ਕਮਿਤਾ
॥੫॥

satgur mili-ai soohaa vays ga-i-aa
ha-umai vichahu maar.

man tan rataa laal ho-aa rasnaa ratee
gun saar.

sadaa sohagan sabad man bhai
bhaa-ay karay seegaar.

naanak karmee mahal paa-i-aa pir
raakhi-aa ur Dhaar. ||1||

mehlai 3.

munDhay soohaa parahrahu laal karahu
seegaar.

aavan jaanaa veerai gur sabdee
veechaar.

munDh suhaavee sohnee jis ghar sahj
bhataar.

naanak saa Dhan raavee-ai raavay
ravanhaar. ||2||

pa-orhee.

moh koorh kutamb hai manmukh
ugaDh rataa.

ha-umai mayraa kar mu-ay kichh saath
na litaa.

sir upar jamkaal na sujh-ee doojai
bharmitaa.

fir vaylaa hath na aavee jamkaal vas
kitaa.

jayhaa Dhur likh paa-i-on say karam
kamitaa. ||5||

Salok Mehlai-3

In the previous *shabad*, Guru Ji advised us that the person who cares more for worldly riches and power and tries to win God with false shows of worldly wealth or holy garbs does not obtain God. On the other hand, the person who forsakes all the outside ostentations and the love for the worldly pleasures, and tries to imbibe qualities of mercy, contentment, and obedience to the Guru's will is accepted by God, and that person's glory is sung all over. In this *shabad*, Guru Ji directly talks to such persons, who are more interested in outward holy garbs, instead of having true love for God, but still try to make a false show of their devotion to God by wearing saintly gowns and performing empty rituals.

Using the same metaphor of a young bride for the human soul, Guru Ji says: "O' bride (soul), in love with (the saintly looking) red dresses, abandon these red garbs, only then you would be imbued with the love of (God, your true) Groom. No body has ever attained to her Spouse by wearing crimson colored (holy looking) garb, and such an uncouth self-conceited bride (soul) has died burning (in false love). But upon meeting the true Guru (and following his advice), by stilling one's ego from within, one's crimson dress (the attraction for worldly pleasures) goes away. Then by singing and reflecting on the essence of God's merits with one's tongue, one's mind and body (is so imbued with the everlasting love of God, as if it) has been dyed deep red. In this way, the bride (soul) who adorns herself with the ornamentation of loving fear (of her spouse God) becomes an eternally wedded (and united bride of God). O' Nanak, by (God's) grace, she has obtained the mansion (of God) and has kept her Spouse enshrined in her heart."(1)

Mehla-3

Once again advising us to abandon our outward false shows of piety and have true love for God, Guru Ji says: "O' bride (soul), cast away crimson colored enticing dress (the love for short-lived worldly attractions), and deck yourself with the red color ornaments (of true love for God). By reflection on God's Name, through Guru's word, one's coming and going (in and out of this world) comes to an end. That bride looks beautiful and attractive, in the house (of whose heart), imperceptibly her groom (God comes to reside). O' Nanak, then that (loving God, who loves to enjoy the company of such truly loving bride souls), enjoys her company (as well)."(2)

Paurri

Guru Ji concludes the *shabad* by describing in simple words the conduct and fate of a self-conceited person, who flouting all the advices given above remains obsessed with false worldly attachments and pleasures. He says: "(O' my friends), illusory is the attachment for family, (but still) the foolish self-conceited person remains engrossed in its love. (Such persons) die practicing their egoism and sense of I-am-ness, without having anything to accompany them (after death). Being misled by duality (the love for worldly things, instead of God), they don't realize the death hanging upon their heads. (But when) the demon of death has put (some one) under his control, one cannot get back the opportunity (to remember God, and one has to suffer severe punishment. However, what can these helpless self-conceited persons do, because) what ever was written in their destiny from the very beginning, they acted accordingly."(5)

The message of this *shabad* is that we should reflect on the word of the Guru and should not get entangled in worldly attachment and false worldly pleasures. We should not try to impress God by wearing holy robes or doing ritualistic deeds; instead we should imbue ourselves with true love, respect, and fear for God. Only then He will be pleased with us and would accept us into His mansion.

ਸਲੋਕ ਮਃ ੩ ॥

ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੋ ਮਤਿਆ ਲਗਿ
ਜਲੰਨਿ ॥
ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ
ਮਰੰਨਿ ॥੧॥

ਮਃ ੩ ॥

ਭੀ ਸੋ ਸਤੀਆ ਜਾਣੀਅਨਿ ਸੀਲ ਸੰਤੋਖਿ
ਰਹੰਨਿ ॥
ਸੇਵਨਿ ਸਾਈ ਆਪਣਾ ਨਿਤ ਉਠਿ ਸੰਮਲੰਨਿ
॥੨॥

ਮਃ ੩ ॥

ਕੰਤਾ ਨਾਲਿ ਮਹੇਲੀਆ ਸੇਤੀ ਅਗਿ ਜਲਾਹਿ ॥
ਜੇ ਜਾਣਹਿ ਪਿਰੁ ਆਪਣਾ ਤਾ ਤਨਿ ਦੁਖ
ਸਹਾਹਿ ॥
ਨਾਨਕ ਕੰਤ ਨ ਜਾਣਨੀ ਸੇ ਕਿਉ ਅਗਿ ਜਲਾਹਿ ॥
ਭਾਵੈ ਜੀਵਉ ਕੈ ਮਰਉ ਦੂਰਹੁ ਹੀ ਭਜਿ ਜਾਹਿ
॥੩॥

ਪਉੜੀ ॥

ਤੁਧੁ ਦੁਖੁ ਸੁਖੁ ਨਾਲਿ ਉਪਾਇਆ ਲੇਖੁ ਕਰਤੈ
ਲਿਖਿਆ ॥
ਨਾਵੈ ਜੇਵਡ ਹੋਰ ਦਾਤਿ ਨਾਹੀ ਤਿਸੁ ਰੂਪੁ ਨ
ਰਿਖਿਆ ॥
ਨਾਮੁ ਅਖੁਟੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਮਨਿ
ਵਸਿਆ ॥
ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਦੇਵਸੀ ਫਿਰਿ ਲੇਖੁ ਨ
ਲਿਖਿਆ ॥
ਸੇਵਕ ਭਾਇ ਸੇ ਜਨ ਮਿਲੇ ਜਿਨ ਹਰਿ ਜਪੁ
ਜਪਿਆ ॥੬॥

salok mehlāa 3.

satee-aa ayhi na aakhee-an jo marhi-aa
lag jala^Nni^H.
naanak satee-aa jaanee-ani^H je birhay
chot mara^Nni^H. ||1||

mehlāa 3.

bhee so satee-aa jaanee-an seel
santokh raha^Nni^H.
sayvan saa-ee aapnaa nit uth
sam^Haala^Nni^H. ||2||

mehlāa 3.

kantaa naal mahaylee-aa saytee ag
jalaahi.
jay jaaneh pir aapnaa taa tan dukh
sahaahi.
naanak kant na jaanee say ki-o ag
jalaahi.
bhaavai jeeva-o kai mara-o Dhoorahu
hee bhaj jaahi. ||3||

pa-orhee.

tuDh dukh sukh naal upaa-i-aa laykh
kartai likhi-aa.
naavai jayvad hor daat naahee tis roop
na rikhi-aa.
naam akhut niDhaan hai gurmukh man
vasi-aa.
kar kirpaa naam dayvsee fir laykh na
likhi-aa.
sayvak bhaa-ay say jan milay jin har jap
japi-aa. ||6||

Salok Mehla-3

In this very famous *shabad*, Guru Ji fearlessly and openly condemns the evil practice of *Brahmanism* of coercing and sometimes forcing a widow to be burnt alive along with her dead husband. To glorify this apparent suicide, they used to call her *Sati* or

the true wife. The irony was that while so many poor and almost child like young girls had to kill themselves on the pyres of their dead husbands, there was no such requirement for men to burn themselves on the death of their wives, instead they would have new wives as soon as their brief period of mourning was over.

To start with, while condemning this evil practice Guru Ji tells us who is a *Sati* or a truly faithful wife. He says: "(O' my friends, those women) are not called *Satis* (or true wives) who burn themselves along with the dead bodies (of their husbands). O' Nanak, they are known as the *Satis* (who love their husband so much, that they can not live even for a moment without them and feel, as if they have) died by the pain of separation (from their beloveds)." (1)

Mehla-3

Now Guru Ji gives another definition of a *Sati* or a truly wedded wife, even when she is in the company of her husband. He says: "(O' my friends, even those women) should be known as *Satis*, who live a life of modesty and contentment with their spouses. Rising daily in the morning they serve their spouse and remember (this duty of theirs)." (2)

Mehla-3

Guru Ji now criticizes the custom of *Sati* from another angle. He says: "(One could understand) the burning of those brides along with their husbands and bearing pain to their bodies, if they know (and truly love) their spouse. But, O' Nanak, why should they burn themselves in fire who do not know (or love) their spouse. Whether (their spouse) is alive or dead (in pleasure or pain, such un-faithful brides) keep far away (from him)." (3)

Paurri

Guru Ji concludes the *shabad* by giving us true perspective in times of pain and pleasure and tells us what is the way to rise above all such emotions and become one with the bliss giving God. He says: "(O' my friends), when the Creator created you, He scribed both pain and pleasure in your destiny. (But if you want any special gifts from God, then remember that) there is no better gift or boon like God's Name. (God) has no form or feature. However, (God's) Name is an inexhaustible treasure, which is enshrined in the mind of a Guru's follower. Showing mercy, He would give (the gift of His Name, then no account of his good or bad deeds) is written. However, only they have met (God, who have) meditated on Him, and always remained with the feeling of being His servants." (6)

The message of this *shabad* is that they are not *Satis* or truly faithful wives who burn themselves along with their dead husbands. But they are the *Satis* who love

their husband so much that for them every moment of separation from their spouse is worse than death. They serve their spouse with love, contentment, and obedience, and day and night meditate on God's Name. Secondly, we should understand that all pain and pleasure in our life is pre written by God in our destiny, and there is nothing we can do to change it. Therefore, we should bear all happenings in our life with equanimity, and meditate on God's Name, so that we are liberated from the pain of birth and death and are eternally united with God.

ਸਲੋਕੁ ਮਃ ੨ ॥

ਜਿਨੀ ਚਲਣੁ ਜਾਣਿਆ ਸੇ ਕਿਉ ਕਰਹਿ
ਵਿਥਾਰ ॥

ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਜ ਸਵਾਰਣਹਾਰ ॥੧॥

ਮਃ ੨ ॥

ਰਾਤਿ ਕਾਰਣਿ ਧਨੁ ਸੰਚੀਐ ਭਲਕੇ ਚਲਣੁ
ਹੋਇ ॥

ਨਾਨਕ ਨਾਲਿ ਨ ਚਲਈ ਫਿਰਿ ਪਛੁਤਾਵਾ ਹੋਇ
॥੨॥

ਮਃ ੨ ॥

ਬਧਾ ਚਟੀ ਜੋ ਭਰੇ ਨਾ ਗੁਣੁ ਨਾ ਉਪਕਾਰੁ ॥

ਸੇਤੀ ਖੁਸੀ ਸਵਾਰੀਐ ਨਾਨਕ ਕਾਰਜੁ ਸਾਰੁ ॥੩॥

ਮਃ ੨ ॥

ਮਨਹਨਿ ਤਰਫ ਨ ਜਿਪਈ ਜੇ ਬਹੁਤਾ ਘਾਲੇ ॥

ਤਰਫ ਜਿਣੈ ਸਤ ਭਾਉ ਦੇ ਜਨ ਨਾਨਕ ਸਬਦੁ
ਵੀਚਾਰੇ ॥੪॥

ਪਉੜੀ ॥

ਕਰਤੈ ਕਾਰਣੁ ਜਿਨਿ ਕੀਆ ਸੋ ਜਾਣੈ ਸੋਈ ॥
ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈਅਨੁ ਆਪੇ ਫੁਨਿ ਗੋਈ ॥

salok mehlāa 2.

jinee chalan jaanī-aa say ki-o karahi
vithaar.

chalan saar na jaannee kaaj
savaaranhaar. ||1||

mehlāa 2.

raat kaaran Dhan sanchee-ai bhalkay
chalan ho-ay.

naanak naal na chal-ee fir
pachhuṭaavaa ho-ay. ||2||

mehlāa 2.

baDhaa chatee jo bharay naa gun naa
upkaar.

saytee khusee savaaree-ai naanak
kaaraj saar. ||3||

mehlāa 2.

manhath taraf na jip-ee jay bahuṭaa
ghaalay.

taraf jinai sat bhaa-o day jan naanak
sabad veechaaray. ||4||

pa-orhee.

kartai kaaran jin kee-aa so jaanai so-ee.
aapay sarisat upaa-ee-an aapay fun
go-ee.

ਪੰਨਾ ੭੮੮

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ਜੁਗ ਚਾਰੇ ਸਭ ਭਵਿ ਥਕੀ ਕਿਨਿ ਕੀਮਤਿ
ਹੋਈ ॥

jug chaaray sabh bhav thakee kin keemat
ho-ee.

ਸਤਿਗੁਰਿ ਏਕੁ ਵਿਖਾਲਿਆ ਮਨਿ ਤਨਿ ਸੁਖੁ
ਹੋਈ ॥

satgur ayk vikhaali-aa man tan sukh
ho-ee.

ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ
॥੭॥

gurmukh sadaa salaah-ai kartaa karay
so ho-ee. ||7||

Salok Mehla-2

In the previous *shabad*, Guru Ji told us that they are not *Satis* or true wives who kill themselves at the death of their spouses. He starts this *shabad* by pointing out to us the inevitability of our own death, which may come at any time and indicates what the conduct of those persons is who realize this fact.

He says: “(O’ my friends), they who realize that they will have to depart (from this world some day), don’t spread themselves (and don’t let their mind be scattered over too many worldly affairs). Only they who do not realize the truth (about their departure) continue accomplishing their (worldly tasks and accumulating more and more wealth).”(1)

Mehla-2

Once again reminding us that our stay in this world is short like a stay of only one night, therefore we should not keep accumulating too much wealth for this short stay. He says: “(O’ my friends, if) we accumulate wealth for a (short stay like a) night and in the morning we have to depart (leaving all the wealth, then) O’ Nanak, we are going to regret.”(2)

Mehla-2

Guru Ji now comments on those who keep on amassing wealth for themselves or enjoying false worldly pleasures. But they give to charity or do any good thing only when they are compelled and not on their own free will. He says: “(O’ my friends), if out of compulsion a person pays a fine (or does a task under compulsion), that has no merit or virtue. O’ Nanak, deem only that deed as accomplished (and has merit or virtue), which we do with our own sweet free will.”(3)

Mehla-2

Next Guru Ji tells us, which types of people win the game of this life. He says: “(O’ my friends), no matter how hard they may try, the side (or the party) which practices obstinacy of mind (such as fasting, living in jungles, or torturing the body), doesn’t win (God to their) side. O’ Nanak, only that side wins, which reflects on the word (of the Guru and meditates on God) with true love.”(4)

Paurri

Guru Ji concludes the *shabad* by telling us why things happen as they do and what is the best way to live a happy life. He says: “(O’ my friends), the Creator who has engineered all this cause (of births, death, pains and pleasures), He alone knows why it is so. He Himself has created this universe and He Himself destroys it. The entire world has grown weary of wandering through all the four ages but none has been able to know the worth (of God). Whom the true Guru has shown the one (God), peace prevails in that person’s mind and body. Therefore (the best thing for us is that) we should praise God through the word of the Guru and remember that alone happens, which the Creator does.”(7)

The message of this *shabad* is that we should not spend too much time and energy in collecting more and more wealth, because our stay in this world is very short-lived. Secondly we should try to do good deeds with true love and sincerity and not out of any compulsion, because any thing done under compulsion has no merit or virtue in it. Lastly we should remember that God alone is the cause of all causes and instead of trying to find those causes, we should happily accept God's will and live as per His command.

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਜਿਨਾ ਭਉ ਤਿਨ੍ ਨਾਹਿ ਭਉ ਮੁਖੁ ਭਉ ਨਿਭਵਿਆਹ ॥
ਨਾਨਕ ਏਹੁ ਪਟੰਤਰਾ ਤਿਤੁ ਦੀਬਾਣਿ ਗਇਆਹ ॥੧॥

ਮਃ ੨ ॥

ਤੁਰਦੇ ਕਉ ਤੁਰਦਾ ਮਿਲੈ ਉਡਤੇ ਕਉ ਉਡਤਾ ॥
ਜੀਵਤੇ ਕਉ ਜੀਵਤਾ ਮਿਲੈ ਮੂਏ ਕਉ ਮੂਆ ॥
ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕਾਰਣੁ ਕੀਆ ॥੨॥

ਪਉੜੀ ॥

ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚੇ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰੀ ॥
ਹਉਮੈ ਮਾਰਿ ਮਨੁ ਨਿਰਮਲਾ ਹਰਿ ਨਾਮੁ ਉਰਿ ਧਾਰੀ ॥
ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਲਗਿ ਪਏ ਗਾਵਾਰੀ ॥

salok mehlāa 2.

jinaa bha-o tin^h naahi bha-o much
bha-o nibhvi-aah.
naanak ayhu patantāraa tiṭ deebaan
ga-i-aah. ||1||

mehlāa 2.

turday ka-o turdaa milai udṭay ka-o
udṭaa.
jeevṭay ka-o jeevṭaa milai moo-ay
ka-o moo-aa.
naanak so salaahē-ai jin kaaran
kee-aa. ||2||

pa-orhee.

sach Dhi-aa-in say sachay gur sabaḍ
veechaaree.
ha-umai maar man nirmalaa har
naam ur Dhaaree.
koṭhay mandap maarhee-aa lag pa-ay
gaavaaree.

ਜਿਨ੍ਹ ਕੀਏ ਤਿਸਹਿ ਨ ਜਾਣਨੀ ਮਨਮੁਖਿ ਗੁਬਾਰੀ ॥ jini^H kee-ay tiseh na jaannee
 ਜਿਸੁ ਬੁਝਾਇਹਿ ਸੋ ਬੁਝਸੀ ਸਚਿਆ ਕਿਆ ਜੰਤੁ ਜਿਸ ਬੁਝਾਇਹਿ ਸੋ ਬੁਝਸੀ ਸਚਿਆ ਕਿਆ ਜੰਤੁ
 ਵਿਚਾਰੀ ॥੮॥ jis bujhaa-ihī so bujhsee sachi-aa
 ki-aa jantū vichaaree. ||8||

Salok Mehla-2

In the previous *shabad*, Guru Ji advised us that we should not spend too much time and energy in collecting more and more wealth, because our stay in this world is very short-lived. Secondly, we should remember that God alone is the cause of all causes and instead of trying to find those causes; we should happily accept God's will and live as per His command. In this *shabad*, Guru Ji conveys this advice in a different format by pointing to the need of having fear of God, who is the cause of all causes.

He says: "O' my friends, they who have the fear (of God), do not have any fear (of the world. But they who are not afraid of God) are very much afflicted with worldly fear. However, O' Nanak, this mystery is only revealed, when one goes into God's court (and is asked to account for his or her past deeds)."(1)

Mehla-2

In this *salok*, Guru Ji comments on the general nature of the creatures in this world, and how just as birds and animals of one kind mix with the other of similar kind, similarly human beings with similar disposition like to remain together with those of same disposition. He says: "(O' my friends, just as) a walking (animal) associates with another walking (animal), a flying (bird) meets another flying (bird, similarly a spiritually courageous or) alive (person) associates with another (spiritually) alive (person), and a (timid man, whose conscience is) dead meets another similarly (spiritually) dead (person). O' Nanak, we should praise that (God) who has created this world (with myriad types of creatures)."(2)

Paurri

Guru Ji concludes the *shabad* by telling us who are the kind of people who are judged true and are approved in God's court. Thus he indirectly tells us, what should be our conduct in life and with what kinds of people we should associate. He says: "(O' my friends), they who by reflecting on the Guru's instructions, meditate on the eternal (God) are true (or the approved ones). By enshrining God's Name in their mind they still their ego and their mind becomes immaculate. (On the other hand), the foolish uncouth persons yoke themselves to building houses, mansions, and balconies. These ignorant self-conceited persons do not recognize that (God) who created them. But O' true God, only those realize (this truth) to whom You reveal this fact, otherwise) what these poor creatures can do (on their own)?"(8)

The message of this *shabad* is that instead of engaging ourselves in collecting more and more worldly wealth and building big mansions, we should live under the fear of God who created us. We should seek and join the company of Guru following persons, and by reflecting on the Guru's word, we should still our ego and make our mind immaculate, so that we may be judged true and are approved in God's court.

ਸਲੋਕ ਮਃ ੩ ॥

ਕਾਮਣਿ ਤਉ ਸੀਗਾਰੁ ਕਰਿ ਜਾ ਪਹਿਲਾਂ ਕੰਤੁ
ਮਨਾਇ ॥

ਮਤੁ ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਏਵੈ ਬਿਰਥਾ ਜਾਇ ॥

ਕਾਮਣਿ ਪਿਰ ਮਨੁ ਮਾਨਿਆ ਤਉ ਬਣਿਆ
ਸੀਗਾਰੁ ॥

ਕੀਆ ਤਉ ਪਰਵਾਣੁ ਹੈ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੁ ॥

ਭਉ ਸੀਗਾਰੁ ਤਬੋਲ ਰਸੁ ਭੋਜਨੁ ਭਾਉ ਕਰੇਇ ॥

ਤਨੁ ਮਨੁ ਸਉਪੇ ਕੰਤ ਕਉ ਤਉ ਨਾਨਕ ਭੋਗੁ
ਕਰੇਇ ॥੧॥

ਮਃ ੩ ॥

ਕਾਜਲ ਫੂਲ ਤੰਬੋਲ ਰਸੁ ਲੇ ਧਨ ਕੀਆ
ਸੀਗਾਰੁ ॥

ਸੇਜੈ ਕੰਤੁ ਨ ਆਇਓ ਏਵੈ ਭਇਆ ਵਿਕਾਰੁ
॥੨॥

ਮਃ ੩ ॥

ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਨਿ ਇਕਠੇ
ਹੋਇ ॥

ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ
॥੩॥

ਪਉੜੀ ॥

ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ
॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭਉ ਊਪਜੈ ਭੈ ਭਾਇ ਰੰਗੁ
ਸਵਾਰਿ ॥

ਤਨੁ ਮਨੁ ਰਤਾ ਰੰਗੁ ਸਿਉ ਹਉਮੈ ਤ੍ਰਿਸਨਾ
ਮਾਰਿ ॥

salok mehlāa 3.

kaaman ta-o seegaar kar jaa pahilaa^N
kant manaa-ay.

mat sayjai kant na aavee ayvai birthaa
jaa-ay.

kaaman pir man maani-aa ta-o bani-aa
seegaar.

kee-aa ta-o parvaan hai jaa saho
Dharay pi-aar.

bha-o seegaar tabol ras bhojan bhaa-o
karay-i.

tan man sa-upay kant ka-o ta-o naanak
bhog karay-i. ||1||

mehlāa 3.

kaajal fool tambol ras lay Dhan kee-aa
seegaar.

sayjai kant na aa-i-o ayvai bha-i-aa
vikaar. ||2||

mehlāa 3.

Dhan pir ayhi na aakhee-an bahan
ikthay ho-ay.

ayk jot du-ay moortee Dhan pir
kahee-ai so-ay. ||3||

pa-orhee.

bhai bin bhagat na hova-ee naam na
lagai pi-aar.

satgur mili-ai bha-o oopjai bhai bhaa-ay
rang savaar.

tan man rataa rang si-o ha-umai
tarisnaa maar.

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਅਤਿ ਸੋਹਣਾ ਭੇਟਿਆ ਕ੍ਰਿਸਨ
ਮੁਰਾਰਿ ॥

ਭਉ ਭਾਉ ਸਭੁ ਤਿਸ ਦਾ ਸੋ ਸਚੁ ਵਰਤੈ ਸੰਸਾਰਿ
॥੯॥

man tan nirmal at sohnaa bhayti-aa
krisan muraar.

bha-o bhaa-o sabh tis daa so sach
vartai sansaar. ||9||

Salok Mehla-3

In the previous *shabad*, Guru Ji advised us that instead of engaging ourselves in collecting more and more worldly wealth and building big mansions, we should live under the fear of God who created us. In this *shabad*, Guru Ji uses the metaphor of a young bride of 500 years ago, when the women completely depended upon their husbands for their economic and social survival. Therefore, the women used to deck themselves with all possible ornaments, cosmetics, and fancy clothes, so that their spouses would feel attracted to them and sleep with them. But if in spite of all their ornamentation, their groom doesn't like them, he won't come near them, and all their efforts would go waste. Guru Ji uses this metaphor to drive home the point that if we want to meet God and enjoy His company, then it is more important to please Him with our inner qualities rather than wasting our time and efforts on outer garbs.

So he says: "O' young bride, decorate yourself only if you first please your spouse (God). Lest the Groom may never like to come to the bed (of your heart, and all this decoration) may go waste. O' bride (soul), only when the mind of your Spouse is pleased, that you are considered truly bedecked. All your effort is fruitful, only if the Groom loves you. Therefore, a bride (soul) should bedeck herself with the ornament of fear (of God), on her lips should be the redness of the betel leaf of love, and she should prepare the food of love. She should surrender her body and mind to her Spouse (and do whatever God wants her to do). O' Nanak, only then (the Spouse) enjoys her company."(1)

Mehla-3

Now Guru Ji comments on the fate of those bride souls who simply wastes their time and energy in decorating themselves with all kinds of ornaments (saintly robes and articles), but in the end find that their spouse (God) did not at all come to the beds (of their hearts). So taking one such example, Guru Ji says: "The bride (soul) decorated herself with *Surma* (black eye powder), flowers, and betel juice (eye shadow, flowers, and lipstick), but if the spouse didn't come to the bed, then all this effort went in vain. (Similarly if one decks oneself with saintly clothes and adopts other symbols of one's faith, but without true love, then God does not come to reside in the heart, and all one's effort goes waste.)"(2)

Mehla-3

Now Guru Ji utters a very famous couplet, which in a way summarizes the concept of marriage in the Sikh faith. Unlike others, the Sikh marriage is not a contract of mutual

interest or an official living together agreement between two persons. It is a unique binding of two souls into a joint spiritual journey to God.

Therefore, Guru Ji says: "(O' my friends), they are not called the (true) husband and wife, who sit (or live) together. Only when they live as if one light in two forms (in other words, even though they have two different bodies, but are one in all their thoughts and deeds), they are called (true) husband and wife."(3)

Paurri

Guru Ji concludes the *shabad* by telling us what are the essential ingredients or necessary steps to develop true love for God, without which He will not come to us, no matter how hard we may try. He says: "(O' my friends), without the fear (of God) one cannot worship Him, and one's mind is not imbued with the love of God's Name. It is only when the true Guru is met, that fear of God arises (in one's mind), and one is embellished with the loving fear (of God). By stilling one's self- conceit and (worldly) desire, one's body and mind is imbued with the love of God. In this way, when one sees God, the body and mind seem immaculate and extremely beautiful. But again, all this fear and love are His (gift), who eternally pervades the entire world."(9)

The message of this *shabad* is that if we want to win love and affection of God, we should have His fear and love in our mind. Only then we would become dear to Him. Further we have to remember that even in ordinary life, those are not true couples who are simply living together, but they who although two different bodies, are one in their thoughts and have the same one object of union with God. To achieve that union we need to seek the guidance of the true Guru and stilling our ego and worldly desires we should make our mind and body pure and beauteous, so that God may accept us in His eternal union.

ਸਲੋਕ ਮਃ ੧ ॥

ਵਾਹੁ ਖਸਮ ਤੂ ਵਾਹੁ ਜਿਨਿ ਰਚਿ ਰਚਨਾ ਹਮ
ਕੀਏ ॥

ਸਾਗਰ ਲਹਰਿ ਸਮੁੰਦ ਸਰ ਵੇਲਿ ਵਰਸ ਵਰਾਹੁ ॥

ਆਪਿ ਖੜੋਵਹਿ ਆਪਿ ਕਰਿ ਆਪੀਣੈ ਆਪਾਹੁ ॥

ਗੁਰਮੁਖਿ ਸੇਵਾ ਥਾਇ ਪਵੈ ਉਨਮਨਿ ਤਤੁ
ਕਮਾਹੁ ॥

ਮਸਕਤਿ ਲਹੁ ਮਜੂਰੀਆ ਮੰਗਿ ਮੰਗਿ ਖਸਮ
ਦਰਾਹੁ ॥

ਨਾਨਕ ਪੁਰ ਦਰ ਵੇਪਰਵਾਹੁ ਤਉ ਦਰਿ ਉਣਾ
ਨਾਹਿ ਕੋ ਸਚਾ ਵੇਪਰਵਾਹੁ ॥੧॥

salok mehlāa 1.

vaahu khasam tū vaahu jin rach
rachnaa ham kee-ay.

saagar lahar samund sar vayl varas
varaahu.

aap kharhoveh aap kar aapeenai
aapaahu.

gurmukh sayvaa thaa-ay pavai unman
tāt kamaahu.

maskat lahu majooree-aa mang mang
khasam daraahu.

naanak pur dar vayparvaah t̄a-o dar
oonaa naahi ko sachaa vayparvaahu.

||1||

ਮਹਲਾ ੧ ॥

ਉਜਲ ਮੋਤੀ ਸੋਹਣੇ ਰਤਨਾ ਨਾਲਿ ਜੁੜੰਨਿ ॥
ਤਿਨ ਜਰੁ ਵੈਰੀ ਨਾਨਕਾ ਜਿ ਬੁਢੇ ਥੀਇ ਮਰੰਨਿ
॥੨॥

mehlaa 1.

ujal motēee sohnay ratnaa naal jurhann.
tin jar vairee naankaa je budhay
thee-ay marann. ||2||

ਪੰਨਾ ੭੮੯

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ਪਉੜੀ ॥

ਹਰਿ ਸਾਲਾਹੀ ਸਦਾ ਸਦਾ ਤਨੁ ਮਨੁ ਸਉਪਿ
ਸਰੀਰੁ ॥
ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਸਚਾ ਗਹਿਰ
ਗੰਭੀਰੁ ॥
ਮਨਿ ਤਨਿ ਹਿਰਦੈ ਰਵਿ ਰਹਿਆ ਹਰਿ ਹੀਰਾ ਹੀਰੁ
॥
ਜਨਮ ਮਰਣ ਕਾ ਦੁਖੁ ਗਇਆ ਫਿਰਿ ਪਵੈ ਨ
ਫੀਰੁ ॥
ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਹਰਿ ਗੁਣੀ ਗਹੀਰੁ
॥੧੦॥

pa-orhee.

har saalaahēe sadā sadā tan man
sa-up sareer.
gur sabdēe sach paa-i-aa sachaa gahir
gambheer.
man tan hirdai rav rahi-aa har heeraa
heer.
janam maran kaa dukh ga-i-aa fir pavai
na fear.
naanak naam salaahi too har gunēe
gaheer. ||10||

Salok Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to win the love and affection of God, we should have His fear and love in our mind. Only then we would become acceptable to Him. In this *shabad*, he describes some of the wonderful qualities of God, and while doing so he goes into a state of astonishment and ecstasy.

He says: “Wonderful, yes truly wonderful are You O’ my Master, who after creating this creation, have created us. It is You who has made the ocean currents, the sea, rivers, creepers, and the rain producing clouds. After creating everything Yourself, You are standing amidst (and pervading) Your creation. Those Guru’s followers, who in a state of mind’s ecstasy reflect on the essence (and meditate on Your Name); their service is approved. By doing the labor of meditation and begging at the door of their Master, they obtain wages (of His Name). Nanak says, O’ care free God, Your storehouses are brimful (with blessings), no one goes empty handed from Your door. You are the eternal carefree (Master).”(1)

Mehla-1

Now Guru Ji reminds us about our impending old age and cautions us against too much pride in our handsome body and its beautiful parts. He says: "(O’ my friends,

don't ever be arrogant about your body. Because, even though at this time, your bodies may be looking beautiful with teeth sparkling like pearls and (eyes, as if) studded with jewels. Yet O' Nanak, old age is their enemy, because becoming old they would die (and all such beautiful parts would go waste).”(2)

Paurri

Guru Ji concludes this *shabad* by suggesting to us the best way to spend our lifetime, and the blessings a person obtains, who acts on this advice. He says: "(O' my friends, the one) who surrendering one's body and mind praises God through the Guru's word, has obtained the true, profound, and unfathomable God. In that person's body, mind and heart, pervades (God), the jewel of all jewels. That person's pain of birth and death is gone, and is not made to go through this round again. Therefore Nanak (says: "O' mortal) praise the Name of that God, who is ocean of virtues."(10)

The message of this *shabad* is that we should remember that it is God who has created this wonderful world, including us. Therefore instead of ever feeling proud of ourselves, we should always praise and remember Him, through the Guru's word. Then He would pervade all our body and mind, and we would be freed from any future pains of births and deaths.

ਸਲੋਕ ਮਃ ੧ ॥

ਨਾਨਕ ਇਹੁ ਤਨੁ ਜਾਲਿ ਜਿਨਿ ਜਲਿਐ ਨਾਮੁ
ਵਿਸਾਰਿਆ ॥
ਪਉਦੀ ਜਾਇ ਪਰਾਲਿ ਪਿਛੈ ਹਥੁ ਨ ਅੰਬੜੈ ਤਿਤੁ
ਨਿਵੰਧੈ ਤਾਲਿ ॥੧॥

ਮਃ ੧ ॥

ਨਾਨਕ ਮਨ ਕੇ ਕੰਮ ਫਿਟਿਆ ਗਣਤ ਨ
ਆਵਹੀ ॥
ਕਿਤੀ ਲਹਾ ਸਹੰਮ ਜਾ ਬਖਸੇ ਤਾ ਧਕਾ ਨਹੀ
॥੨॥

ਪਉੜੀ ॥

ਸਚਾ ਅਮਰੁ ਚਲਾਇਓਨੁ ਕਰਿ ਸਚੁ ਫੁਰਮਾਣੁ ॥
ਸਦਾ ਨਿਹਚਲੁ ਰਵਿ ਰਹਿਆ ਸੋ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸੇਵੀਐ ਸਚੁ ਸਬਦਿ ਨੀਸਾਣੁ ॥
ਪੂਰਾ ਥਾਟੁ ਬਣਾਇਆ ਰੰਗੁ ਗੁਰਮਤਿ ਮਾਣੁ ॥

salok mehlāa 1.

naanak ih tan jaal jin jali-ai naam
visaari-aa.
pa-udēe jaa-ay paraal pichhai hath na
ambrhai tīt nivanDhai taal. ||1||

mehlāa 1.

naanak man kay kamm fiti-aa ganat na
aavhee.
kitee lahaa sahamm jaa bakhshay taa
Dhakaa nahee. ||2||

pa-orhee.

sachaa amar chalaai-on kar sach
furmaan.
sadaa nihchal rav rahi-aa so purakh
sujaan.
gur parsaadee sayvee-ai sach sabad
neesaan.
pooraa thaataa banaai-aa rang gurmat
maan.

ਅਗਮ ਅਗੋਚਰੁ ਅਲਖੁ ਹੈ ਗੁਰਮੁਖਿ ਹਰਿ ਜਾਣੁ agam agochar alakh hai gurmukh har
॥੧੧॥ jaan. ||11||

Salok Mehta-1

In the previous *shabad*, Guru Ji advised us that we should remember that it is God who has created this wonderful world including us. Therefore instead of ever feeling proud of ourselves, we should always praise and remember Him through the Guru's word. Then He would pervade all our body and mind, and we would be freed from any future pains of births and deaths. But in spite of repeated advice, we human beings completely forsake God, keep doing wrong things, and committing many sins to satisfy our desires and sense of ego. Therefore in this *shabad*, putting himself among us, Guru Ji uses very strong words to warn us against continuing such sinful activities.

He says: "O' Nanak, burn down this body consumed (by worldly desires), which has forsaken God's Name. (Because, without meditating on the Name), the straw (of sins) keeps accumulating in it, and later on our hands would not be able to reach (and pull out) these weeds (of sin) from the deep pool (of our heart)."(1)

Mehla-1

Next Guru Ji points out the painful consequences of our evil pursuits, but at the same time in his compassion, he tells us how we might escape this punishment. Again putting himself in our situation, he says: "O' Nanak, there is no count of (evil) deeds done as per the dictates of my mind. I' don't know how much punishment, I would have to bear (on account of those sins). However if (God) forgives, then I won't be kicked out (of His court)."(2)

Paurri

Guru Ji concludes the *shabad* by describing some of the wonderful qualities of God, and how to win His favor. He says: "(O' my friends), by issuing an eternal command, He has run a true (and just) administration. That sagacious and eternally immovable God is pervading everywhere. When by the Guru's grace we serve (and worship) Him, we are anointed with the mark of true *shabad* (His Name). He has made this perfect expanse (of the world), so that following Guru's instruction, we may revel in His love. (That God) is incomprehensible, inaccessible, and indescribable; one should try to know Him through the Guru's (instruction)."(11)

The message of this *shabad* is that if we want to avoid severe punishment after death, then we should forsake our evil habits right now and meditate on God's Name. Otherwise the count of our sins would keep multiplying and later it would become impossible to wash off these sins. Further, we should understand that God's is running a just administration through His unchallengeable command, and it is only through the Guru's true word that we receive a mark of approval in His court.

ਸਲੋਕ ਮਃ ੧ ॥

ਨਾਨਕ ਬਦਰਾ ਮਾਲ ਕਾ ਭੀਤਰਿ ਧਰਿਆ ਆਣਿ ॥

ਖੋਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਸਾਹਿਬ ਕੈ ਦੀਬਾਣਿ ॥੧॥

ਮਃ ੧ ॥

ਨਾਵਣ ਚਲੇ ਤੀਰਥੀ ਮਨਿ ਖੋਟੈ ਤਨਿ ਚੋਰ ॥

ਇਕੁ ਭਾਉ ਲਬੀ ਨਾਤਿਆ ਦੁਇ ਭਾ ਚੜੀਅਸੁ ਹੋਰ ॥

ਬਾਹਰਿ ਧੋਤੀ ਤੂਮਤੀ ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ ॥

ਸਾਧ ਭਲੇ ਅਣਨਾਤਿਆ ਚੋਰ ਸਿ ਚੋਰਾ ਚੋਰ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਹੁਕਮੁ ਚਲਾਇਦਾ ਜਗੁ ਧੰਧੈ ਲਾਇਆ ॥

ਇਕਿ ਆਪੇ ਹੀ ਆਪਿ ਲਾਇਅਨੁ ਗੁਰ ਤੇ ਸੁਖੁ ਪਾਇਆ ॥

ਦਹ ਦਿਸ ਇਹੁ ਮਨੁ ਧਾਵਦਾ ਗੁਰਿ ਠਾਕਿ ਰਹਾਇਆ ॥

ਨਾਵੈ ਨੋ ਸਭ ਲੋਚਦੀ ਗੁਰਮਤੀ ਪਾਇਆ ॥

ਧੁਰਿ ਲਿਖਿਆ ਮੋਟਿ ਨ ਸਕੀਐ ਜੋ ਹਰਿ ਲਿਖਿ ਪਾਇਆ ॥੧੨॥

salok mehlāa 1.

naanak badraa maal kaa bheetar Dhari-aa aan.khotay kharay parkhee-an saahib kai deebaan. ||1||

mehlāa 1.

naavan chalay teerthee man khotai tan chor.ik bhaa-o lathee naati-aa du-ay bhaa charhee-as hor.baahar Dhotee toomrhee andar vis nikor.saaDh bhalay annaati-aa chor se choraa chor. ||2||

pa-orhee.

aapay hukam chala*-i*-daa jag DhanDhai laa-i-aa.ik aapay hee aap laa-i-an gur tay sukh paa-i-aa.dah dis ih man Dhaavdaa gur thaak rahaa-i-aa.naavai no sabh lochdee gurmattee paa-i-aa.Dhur likhi-aa mayt na sakee-ai jo har likh paa-i-aa. ||12||*Salok Mehlā-1*

In the previous *shabad*, Guru Ji advised us that if we want to avoid severe punishment after death, then we should forsake our evil habits right now and meditate on God's Name. Otherwise the count of our sins would keep multiplying and later it would become impossible to wash off these sins. Further, we should understand that God's is running a just administration through His unchallengeable command, and it is only through the Guru's true word that we receive a mark of approval in His court. In this *shabad*, he uses a beautiful metaphor of the olden times, when the administrator of a king used to present the revenue collected by him in big bags. The king would get all the coins examined. The genuine coins would be accepted and put in the treasury and the counterfeit would be rejected and thrown out.

Using the above metaphor for the souls presented to God or the judge of righteousness, Guru Ji says: “O’ Nanak, when a bag (load) of revenue (of the souls of dead persons) is brought in and placed (before God), the genuine and counterfeit (or the virtuous and sinners) are examined in the Master’s court (and rewarded or punished accordingly).”(1)

Mehla-1

However, Guru Ji wants to make it clear to us that we cannot wash off our sins and become pure simply by bathing at holy places, without first cleansing the dirt or evil within our mind. Such bathing may even bring more arrogance in us, and thus increase the filth in our mind. He says: “(There are some, who) go to bathe at holy places, along with false minds and thieves (of evil impulses) in their bodies. (By doing so), even though one part of filth (from the body may be) removed, but (their mind) is soiled two times (because their mind becomes even more arrogant than before. Such a person is like a *Tumma* (a bitter fruit), which even when washed from outside remains very bitter inside. Therefore the saints are better off without bathing (at holy places), while the thieves would remain thieves (even after bathing).”(2)

Paurri

Guru Ji concludes the *shabad* by once again clarifying that actually it is God, who yokes people to different tasks and puts them on different paths. It is only by following Guru’s advice that we can control our mind, meditate on God’s Name, and become worthy of His grace. He says: “(O’ my friends, God) Himself is issuing His command, and has yoked the world to (different) tasks. Some on His own, He has attuned to His (Name) through the Guru and they have obtained peace. This mind keeps running in ten different directions (all the time), and it is only the Guru, who stabilizes it (and teaches it how to focus on God’s Name). The entire world craves for (God’s) Name, which is only obtained through Guru’s teaching. (However, we obtain true Guru, if such is our pre-ordained destiny, because) we cannot erase, what has been written from the very beginning (for us, and we) obtain what God has written (in our destiny).”(12)

The message of this *shabad* is that when we die our account would be placed before God and He would take into account all our sins and virtues, before deciding our next fate. In order to win His approval it is no use going to the pilgrimage places for taking baths, without purifying the mind. The best thing is to follow Guru’s advice and meditate on God’s Name, which alone can make us acceptable in God’s court.

ਸਲੋਕ ਮਃ ੧ ॥

ਦੁਇ ਦੀਵੇ ਚਉਦਹ ਹਟਨਾਲੇ ॥
ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਣਜਾਰੇ ॥
ਖੁਲੇ ਹਟ ਹੋਆ ਵਾਪਾਰੁ ॥

salok mehlāa 1.

du-ay dēevay cha-odāh hatnaalay.
jaytay jee-a taytay vanjaaray.
khul^hay hat ho-aa vaapaar.

ਜੋ ਪਹੁਚੈ ਸੋ ਚਲਣਹਾਰੁ ॥
ਧਰਮੁ ਦਲਾਲੁ ਪਾਏ ਨੀਸਾਣੁ ॥
ਨਾਨਕ ਨਾਮੁ ਲਾਹਾ ਪਰਵਾਣੁ ॥
ਘਰਿ ਆਏ ਵਜੀ ਵਾਧਾਈ ॥
ਸਚ ਨਾਮ ਕੀ ਮਿਲੀ ਵਡਿਆਈ ॥੧॥

ਮਃ ੧ ॥

ਰਾਤੀ ਹੋਵਨਿ ਕਾਲੀਆ ਸੁਪੇਦਾ ਸੇ ਵੰਨ ॥
ਦਿਹੁ ਬਗਾ ਤਪੈ ਘਣਾ ਕਾਲਿਆ ਕਾਲੇ ਵੰਨ ॥
ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਮੂਰਖ ਅੰਧ ਗਿਆਨੁ ॥
ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਕਬਹਿ ਨ ਪਾਵਹਿ ਮਾਨੁ ॥੨॥

ਪਉੜੀ ॥

ਕਾਇਆ ਕੋਟੁ ਰਚਾਇਆ ਹਰਿ ਸਚੈ ਆਪੇ ॥
ਇਕਿ ਦੂਜੈ ਭਾਇ ਖੁਆਇਅਨੁ ਹਉਮੈ ਵਿਚਿ
ਵਿਆਪੇ ॥
ਇਹੁ ਮਾਨਸ ਜਨਮੁ ਦੁਲੰਭੁ ਸਾ ਮਨਮੁਖ ਸੰਤਾਪੇ ॥
ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਸੋ ਬੁਝਸੀ ਜਿਸੁ ਸਤਿਗੁਰੁ ਥਾਪੇ
॥
ਸਭੁ ਜਗੁ ਖੇਲੁ ਰਚਾਇਓਨੁ ਸਭ ਵਰਤੈ ਆਪੇ
॥੧੩॥

jo pahuchai so chalanhaar.
Dharam dalaal paa-ay neesaan.
naanak naam laahaa parvaan.
ghar aa-ay vajee vaaDhaa-ee.
sach naam kee milee vadi-aa-ee. ||1||

mehlā 1.

raatee hovan kaalee-aa supaydaa say
vann.
dihu bagaa tapai ghanaa kaali-aa kaalay
vann.
anDhay aklee baahray moorakh anDh
gi-aan.
naanak nadree baahray kabeh na
paavahi maan. ||2||

pa-orhee.

kaa-i-aa kot rachaa-i-aa har sachai
aapay.
ik doojai bhaa-ay khu-aa-i-an ha-umai
vich vi-aapay.
ih maanas janam dulambh saa
manmukh santaapay.
jis aap bujhaa-ay so bujhsee jis satgur
thaapay.
sabh jag khayl rachaa-i-on sabh vartai
aapay. ||13||

Salok Mehla-1

In the previous *shabad*, Guru Ji advised us that when we die our account would be placed before God and He would take into account all our sins and virtues, before deciding our next fate. In order to win His approval it is no use going to the pilgrimage places for taking baths, without purifying the mind. The best thing is to follow Guru's advice and meditate on God's Name, which alone can make us acceptable in God's court. In this *shabad*, Guru Ji uses another very beautiful example of a market in which people come to sell their merchandise and then depart after making a profit or suffering a loss.

So Guru Ji says: "(O' my friends), the Sun and the Moon are like two lamps, which light the fourteen markets (seven underground and seven over ground worlds). All the creatures (in this world) are like merchants. (In these markets), the shops remain open

and trade goes on (at all times and people keep earning profit of good deeds or suffering loss due to bad deeds). Whosoever, comes here has to depart (also sooner or later. Like a broker, the judge of righteousness puts a mark (of approval on the merchandise or the life conduct of the selected few). Because O' Nanak, only the profit of God's Name is approved (in His court). The one who reaches one's home (the God's court, with the profit of Name) is greeted with congratulations and is received with honor for (earning the profit of) eternal Name.”(1)

Mehla-1

But Guru Ji observes that human nature is such that it remains unchanged, no matter what the circumstances are. They who are evil remain evil, and the virtuous always remain virtuous. For example he says: “Even if the nights are pitch dark, the white remain white, and even when the day is heated white, still the black remain black. Similarly, O' Nanak without the grace (of God) the ignorant blind fools (remain foolish) and never obtain honor (in God's court).”(2)

Paurri

Guru Ji concludes the *shabad* by describing the underlying reason why people remain what they are, whether good or bad. He says: "(O' my friends), the eternal (God) Himself has fashioned this (human) body like a fortress. Some, He has strayed through (the sense) of duality, and they are consumed in their arrogance. This human body was obtained with great difficulty, but the self-conceited persons are suffering in agony. Because, only the one whom God makes to realize and whom the true Guru blesses, understands (the right use of this body. Therefore we cannot blame anyone for his or her conduct, because) God has set up the universe like a play and He Himself is pervading everywhere.”(13)

The message of this *shabad* is that our body is like a fortress and in it we need to accumulate virtues, and try to become like the traders of God's Name, which alone is acceptable in His market. We should also realize that it is as per God's command that some remain good, and others remain evil. Therefore we should never blame any body, but always seek the grace of God, and guidance of the Guru to keep us in the right track and in the company of good and saintly people.

ਪੰਨਾ ੭੯੦

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ਸਲੋਕ ਮਃ ੧ ॥

salok mehlāa 1.

ਚੋਰਾ ਜਾਰਾ ਰੰਡੀਆ ਕੁਟਣੀਆ ਦੀਬਾਣੁ ॥

choraa jaaraa randee-aa kut^{nee}-aa
dee^{baan}.

ਵੇਦੀਨਾ ਕੀ ਦੋਸਤੀ ਵੇਦੀਨਾ ਕਾ ਖਾਣੁ ॥

vay^{deenaa} kee dostee vay^{deenaa} kaa
kha^{an}.

ਸਿਫਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਸਦਾ ਵਸੈ ਸੈਤਾਨੁ ॥

ਗਦਹੁ ਚੰਦਨਿ ਖਉਲੀਐ ਭੀ ਸਾਹੂ ਸਿਉ ਪਾਣੁ ॥

ਨਾਨਕ ਕੂੜੈ ਕਤਿਐ ਕੂੜਾ ਤਣੀਐ ਤਾਣੁ ॥

ਕੂੜਾ ਕਪੜੁ ਕਛੀਐ ਕੂੜਾ ਪੈਨਣੁ ਮਾਣੁ ॥੧॥

siftee saar na jaanⁿee sad^aaa vasai
saiṭ^aaan.

gad^aahu chandan kha-ulee-ai bhee saahoo
si-o paanⁿ.

naanak koorhai kaṭi-ai koor^haa taⁿee-ai
taⁿaan.

koor^haa kapar^h kach^hee-ai koor^haa
painaⁿ maanⁿ. ||1||

ਮਃ ੧ ॥

mehl^a 1.

ਬਾਂਗਾ ਬੁਰਗੂ ਸਿੰਫੀਆ ਨਾਲੇ ਮਿਲੀ ਕਲਾਣੁ ॥

ਇਕਿ ਦਾਤੇ ਇਕਿ ਮੰਗਤੇ ਨਾਮੁ ਤੇਰਾ
ਪਰਵਾਣੁ ॥

ਨਾਨਕ ਜਿਨ੍ਹੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਹਉ ਤਿਨਾ
ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥੨॥

baaⁿgaa burgoo sinyee-aa naalay milee
kalaan.

ik daaṭay ik mangṭay naam ta^yraa
parvaan.

naanak jin^hee sunⁿ kai mani-aa ha-o taⁿaa
vitahu kurbaan. ||2||

ਪਉੜੀ ॥

pa-or^hee.

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਕੂੜੁ ਹੈ ਕੂੜੋ ਹੋਇ
ਗਇਆ ॥

ਹਉਮੈ ਝਗੜਾ ਪਾਇਓਨੁ ਝਗੜੈ ਜਗੁ ਮੁਇਆ ॥

ਗੁਰਮੁਖਿ ਝਗੜੁ ਚੁਕਾਇਓਨੁ ਇਕੋ ਰਵਿ
ਰਹਿਆ ॥

ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਭਉਜਲੁ ਤਰਿ
ਗਇਆ ॥

ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਵਿਚਿ ਹਰਿ ਨਾਮਿ ਸਮਇਆ
॥੧੪॥

maa-i-aa moh sab^h koor^h hai koor^ho
ho-ay ga-i-aa.

ha-umai j^hagr^haa paa-i-on j^hagr^hai jag
mu-i-aa.

gurmuk^h j^hagar^h chukaa-i-on iko rav
rahi-aa.

sab^h aaṭam raam pach^hhaani-aa b^ha-ojal
ta^r ga-i-aa.

joṭ samaanee joṭ vich har naam sam-i-aa.
||14||

Salok Mehl^a-1

In the previous *shabad*, Guru Ji advised us that we should realize that our body is like a fortress and in it we need to accumulate virtues, and try to become like the traders of God's Name, which alone is acceptable in His court. We should also realize that it is as per God's command that some remain good, and others remain evil. Therefore we should never blame any body, but always seek the grace of God and guidance of the Guru to keep us in the right track and in the company of good and saintly people. Guru Ji begins this *shabad*, by commenting on the conduct of evil people how they all flock together, and in spite of all efforts; keep sticking to their evil ways.

He says: “(O’ my friends, the evil people like) thieves, illicit lovers, prostitutes, and pimps have their own gathering, where the irreligious people nurture their friendship,

and dine together. They do not realize the value of God's praise because the devil always resides (in their minds. No matter, how much any one may try, they don't change because their mind is like a donkey, which even when plastered with sandal paste, still rolls in dust. Nanak says, (it is no use trying to rectify such people, because) with false threads, we can weave only false clothes. When we measure and (stitch) false clothes, false would be the pride of wearing (those clothes).”(1)

Mehla-1

After commenting on thieves, prostitutes and other such people, Guru Ji comments on another group of people, who although may appear holy and adherents of their faith, yet turn even their faith into a vehicle for earning money. So addressing God he says: “(O’ God), by giving calls (to Muslims for) prayer, (the *Maulavis* earn their livelihood. The beggars beg for food by) blowing whistles, (yogis do the same by blowing) horns, (and the bards) sing eulogies (in the hope of being rewarded by rich people. In this way) You have made some the givers, and some beggars, (but I know); it is only Your Name, which is approved (in Your court). Therefore, I Nanak am a sacrificed to them, who after listening to (Your Name) have adopted it (as their way of life).”(2)

Paurri

Guru Ji now concludes the *shabad* by cautioning us against attachment for worldly riches and power, and by telling us what is the right way of living our lives. He says: “(O’ my friends), the attachment for *Maya* (the worldly riches and power) is all false and the one who indulges in it also becomes false. (By involving the mortals in the attachment for *Maya*, God) has created the strife of ego, and the world is being consumed in this strife. (But the one who) follows the Guru has ended this strife; For such a person, the same one (God) seems pervading (in all). By recognizing the same divine Soul pervading everywhere, such a person has crossed over the dreadful (worldly) ocean. That person merges in God's Name, and his or her light (soul) merges in the supreme light (the Prime soul).”(14)

The message of this *shabad* is that instead of joining or trying to correct those who are indulging in evil or immoral acts, we should leave them alone, because such people are beyond us to rectify. Also we should not be like those priests and beggars who live on the charity of others, instead we should earn our honest living and remember God's Name. We should further realize that the same one God pervades everywhere and in every heart, therefore we should not enter into any kind of strife with any body. In this way we would be ferried across this worldly ocean and our soul would merge in the Prime soul of God.

ਸਲੋਕ ਮਃ ੧ ॥

salok mehlāa 1.

ਸਤਿਗੁਰ ਭੀਖਿਆ ਦੇਹਿ ਮੈ ਤੂੰ ਸੰਮ੍ਰਥ ਦਾਤਾਰੁ ॥

satgur bheekhi-aa deh mai too^N
samrath daataar.

ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀਐ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥

ਲਬੁ ਲੋਭੁ ਪਰਜਾਲੀਐ ਨਾਮੁ ਮਿਲੈ ਆਧਾਰੁ ॥

ਅਹਿਨਿਸਿ ਨਵਤਨ ਨਿਰਮਲਾ ਮੈਲਾ ਕਬਹੂੰ ਨ ਹੋਇ ॥

ਨਾਨਕ ਇਹ ਬਿਧਿ ਛੁਟੀਐ ਨਦਰਿ ਤੇਰੀ ਸੁਖੁ ਹੋਇ ॥੧॥

ਮਃ ੧ ॥

ਇਕੋ ਕੰਤੁ ਸਬਾਈਆ ਜਿਤੀ ਦਰਿ ਖੜੀਆਹ ॥

ਨਾਨਕ ਕੰਤੈ ਰਤੀਆ ਪੁਛਹਿ ਬਾਤੜੀਆਹ ॥੨॥

ਮਃ ੧ ॥

ਸਭੇ ਕੰਤੈ ਰਤੀਆ ਮੈ ਦੋਹਾਗਣਿ ਕਿਤੁ ॥

ਮੈ ਤਨਿ ਅਵਗਣ ਏਤੜੇ ਖਸਮੁ ਨ ਫੇਰੇ ਚਿਤੁ ॥੩॥

ਮਃ ੧ ॥

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਸਿਫਤਿ ਜਿਨਾ ਦੈ ਵਾਤਿ ॥

ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ ਇਕ ਮੈ ਦੋਹਾਗਣਿ ਰਾਤਿ ॥੪॥

ਪਉੜੀ ॥

ਦਰਿ ਮੰਗਤੁ ਜਾਚੈ ਦਾਨੁ ਹਰਿ ਦੀਜੈ ਕ੍ਰਿਪਾ ਕਰਿ ॥

ਗੁਰਮੁਖਿ ਲੇਹੁ ਮਿਲਾਇ ਜਨੁ ਪਾਵੈ ਨਾਮੁ ਹਰਿ ॥

ਅਨਹਦੁ ਸਬਦੁ ਵਜਾਇ ਜੋਤੀ ਜੋਤਿ ਧਰਿ ॥

ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਾਇ ਜੈ ਜੈ ਸਬਦੁ ਹਰਿ ॥

ਜਗ ਮਹਿ ਵਰਤੈ ਆਪਿ ਹਰਿ ਸੇਤੀ ਪ੍ਰੀਤਿ ਕਰਿ ॥੧੫॥

ha-umai garab nivaaree-ai kaam
kroDh aha^Nkaar.

lab lobh parjaalee-ai naam milai
aaDhaar.

ahinis navtan nirmalaa mailaa
kabahoo^N na ho-ay.

naanak ih biDh chhutee-ai nadar
tayree sukh ho-ay. ||1||

mehlai 1.

iko kant sabaa-ee-aa jitee dar
kharhee-aah.

naanak kantai ratee-aa puchheh
baat-rhee-aah. ||2||

mehlai 1.

sabhay kantai ratee-aa mai dohaagan
kit.

mai tan avgan -ayt-rhay khasam na
fayray chit. ||3||

mehlai 1.

ha-o balihaaree tin ka-o sifay jinaa dai
vaat.

sabh raatee sohaagane ik mai
dohaagan raat. ||4||

pa-orhee.

dar mangat jaachai daan har deejai
kirpaa kar.

gurmukh layho milaa-ay jan paavai
naam har.

anha sabad vajaa-ay jotee jot Dhar.
hirdai har gun gaa-ay jai jai sabad
har.

jag meh vartai aap har saytee pareet
kar. ||15||

Salok Mehla-1

It is a given that whenever we pray or do any worship of God, or other gods and goddesses, we ask for some thing, such as wealth, health, happiness, or salvation. In this *shabad*, Guru Ji shares with us what kinds of things he begs from God, and thus indirectly suggests what we should also ask for when we pray to God.

He says: “O’ true Guru, You are all-powerful Giver, (please) give me the charity (of God’s Name). Dispel my ego and (false) pride along with lust, anger, and arrogance. Let my craving (for dainties), and greed (for wealth) be burnt away, and may I be blessed with the support of (God’s) Name. Every day and night (God’s Name) is new, different, and immaculate, and never gets soiled. (More we meditate on it, more our love for God multiplies, and it never fades). O’ Nanak, in this way, we are emancipated (from the bonds of ego) and by Your grace we obtain peace.”(1)

Mehla-1

Now in a mood of pure love and affection Guru Ji sees so many other saints at the door of God and imagines him also at the far end of that line. Comparing these saints to the beloved brides of God, he comments: "All these brides (saints), who are standing at the door, all belong to one Spouse (God). O’ Nanak, imbued in the love of the Spouse, they ask (each other) news about the Spouse (and share with each other the stories about the Spouse). "(2)

Mehla-1

However in his humility, Guru Ji feels himself far less meritorious than other saints, and comparing them to the united wedded brides of God, he says: "All the brides are imbued with the love of our Spouse. Of what account am I, the separated one? So many are the faults in my body that the Spouse does not (even) turn His mind towards me.”(3)

Mehla-1

Guru Ji therefore praises those beautiful brides (the holy saints) who are enjoying the love and affection of their Spouse, but humbly requests Him for a little favor on him also. He says: "(O’ God), I am a sacrifice to those brides (saints) who have Your praise on their lips. These wedded brides (the devoted saints) enjoy Your company all nights. (Could You, let) me the separated one (also) enjoy (Your company for a little while) for just one night?”(4)

Paurri

After showing us how to acknowledge our own faults and inadequacies, Guru Ji concludes the *shabad* by showing us how and what to beg from God. He says: “(O’ God), this beggar is begging at Your door, show mercy and give him charity. Through the Guru unite him with You, so that this devotee may obtain Your Name. By uniting

my soul with Your (prime) soul, ring within me the non-stop melody (of the word). So that (this servant of Yours) may sing praises of God, and proclaim victory of His Name (and may say to every body, that God) Himself pervades the world, therefore you should imbue yourself with love for God.”(15)

The message of this *shabad* is that if we want to enjoy the bliss of God's company, we should go to Him like a beggar and humbly pray to Him to unite us with the Guru. Then by following Guru's advice we should still our ego, lust, and anger etc., and standing at the door of God, sing His praises like those saints who are truly imbued with His love and are enjoying His company. One day, God would show mercy on us also, and bless us with His blissful company.

ਸਲੋਕ ਮਃ ੧ ॥

ਜਿਨੀ ਨ ਪਾਇਓ ਪ੍ਰੇਮ ਰਸੁ ਕੰਤ ਨ ਪਾਇਓ
ਸਾਉ ॥
ਸੁੰਵੇ ਘਰ ਕਾ ਪਾਹੁਣਾ ਜਿਉ ਆਇਆ ਤਿਉ
ਜਾਉ ॥੧॥

ਮਃ ੧ ॥

ਸਉ ਓਲਾਮੇ ਦਿਨੈ ਕੇ ਰਾਤੀ ਮਿਲਨਿ ਸਹੰਸ ॥
ਸਿਫਤਿ ਸਲਾਹਣੁ ਛਡਿ ਕੈ ਕਰੰਗੀ ਲਗਾ ਹੰਸੁ ॥
ਫਿਟੁ ਇਵੇਹਾ ਜੀਵਿਆ ਜਿਤੁ ਖਾਇ ਵਧਾਇਆ
ਪੇਟੁ ॥
ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੇ ਦੁਸਮਨੁ ਹੇਤੁ ॥੨॥

ਪਉੜੀ ॥

ਢਾਢੀ ਗੁਣ ਗਾਵੈ ਨਿਤ ਜਨਮੁ ਸਵਾਰਿਆ ॥
ਗੁਰਮੁਖਿ ਸੇਵਿ ਸਲਾਹਿ ਸਚਾ ਉਰ ਧਾਰਿਆ ॥

ਪੰਨਾ ੭੯੧

ਘਰੁ ਦਰੁ ਪਾਵੈ ਮਹਲੁ ਨਾਮੁ ਪਿਆਰਿਆ ॥
ਗੁਰਮੁਖਿ ਪਾਇਆ ਨਾਮੁ ਹਉ ਗੁਰ ਕਉ
ਵਾਰਿਆ ॥
ਤੂ ਆਪਿ ਸਵਾਰਹਿ ਆਪਿ ਸਿਰਜਨਹਾਰਿਆ
॥੧੬॥

salok mehlāa 1.

jinee na paa-i-o paraym ras kant na
paa-i-o saa-o.
sunjay ghar kaa paahunaa ji-o aa-i-aa
ti-o jaa-o. ||1||

mehlāa 1.

sa-o olaam^Hay dinai kay raatē milni^H
saha^Ns.
sifat salaahan chhad kai karangee lagaa
hans.
fit ivayhaa jeevi-aa jit khaa-ay
vaDhaa-i-aa payt.
naanak sachay naam vin sabho dusman
hayt. ||2||

pa-orhee.

dhaadhee gun gaavai nit janam
savaari-aa.
gurmukh sayv salaahi sachaa ur
Dhaari-aa.

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ghar dar paavai mahal naam pi-aari-aa.
gurmukh paa-i-aa naam ha-o gur ka-o
vaari-aa.
too aap savaareh aap sirjanhaari-aa.
||16||

Salok Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of God's company, then we should go to Him like a beggar and humbly pray to Him to unite us with the Guru. In this *salok* (couplet), he tells us the significance of enjoying the relish of God's love and company.

He says: "They who have not enjoyed the bliss of (God's) love, and have not tasted the relish of (union with) their spouse God, their state is like the guest in a deserted house, who goes back as empty handed as he came." (1)

Mehla-1

Guru Ji now comments on the state of those who forsaking praise of God remain absorbed in false worldly pleasures. He says: "(They who do not meditate on God's Name, and instead remain engrossed in enjoying false worldly pleasures), are cursed hundreds of times in the day, and thousands of times at night. They are like that swan, which forsaking the jewels takes to eating dead skeletons. Cursed is such living, where one simply bloats one's belly by eating. Because O' Nanak, without meditating on God's Name, all turn out to be our enemies (in the end, including our false pleasures and dainty dishes, because they afflict us with all kinds of physical and mental ailments)." (2)

Guru Ji concludes the *shabad* by describing the blessings a person obtains; who under the guidance of the Guru sings praises of God, and meditates on His Name. He says: "Like a bard (the devotee) always sings praises (of God), and gets his life embellished. By serving and praising (God) under Guru's guidance, such a person enshrines the eternal (God) in the mind. Through the love of (God's) Name such a person obtains the door and mansion of God. Through the Guru (I too) have obtained the (God's) Name, therefore I am a sacrifice to (such a) Guru. (But) O' Creator, You Yourself embellish (one's life by making him or her follow Guru's guidance)." (16)

The message of this *shabad* is that instead of wasting our time in false worldly pleasures, we should act on Guru's advice, meditate on God's Name, and try to enjoy the relish and bliss of His company.

ਸਲੋਕ ਮਃ ੧ ॥

ਦੀਵਾ ਬਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥
ਬੇਦ ਪਾਠ ਮਤਿ ਪਾਪਾ ਖਾਇ ॥
ਉਗਵੈ ਸੂਰ ਨ ਜਾਪੈ ਚੰਦੁ ॥
ਜਹ ਗਿਆਨ ਪ੍ਰਗਾਸੁ ਅਗਿਆਨੁ ਮਿਟੰਤੁ ॥
ਬੇਦ ਪਾਠ ਸੰਸਾਰ ਕੀ ਕਾਰ ॥
ਪੜ੍ਹਿ ਪੜ੍ਹਿ ਪੰਡਿਤ ਕਰਹਿ ਬੀਚਾਰ ॥
ਬਿਨੁ ਬੂਝੇ ਸਭ ਹੋਇ ਖੁਆਰ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰਿ ॥੧॥

salok mehlāa 1.

deevaa balai anDhayraa jaa-ay.
bayd paath mat paapaa khaa-ay.
ugvai soor na jaapai chand.
jah gi-aan pargaas agi-aan mitant.
bayd paath sansaar kee kaar.
parh^h parh^h pandit karahi beechaar.
bin boojhay sabh ho-ay khu-aar.
naanak gurmukh utras paar. ||1||

ਮਃ ੧ ॥

ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ ॥

ਰਸਨਾ ਫਿਕਾ ਬੋਲਣਾ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥

ਨਾਨਕ ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਣਾ ਕੋਇ ਨ
ਮੇਟਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਜਿ ਪ੍ਰਭੁ ਸਾਲਾਹੇ ਆਪਣਾ ਸੋ ਸੋਭਾ ਪਾਏ ॥

ਹਉਮੈ ਵਿਚਹੁ ਦੂਰਿ ਕਰਿ ਸਚੁ ਮੰਨਿ ਵਸਾਏ ॥

ਸਚੁ ਬਾਣੀ ਗੁਣ ਉਚਰੈ ਸਚਾ ਸੁਖੁ ਪਾਏ ॥

ਮੇਲੁ ਭਇਆ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ਗੁਰ ਪੁਰਖਿ
ਮਿਲਾਏ ॥ਮਨੁ ਮੈਲਾ ਇਵ ਸੁਧੁ ਹੈ ਹਰਿ ਨਾਮੁ ਧਿਆਏ
॥੧੭॥

mehlaa 1.

sabḁai saadḁ na aa-i-o naam na lago
pi-aar.rasnaa fikaa bolḁaa niṯ niṯ ho-ay
khu-aar.naanak pa-i-ai kiratḁ kamaavaḁaa ko-ay
na maytanḁhaar. ||2||

pa-orhee.

je parabhḁ saalaahay aapḁaa so sobḁaa
paa-ay.ha-umai vichahu ḁoor kar sach man
vasaa-ay.sach baḁee gunḁ uchrai sachaa sukhḁ
paa-ay.maylḁ bḁa-i-aa chiree vichhunni-aa gur
purakhḁ milaa-ay.man mailaa iv suḁḁ hai har naam
ḁḁi-aa-ay. ||17||**Salok Mehla-1**

In the previous *shabad*, Guru Ji told us that the person who daily sings praises of God like a bird, gets his or her life embellished. In this *shabad*, Guru Ji comments on the reading of holy books such as *Vedas* and *Puranas*.

He says: “Just as with the lighting of a lamp, darkness goes away. Similarly, reading of (holy books, such as) *Vedas* dispels one’s sinful intellect. Just as when the sun rises, the moon is not seen. Similarly where there is enlightenment of (divine) wisdom, ignorance is removed. However (the *pundits* and other such people) have made reading of *Vedas* (and other holy books) like any other (worldly) profession. The *pundits* read (these books) again and again and discourse on them. But without understanding their essence, all are ruined. O’ Nanak, only those who follow Guru’s advice cross over (the dreadful worldly ocean).”(1)

Mehla-1

Now Guru Ji describes the importance of not only listening to Guru’s advice, but also understanding it to the extent that one really enjoys the wisdom in each and every word of the Guru. He says: “(The person), who has not enjoyed the relish of (*Gurbani*, the Guru’s) word, and has not been imbued with the love of God’s Name, utters insipid (words) with his or her tongue, and is wasted (and disgraced) day after day.

But O' Nanak (in a way, such a person is helpless, because) one has to do things as per one's pre-ordained destiny, which no body can erase."(2)

Paurri

Guru Ji concludes the *shabad* by telling us what kinds of blessings they receive, who follow Guru's advice and praise God. He says: "(O' my friends), one who sings praises of God, obtains glory. Dispelling self-conceit from within, such a person enshrines the eternal (God) in the mind. Through (*Gurbani*) the true word, utters God's praises and obtains true peace. In this way the person long separated (from God) is re-united (with Him). It is the Guru who brings about this union. In this way, by meditating on God's Name, the soiled mind becomes pure."(17)

The message of this *shabad* is that instead of reading *Vedas* or holy scriptures including *Guru Granth Sahib* just for the sake of entering into useless discussions we should try to obtain real wisdom from these holy books. Just as on the rising of the sun darkness goes away, similarly by reading (and understanding) the holy books we should remove the darkness of our mind, and imbue ourselves with the love of God's word. Then following Guru's advice we should remove our self-conceit from within, and meditate on God's Name. Then the Guru would unite us with God from whom we have been separated for a long time.

ਸਲੋਕ ਮਃ ੧ ॥

ਕਾਇਆ ਕੂਮਲ ਫੁਲ ਗੁਣ ਨਾਨਕ ਗੁਪਸਿ ਮਾਲ ॥

ਏਨੀ ਫੁਲੀ ਰਉ ਕਰੇ ਅਵਰ ਕਿ ਚੁਣੀਅਹਿ ਡਾਲ
॥੧॥

ਮਹਲਾ ੨ ॥

ਨਾਨਕ ਤਿਨਾ ਬਸੰਤੁ ਹੈ ਜਿਨ੍ ਘਰਿ ਵਸਿਆ ਕੰਤੁ ॥

ਜਿਨ ਕੇ ਕੰਤ ਦਿਸਾਪੁਰੀ ਸੇ ਅਹਿਨਿਸਿ ਫਿਰਹਿ
ਜਲੰਤ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਬਖਸੇ ਦਇਆ ਕਰਿ ਗੁਰ ਸਤਿਗੁਰ ਬਚਨੀ ॥

ਅਨਦਿਨੁ ਸੇਵੀ ਗੁਣ ਰਵਾ ਮਨੁ ਸਚੈ ਰਚਨੀ ॥

ਪ੍ਰਭੁ ਮੇਰਾ ਬੇਅੰਤੁ ਹੈ ਅੰਤੁ ਕਿਨੈ ਨ ਲਖਨੀ ॥

ਸਤਿਗੁਰ ਚਰਣੀ ਲਗਿਆ ਹਰਿ ਨਾਮੁ ਨਿਤ ਜਪਨੀ ॥

salok mehlāa 1.

kaa-i-aa koomal ful gun naanak
gupas maal.

aynee fulee ra-o karay avar ke
chunee-ah daal. ||1||

mehlāa 2.

naanak tinaa basant hai jin^h ghar
vasi-aa kant.

jin kay kant disaapuree say ahinis
fireh jalant. ||2||

pa-orhee.

aapay bakh^hsay da-i-aa kar gur satgur
bachnee.

an-din sayvee gun ravaa man sachai
rachnee.

parabh mayraa bay-ant hai ant kinai
na lakh^hnee.

satgur char^hnee lagi-aa har naam nit
japnee.

ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇਸੀ ਸਭਿ ਘਰੈ ਵਿਚਿ ਜਚਨੀ ॥੧੮॥

jo ichhai so fal paa-isee sabh gharai
vich jachnee. ||18||

Salok Mehla-1

Many people buy beautiful flowers woven into garlands and offer the same before their idols, or their Guru. In this *shabad*, Guru Ji tells us which are the most beautiful flower-garlands that God likes.

He says: "This body of ours is like a soft green branch, and qualities (such as truth, contentment, and compassion) are like flowers on the branch. O' Nanak, it is only a rare fortunate person, who (embellishes his or her body with such virtues, as if he or she is) weaving a garland of these flowers. (But if instead of other ornaments or cosmetics), one turns one's mind towards these flowers (of virtues), then there is no need to look for any other branch (or decoration)."(1)

Mehla-2

Talking of flowers, Guru Ji points out that during the spring season when the nature blooms with greenery and all kinds of flowers, every body should feel happy. But just as in such a beautiful and pleasant season, many feel very depressed because of separation from their beloved, similarly the human soul feels sad when it is not united with its beloved God. He says: "O' Nanak, (those bride souls) in whose hearts reside their beloved Groom, feel so happy as if for them it is spring. (But they in whose hearts God doesn't reside are like those brides) whose grooms have gone to foreign lands, and day and night they are burning (with pain of separation)."(2)

Paurri

Guru Ji now tells us what is the way to please God and what kind of prayer we should make to him. He says: "If on His own (God) shows mercy and unites us with the immaculate word of the true Guru, only then with our mind absorbed in the eternal (God), we could serve and sing His praises day and night. God is infinite and nobody has ever realized His limit. It is only by attaching to the true Guru's feet (the *Gurbani*) that one meditates on God's Name every day. Then whatever one wishes, one would obtain that and all one's desires are fulfilled."(18)

The message of the *shabad* is that we should embellish ourselves with divine virtues. Then God would reside in our heart. Our desires would be fulfilled, and we would feel so happy, as if it is always spring for us.

ਸਲੋਕ ਮਃ ੧ ॥

salok mehlāa 1.

ਪਹਿਲ ਬਸੰਤੈ ਆਗਮਨਿ ਪਹਿਲਾ ਮਉਲਿਓ ਸੋਇ ॥

pahil basantai aagman pahilaa
ma-uli-o so-ay.

ਜਿਤੁ ਮਉਲਿਐ ਸਭ ਮਉਲੀਐ ਤਿਸਹਿ ਨ ਮਉਲਿਹੁ
ਕੋਇ ॥੧॥

jitu ma-uli-ai sabh ma-ulee-ai tiseh na
ma-ulihu ko-ay. ||1||

ਮਃ ੨ ॥

ਪਹਿਲ ਬਸੰਤੈ ਆਗਮਨਿ ਤਿਸ ਕਾ ਕਰਹੁ ਬੀਚਾਰੁ ॥
ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿ ਸਭਸੈ ਦੇ ਆਧਾਰੁ ॥੨॥

ਮਃ ੨ ॥

ਮਿਲਿਐ ਮਿਲਿਆ ਨਾ ਮਿਲੈ ਮਿਲੈ ਮਿਲਿਆ ਜੇ
ਹੋਇ ॥
ਅੰਤਰ ਆਤਮੈ ਜੋ ਮਿਲੈ ਮਿਲਿਆ ਕਹੀਐ ਸੋਇ
॥੩॥

ਪਉੜੀ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਲਾਹੀਐ ਸਚੁ ਕਾਰ ਕਮਾਵੈ ॥
ਦੂਜੀ ਕਾਰੈ ਲਗਿਆ ਫਿਰਿ ਜੋਨੀ ਪਾਵੈ ॥
ਨਾਮਿ ਰਤਿਆ ਨਾਮੁ ਪਾਈਐ ਨਾਮੇ ਗੁਣ ਗਾਵੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹੀਐ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ॥
ਸਤਿਗੁਰ ਸੇਵਾ ਸਫਲ ਹੈ ਸੇਵਿਐ ਫਲ ਪਾਵੈ ॥੧੯॥

mehlaa 2.

pahil basantai aagman tis kaa karahu
beechaar.
naanak so salaah-ee-ai je sabhsai day
aaDhaar. ||2||

mehlaa 2.

mili-ai mili-aa naa milai milai mili-aa
jay ho-ay.
antar aatmai jo milai mili-aa kahee-ai
so-ay. ||3||

pa-orhee.

har har naam salaah-ee-ai sach kaar
kamaavai.
doojee kaarai lagi-aa fir jonee paavai.
naam rat-ee-aa naam paa-ee-ai naamay
guru gaavai.
gur kai sabad salaah-ee-ai har naam
samaavai.
satgur sayvaa safal hai sayvi-ai fal
paavai. ||19||

Salok Mehla-1

In the previous *shabad*, Guru Ji advised us that we should embellish ourselves with divine virtues. Then God would reside in our hearts; our desires would be fulfilled, and we would feel so happy, as if it is always spring. In this *shabad*, Guru Ji tells us who the original source of spring or happiness is.

He says: “(O’ my friends), before the coming of the first spring, it was that (God) who blossomed (and manifested Himself in this universe). When He blossoms, everything else also blossoms, but no one makes Him blossom.”(1)

Mehla-2

Guru Ji therefore advises us: “(O’ my friends), think about Him, who came even before the first spring (season). O’ Nanak, we should praise (that God) who provides support to everything (including the spring season).”(2)

Mehla-2

Now Guru Ji tells us what the sign of true union or love between two persons or between man and God is. He says: "One is not considered united (until one is truly united from inside). That person alone is called truly united (with God), who is truly united with Him from within his or her inner self (or soul)." (3)

Paurri

Guru Ji concludes the *shabad* by telling us how we can truly unite with God. He says: "(O' my friends), we should praise God's Name again and again. (The person) who does that, is doing the right deed. By engaging in other things (such as worldly wealth or power), a person is cast into the womb again. It is only by being imbued with the love of (God's) Name that we obtain the Name. (Therefore the one engaged in Name, always) sings the praises of the Name itself. Fruitful is the service of the true Guru, by serving (and following) him one obtains the reward (of God's Name)." (19)

The message of this *shabad* is that it is God who is the prime source of spring or happiness in this universe. Therefore we can only obtain true and lasting happiness when we get united with Him. But that union has to be the union of our soul with that Prime soul, and for such a union we have to meditate on God's Name under Guru's guidance. Only then we would be rewarded with the bliss of His eternal union.

ਸਲੋਕ ਮਃ ੨ ॥

ਕਿਸ ਹੀ ਕੋਈ ਕੋਇ ਮੰਵੁ ਨਿਮਾਣੀ ਇਕੁ ਤੂ ॥

salok mehlāa 2.

kis hee ko-ee ko-ay manj nimaanee ik too.

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ਕਿਉ ਨ ਮਰੀਜੈ ਰੋਇ ਜਾ ਲਗੁ ਚਿਤਿ ਨ ਆਵਹੀ ॥੧॥

ki-o na mareejai ro-ay jaa lag chit na aavhee. ||1||

ਮਃ ੨ ॥**mehlāa 2.**

ਜਾਂ ਸੁਖੁ ਤਾ ਸਹੁ ਰਾਵਿਓ ਦੁਖਿ ਭੀ ਸੰਮਾਲਿਓਇ ॥

jaa^N sukh taa saho raavi-o dukh bhee samm^Haali-o-i.

ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਉ ਕੰਤੁ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

naanak kahai si-aanee-ay i-o kant milaavaa ho-ay. ||2||

ਪਉੜੀ ॥**pa-orhee.**

ਹਉ ਕਿਆ ਸਾਲਾਹੀ ਕਿਰਮ ਜੰਤੁ ਵਡੀ ਤੇਰੀ ਵਡਿਆਈ ॥

ha-o ki-aa saalaahē kiram jant vadee tayree vadi-aa-ee.

ਤੂ ਅਗਮ ਦਇਆਲੁ ਅਗੰਮੁ ਹੈ ਆਪਿ ਲੈਹਿ ਮਿਲਾਈ ॥

ਮੈ ਤੁਝ ਬਿਨੁ ਬੇਲੀ ਕੋ ਨਹੀ ਤੂ ਅੰਤਿ ਸਖਾਈ ॥

ਜੋ ਤੇਰੀ ਸਰਣਾਗਤੀ ਤਿਨ ਲੈਹਿ ਛਡਾਈ ॥

ਨਾਨਕ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਈ ॥੨੦॥੧॥

t̩oo agam d̩a-i-aal agamm hai aap
laihi milaa-ee.

mai t̩ujh bin baylee ko nahee t̩oo ant̩
sakh̩aa-ee.

jo t̩ayree sarn̩aagat̩ee t̩in laihi
chh̩adaa-ee.

naanak vayparvaahu hai t̩is t̩il na
t̩amaa-ee. ||20||1||

Salok Mehla-1

This is the first *salok* preceding the last *Paurri* of this *Vaar* (Epic) of *Raag* (musical measure) *Suhi*. In this *salok*, Guru Ji teaches us, how humble we need to be and what kind of firm faith we should have in God.

He says: "O' God, some have support of one, some of the other, but for me the lowly one, You are (the only support). Therefore, why shouldn't I cry myself to death till You come into my mind (and I feel Your presence)." (1)

Mehla-2

Therefore Guru Ji advises us all and says: "When there is peace, meditate on (God) Your Spouse, and remember Him also when you are in pain. Nanak says: "O' wise (bride souls), this is how union with the Spouse (God) takes place." (2)

Paurri

Guru Ji concludes the *Paurri*, and this *Vaar* of *Suhi* by showing us, how humble we need to be, even when praising God. He says: "(O' God), how could a worm like me praise You, because great is Your glory. O' merciful (God), You are incomprehensible and unapproachable; on Your own You unite with You. For me, there is no friend except You. You are my companion till the end. Whosoever seeks Your shelter, You free them (from worldly pains). O' Nanak, (God) is carefree, He doesn't have even an iota of expectation (of any kind for all His favors)." (20)

The message of this *shabad* is that we should remember God; both in pain and pleasure and except for Him we should not look to anybody else for any kind of support. We should always meditate on His Name, and sing His praises, but remember that it is beyond the capacity of small worms like us to even comprehend the great glory of God, who keeps bestowing favors on us without expecting anything in return.

ਰਾਗੁ ਸੂਹੀ ਬਾਣੀ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਤਥਾ ਸਭਨਾ
ਭਗਤਾ ਕੀ ॥

ਕਬੀਰ ਕੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਵਤਰਿ ਆਇ ਕਹਾ ਤੁਮ ਕੀਨਾ ॥
ਰਾਮ ਕੋ ਨਾਮੁ ਨ ਕਬਹੂ ਲੀਨਾ ॥੧॥

ਰਾਮ ਨ ਜਪਹੁ ਕਵਨ ਮਤਿ ਲਾਗੇ ॥
ਮਰਿ ਜਇਬੇ ਕਉ ਕਿਆ ਕਰਹੁ ਅਭਾਗੇ ॥੧॥
ਰਹਾਉ ॥

ਦੁਖ ਸੁਖ ਕਰਿ ਕੈ ਕੁਟੰਬੁ ਜੀਵਾਇਆ ॥
ਮਰਤੀ ਬਾਰ ਇਕਸਰ ਦੁਖੁ ਪਾਇਆ ॥੨॥

ਕੰਠ ਗਹਨ ਤਬ ਕਰਨ ਪੁਕਾਰਾ ॥
ਕਹਿ ਕਬੀਰ ਆਗੇ ਤੇ ਨ ਸੰਮਾਰਾ ॥੩॥੧॥

raag soohee baneē saree kabeer
jee-o t̥athaa sabhnaa bhag̥taa kee.

kabeer kay

ik-oⁿkaar satgur parsaad.

avtar aa-ay kahaa tum keenaa.
raam ko naam na kabhoo leenaa. ||1||

raam na japahu kavan mat̥ laagay.
mar ja-ibay ka-o ki-aa karahu
abhaagay. ||1|| rahaa-o.

dukh sukh kar kai kutamb jeevaa-i-aa.
martee baar iksar dukh paa-i-aa. ||2||

kanth gahan tab karan pukaaraa.
kahi kabeer aagay tay na sam^haaraa.
||3||1||

Raag Suhi

Baani Kabir Jeo Tatha Sabhna Bhagtaan Ki, Kabir Kaiy

(The Word Of Devotee Kabir Ji And All Other Devotees)

Kabir Ji

In this *shabad* devotee Kabir Ji reminds us about our impending death and warning us to acquire some virtues and do good deeds, while we are alive so that when we die we have some merit to show to the righteous judge. But if we remain absorbed in false worldly affairs, then we would repent at the time of death and suffer in pain.

Kabir Ji asks: "(O' man), what have you achieved since your birth? You have never meditated on God's Name."(1)

Warning us, against our perpetual involvement in worldly affairs, and never remembering God's Name, Kabir Ji asks: " By what (bad) intellect you are being guided by that you do not meditate on God's Name. (Tell me), what will you do, when you die, O' unfortunate one?"(1- pause)

Commenting further on fate of those, who always remain absorbed in the worldly affairs, Kabir Ji says: "(O' man), by suffering through all kinds of pains and pleasures you provided sustenance to your family, but at the time of your death you suffer in agony all alone."(2)

Kabir Ji concludes the *shabad* with the final warning, and says: “(O’ man), when your neck is in the grip (of the demons of death), you would cry out aloud. (But, at that time there wouldn’t be anybody to listen to your cries. Kabir says: “(At that time you would repent, and ask yourself): “Why did I not remember (God) before?””(3-1)

The message of this *shabad* is that we should not waste all our time in providing sustenance to our family, we should spare at least some time for remembering God and acquiring some virtues. Otherwise at the time of our death, which can come any moment we would grieve and say to ourselves: “Why we did not remember God’s Name before, which could have saved us from punishment by the demon of death?”

ਸੂਹੀ ਕਬੀਰ ਜੀ ॥

soohee kabeer jee.

ਬਰਹਰ ਕੰਧੈ ਬਾਲਾ ਜੀਉ ॥
ਨਾ ਜਾਨਉ ਕਿਆ ਕਰਸੀ ਪੀਉ ॥੧॥

tharhar kampai baalaa jee-o.
naa jaan-o ki-aa karsee pee-o. ||1||

ਰੈਨਿ ਗਈ ਮਤ ਦਿਨੁ ਭੀ ਜਾਇ ॥
ਭਵਰ ਗਏ ਬਗ ਬੈਠੇ ਆਇ ॥੧॥ ਰਹਾਉ ॥

rain ga-ee matṛ din bḥee jaa-ay.
bhavar ga-ay bag baithay aa-ay. ||1||
rahaa-o.

ਕਾਚੈ ਕਰਵੈ ਰਹੈ ਨ ਪਾਨੀ ॥
ਹੰਸੁ ਚਲਿਆ ਕਾਇਆ ਕੁਮਲਾਨੀ ॥੨॥

kaachai karvai rahai na paanee.
hans chali-aa kaa-i-aa kumlaanee. ||2||

ਕੁਆਰ ਕੰਨਿਆ ਜੈਸੇ ਕਰਤ ਸੀਗਾਰਾ ॥
ਕਿਉ ਰਲੀਆ ਮਾਨੈ ਬਾਝੁ ਭਤਾਰਾ ॥੩॥

ku-aar kanniaa jaisay karatṛ seegaaraa.
ki-o ralee-aa maanai baajḥ bhataaraa. ||3||

ਕਾਗ ਉਡਾਵਤ ਭੁਜਾ ਪਿਰਾਨੀ ॥
ਕਹਿ ਕਬੀਰ ਇਹ ਕਥਾ ਸਿਰਾਨੀ ॥੪॥੨॥

kaag udaavatṛ bhujaa piraanee.
kahi kabeer ih kathaa siraanee. ||4||2||

Suhi Kabir Ji

In the previous *shabad*, Kabir Ji advised us that we should not waste time providing sustenance to our family, but instead, we should spare at least some time for remembering God and acquiring some virtues. Otherwise at the time of our death, which can come any moment, we would grieve and say to ourselves: “Why did us not remember God’s Name before, which could have saved us from punishment by the demon of death?” In this *shabad*, Kabir Ji puts himself in the situation of a bride, who has wasted all her youth in sinful life and now in her old age is afraid and wonders, what kind of punishment she will receive at the hands of her Master?

On behalf of that bride, Kabir Ji says: “My tender heart is trembling again and again. I do not know what my Master is going to do with me (when I face Him after death).”(1)

Continuing his inner talk in the metaphor of a bride (soul), Kabir Ji says: “My night (like youth) has already gone (and I am afraid, lest) the day (of my old age) may also go to waste. Because my black hair is gone and gray hair has taken its place.”(1-pause)

Next comparing his body to an unbaked earthen pitcher, Kabir Ji says: “Just as water would not stay (indefinitely) in an unbaked pitcher, similarly when the swan (like soul) departs, the body withers away.”(2)

Therefore Kabir Ji makes an earnest prayer to God for His sight, and says: “(O’ God), Just as an unmarried girl may bedeck herself, but she cannot enjoy any revelries without the groom, (similarly I cannot feel happy without You).”(3)

Kabir Ji now refers to another beautiful example of those days when separated brides used to feed the crows and wish that these crows will fly and take their messages to their spouses who were gone abroad. Putting himself in the situation of that bride who is waiting for her spouse Kabir Ji says: “(O’ God) my hands are exhausted flying crows (to take my message to You, please at least come now), when (even) the story of my life is about to end.”(4-2)

The message of this *shabad* is that we should realize that already so much of our age has passed in vain and if we let the rest of our old age also pass by us without remembering God, then we would suffer the painful fate of a long separated bride who could never meet her spouse.

ਸੁਹੀ ਕਬੀਰ ਜੀਉ ॥

soohee kabeer jee-o.

ਅਮਲੁ ਸਿਰਾਨੋ ਲੇਖਾ ਦੇਨਾ ॥
ਆਏ ਕਠਿਨ ਦੂਤ ਜਮ ਲੇਨਾ ॥
ਕਿਆ ਤੈ ਖਟਿਆ ਕਹਾ ਗਵਾਇਆ ॥
ਚਲਹੁ ਸਿਤਾਬ ਦੀਬਾਨਿ ਬੁਲਾਇਆ ॥੧॥

amal siraano laykhaa daynaa.
aa-ay kathin doot jam laynaa.
ki-aa tai khati-aa kahaa gavaa-i-aa.
chalhu sitaab deebaan bulaa-i-aa. ||1||

ਚਲੁ ਦਰਹਾਲੁ ਦੀਵਾਨਿ ਬੁਲਾਇਆ ॥
ਹਰਿ ਫੁਰਮਾਨੁ ਦਰਗਹ ਕਾ ਆਇਆ ॥੧॥
ਰਹਾਉ ॥

chal darhaal deevaan bulaa-i-aa.
har furmaan dargeh kaa aa-i-aa. ||1||
rahaa-o.

ਕਰਉ ਅਰਦਾਸਿ ਗਾਵ ਕਿਛੁ ਬਾਕੀ ॥
ਲੇਉ ਨਿਬੇਰਿ ਆਜੁ ਕੀ ਰਾਤੀ ॥
ਕਿਛੁ ਭੀ ਖਰਚੁ ਤੁਮਾਰਾ ਸਾਰਉ ॥
ਸੁਬਹ ਨਿਵਾਜ ਸਰਾਇ ਗੁਜਾਰਉ ॥੨॥

kara-o ardaas gaav kichh baakee.
lay-o nibayr aaj kee raatee.
kichh bhee kharach tum^haaraa saara-o.
subah nivaaj saraa-ay gujaara-o. ||2||

ਸਾਧਸੰਗਿ ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗਾ ॥ ਧਨੁ
ਧਨੁ ਸੋ ਜਨੁ ਪੁਰਖੁ ਸਭਾਗਾ ॥
ਈਤ ਉਤ ਜਨ ਸਦਾ ਸੁਹੇਲੇ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਿ ਅਮੋਲੇ ॥੩॥

saaDhsang jaa ka-o har rang laagaa.
Dhan Dhan so jan purakh sabhaagaa.
eet oot jan sadaa suhaylay.
janam padaarath jeet amolay. ||3||

ਜਾਗਤੁ ਸੋਇਆ ਜਨਮੁ ਗਵਾਇਆ ॥
 ਮਾਲੁ ਧਨੁ ਜੋਰਿਆ ਭਇਆ ਪਰਾਇਆ ॥
 ਕਹੁ ਕਬੀਰ ਤੇਈ ਨਰ ਭੂਲੇ ॥
 ਖਸਮੁ ਬਿਸਾਰਿ ਮਾਟੀ ਸੰਗਿ ਰੂਲੇ ॥੪॥੩॥

jaagaṭ so-i-aa janam gavaa-i-aa.
 maal Dhan jori-aa bha-i-aa paraa-i-aa.
 kaho kabeer ṭay-ee nar bhoolay.
khasam bisaar maatee sang roolay.
 ||4||3||

Suhi Kabir Ji

In the previous *shabad*, using the metaphor of a bride, Kabir Ji advised us that we should realize that already so much of our age has passed in vain and if we let this old age also pass by us without remembering God, then we would suffer the painful fate of a long separated bride who could never meet her spouse. In this *shabad*, he uses the metaphor of a tax collector or *Patwaari* of a district, who has not been keeping his tax collections up to date, and then is suddenly summoned by his boss to come right away and render his accounts. Then the poor *Patwaari* has to make all kinds of humble pleas, and even offer some sort of bribes, to the agents who have been sent to fetch him. Actually *Kabir Ji* uses this analogy to portray our situation, when the demons of death would come to take us to the judge of righteousness and report the account of our deeds in this human life; then we would pray for mercy and beg for more time to settle our worldly affairs or meditate on God's Name.

Describing the scene of a person's impending death, as if someone comes and breaks the news to a *Patwaari*, that he has been called by the Boss to render the account of his collections, *Kabir Ji* says: "(O' my friend), you have been called to render your past account. The very strict officers of law (the demons of death) have come to take you. They are telling you to come immediately with them, because the Minister (the judge of Righteousness) has called you. (He wants to know) what you have earned and what you have lost. (What good or bad deeds have you done) so far?"(1) (They would insist) that you have to accompany them right away, this is the command from the court of God."(1-pause)

Imagining himself in the position of that *Patwaari*, who has been summoned, but wants some more time to straighten his accounts, *Kabir Ji* makes pleas, and even offers indirect bribe to have some more time. So addressing those agents, he says: "(O' my dear sir), I make this prayer that there are a few villages left (whose account still remains to be entered in the books). But, I can take care of these tonight. I am ready to pay whatever expense you have to bear (on that account, in other words, I am ready to offer whatever bribe you ask. But I promise that I wouldn't take much time, and would depart so early) that we would say our morning prayers in a hotel (on our way)."(2)

However Kabir Ji knows, that once the demons of death arrive, they don't hear any pleas, and take away a person right away in whatever situation he or she may be at that moment. Now Kabir Ji tells us about those, who are not worried about death,

because by meditating on God's Name in the company of saints, they have already embellished their life. He says: "Blessed is that fortunate person, who through the company of the saint (Guru) has been imbued with the love (for God. Such) devotees are always at peace both here and hereafter, because they win the precious human life."(3)

Kabir Ji concludes the *shabad*, by commenting on the fate of those who simply waste their human life in amassing worldly wealth. He says: "The person who remains asleep (in worldly attachments, even when he or she is supposed to be alert and) awake has wasted (the human) birth. (Because soon after death, all) the worldly wealth and possessions amassed by him or her would belong to someone else. Kabir says, such persons have strayed (from the right path of life, because forsaking the Master (God), they are getting consumed in the dust (of short lived worldly wealth)."(4-3)

The message of this *shabad* is that we should not waste all our time in amassing worldly wealth and possessions. Because at the time of death, we would not be given any opportunity to rectify our deeds or remember God. At that time we would be dragged to the court of the judge of righteousness and punished severely, because the account of our life would show only the evil deeds that we committed for the sake of worldly wealth, but no virtuous deeds or time spent in remembrance of God.

ਪੰਨਾ ੭੯੩

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ਸੂਹੀ ਕਬੀਰ ਜੀਉ ਲਲਿਤ ॥

soohee kabeer jee-o laliṭ.

ਥਾਕੇ ਨੈਨ ਸ੍ਰਵਨ ਸੁਨਿ ਥਾਕੇ ਥਾਕੀ ਸੁੰਦਰਿ
ਕਾਇਆ ॥thaakay nain sarvan sun thaakay thaakee
sundar kaa-i-aa.ਜਰਾ ਹਾਕ ਦੀ ਸਭ ਮਤਿ ਥਾਕੀ ਏਕ ਨ
ਥਾਕਸਿ ਮਾਇਆ ॥੧॥jaraa haak dee sabh mat̃ thaakee ayk na
thaakas maa-i-aa. ||1||ਬਾਵਰੇ ਤੈ ਗਿਆਨ ਬੀਚਾਰੁ ਨ ਪਾਇਆ ॥
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥ ਰਹਾਉ ॥baavray tai gi-aan beechaar na paa-i-aa.
birthaa janam gavaa-i-aa. ||1|| rahaa-o.ਤਬ ਲਗੁ ਪ੍ਰਾਨੀ ਤਿਸੈ ਸਰੇਵਰੁ ਜਬ ਲਗੁ ਘਟ
ਮਹਿ ਸਾਸਾ ॥
ਜੇ ਘਟੁ ਜਾਇ ਤ ਭਾਉ ਨ ਜਾਸੀ ਹਰਿ ਕੇ
ਚਰਨ ਨਿਵਾਸਾ ॥੨॥tab lag paraanee t̃isai sarayvhu jab lag
ghat meh saasaa.jay ghat jaa-ay ta bhaa-o na jaasee har
kay charan nivaasaa. ||2||ਜਿਸ ਕਉ ਸਬਦੁ ਬਸਾਵੈ ਅੰਤਰਿ ਚੂਕੈ
ਤਿਸਹਿ ਪਿਆਸਾ ॥jis ka-o sabaḍ basaavai antar chookai
t̃iseh pi-aasaa.

ਹੁਕਮੈ ਬੂਝੈ ਚਉਪਤਿ ਖੇਲੈ ਮਨੁ ਜਿਣਿ ਢਾਲੇ
ਪਾਸਾ ॥੩॥

hukmai boo**h**hai cha-upar**h** **k**haylai man jin
dhaalay paasaa. ||3||

ਜੋ ਜਨ ਜਾਨਿ ਭਜਹਿ ਅਬਿਗਤ ਕਉ ਤਿਨ
ਕਾ ਕਛੂ ਨ ਨਾਸਾ ॥
ਕਹੁ ਕਬੀਰ ਤੇ ਜਨ ਕਬਹੂ ਨ ਹਾਰਹਿ ਢਾਲਿ
ਜੁ ਜਾਨਹਿ ਪਾਸਾ ॥੪॥੪॥

jo jan jaan **b**hajeh abiga**t** ka-o **t**in kaa
kach**h**oo na naasaa.
kaho kabeer **t**ay jan kabahu na haareh
dhaal jo jaane**h** paasaa. ||4||4||

Suhi Kabir Ji Lalit

In this beautiful *shabad Kabir Ji* is commenting on the general nature of man, who even in old age, when the body is so weakened that at any time it may die, remains engaged in amassing more and more worldly wealth, which does not accompany him or her after death, and he/she departs as a loser from this world. In this *shabad*, Kabir Ji tells us what we need to do so that instead of departing as losers we go as winners from this world.

So first awakening us to the reality of our present situation, *Kabir Ji* says: "(O' human being, even when you have become so weak and frail that) your eyes look tired, your ears look tired (and in fact your entire) body looks tired, so much so that with the coming of old age even your intellect has become weak, but the only thing which is not tired (or weakened is your obsession for) *Maya* (the worldly riches and power)." (1)

Therefore telling us in straightforward terms, what we are really missing, *Kabir Ji* says: "O' foolish person, you have not acquired divine wisdom and meditation, and so you have wasted your life in vain." (1-pause)

Now *Kabir Ji* suggests what we should be doing instead of remaining obsessed with worldly wealth or worldly affairs. He says: "O' mortals, as long as there is breath in your body, remember that (God) so that even when the body perishes, your love (for God) should not cease and you may find abode in the feet of God (His presence)." (2)

Describing the kinds of blessings and merits a person obtains in whose mind God enshrines the divine wisdom of His word (the Name), *Kabir Ji* says: "(O 'my friends), in whom God enshrines the gospel word (of His Name), all that person's desires and thirsts (for worldly things) are quenched. (Then such a person lives his/her life) realizing and accepting God's will and makes decisions with such a calm and controlled mind, as if) he or she is playing a chess- (like) game of life with the understanding of (God's) will." (3)

In conclusion, *Kabir Ji* says: "(O' my friends), they who contemplate on the imperishable God don't lose anything. (In short), *Kabir* says that those devotees, never lose, (in the chess game of life)." (4-4)

The message of this *shabad* is that we should realize that soon our body and all our faculties will get very frail and we could die at any moment. Therefore instead of wasting all our time in amassing wealth or remaining involved in worldly affairs, we should devote at least some time to meditation on God, and learn to live as per God's will, with full control of our mind's desires. In this way, we would win the game of life and would find happiness both in this and the next world.

ਸੂਹੀ ਲਲਿਤ ਕਬੀਰ ਜੀਉ ॥

soohee lalit kabeer jee-o.

ਏਕੁ ਕੋਟੁ ਪੰਚ ਸਿਕਦਾਰਾ ਪੰਚੇ ਮਾਗਹਿ ਹਾਲਾ ॥

ayk kot panch sikdaaraa panchay
maageh haalaa.

ਜਿਮੀ ਨਾਹੀ ਮੈ ਕਿਸੀ ਕੀ ਬੋਈ ਐਸਾ ਦੇਨੁ ਦੁਖਾਲਾ
॥੧॥

jimee naahee mai kisee kee bo-ee
aisaa dayn dukhaalaa. ||1||

ਹਰਿ ਕੇ ਲੋਗਾ ਮੋ ਕਉ ਨੀਤਿ ਡਸੈ ਪਟਵਾਰੀ ॥

har kay logaa mo ka-o neet dasai
patvaaree.

ਊਪਰਿ ਭੁਜਾ ਕਰਿ ਮੈ ਗੁਰ ਪਹਿ ਪੁਕਾਰਿਆ ਤਿਨਿ
ਹਉ ਲੀਆ ਉਬਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ooper bhuja kar mai gur peh
pukaari-aa tin ha-o lee-aa ubaaree.
||1|| rahaa-o.

ਨਉ ਡਾਡੀ ਦਸ ਮੁੰਸਫ ਧਾਵਹਿ ਰਈਅਤਿ ਬਸਨ ਨ
ਦੇਹੀ ॥

na-o daadee das munsaf Dhaaveh
ra-ee-at basan na dayhee.

ਡੋਰੀ ਪੂਰੀ ਮਾਪਹਿ ਨਾਹੀ ਬਹੁ ਬਿਸਟਾਲਾ ਲੇਹੀ
॥੨॥

doree pooree maapeh naahee baho
bistaalaa layhee. ||2||

ਬਹਤਰਿ ਘਰ ਇਕੁ ਪੁਰਖੁ ਸਮਾਇਆ ਉਨਿ ਦੀਆ
ਨਾਮੁ ਲਿਖਾਈ ॥

bahtar ghar ik purakh samaa-i-aa un
dee-aa naam likhaa-ee.

ਧਰਮ ਰਾਇ ਕਾ ਦਫਤਰੁ ਸੋਧਿਆ ਬਾਕੀ ਰਿਜਮ ਨ
ਕਾਈ ॥੩॥

Dharam raa-ay kaa daftar soDhi-aa
baakee rijam na kaa-ee. ||3||

ਸੰਤਾ ਕਉ ਮਤਿ ਕੋਈ ਨਿੰਦਹੁ ਸੰਤ ਰਾਮੁ ਹੈ ਏਕੋ ॥

santaa ka-o mat ko-ee nindahu sant
raam hai ayko.

ਕਹੁ ਕਬੀਰ ਮੈ ਸੋ ਗੁਰੁ ਪਾਇਆ ਜਾ ਕਾ ਨਾਉ
ਬਿਬੇਕੋ ॥੪॥੫॥

kaho kabeer mai so gur paa-i-aa jaa
kaa naa-o bibayko ||4||5||

Suhi Lalit Kabir Ji

This *shabad* is an example of the beauty of *Kabir Ji* 's poetry and uses of metaphors. In this *shabad Kabir Ji* uses the example of Indian revenue system to compare our body with a fort and our soul to a poor farmer, who is being daily harassed by five *chaudris* (the revenue officers: lust, anger, greed, attachment, and ego).

So putting himself in the place of that poor farmer, *Kabir Ji* describes his situation and says: “(O’ my friends, this body is like a fortress farm, in which five *chaudris* reside,

and all five demand tax. But, when I have not farmed anybody's land, paying such a tax is painful (because I have not fallen victim to any of these impulses).”(1)

Describing what he did about this problem and indirectly suggesting, what we could do in a similar situation, *Kabir Ji* says, that he went to the saint Guru, and said: “O’ devotees of God, every day like a *Patwaari* (the village tax collector, the demon of death) tortures me. So with raised hands, I cried to the Guru (for help) and he saved me.”(1-pause)

Giving some more details of who else is bothering him and how, *Kabir Ji* says: “(Every day) the nine surveyors and ten judges march on to the farms, and don’t let (the poor) subjects live in peace. They do not measure accurately, and ask for too much kickback. (In other words, the nine sense organs, such as eyes and ears, and ten sense faculties, such as sense of speech, and touch, mislead a person into sinful tendencies and do not let them live in peace).”(2)

Now *Kabir Ji* describes what his Guru did for him and how he saved him. He says: “(O’ my friends, that Guru) got written for me (the entry permit of) the Name (in the court of the supreme) Being, who lives in the body (house) itself, which has seventy two chambers. When with this favor of the Guru), the office of the righteous judge was straightened (and made to examine the account of my deeds justly, then) no balance (of any bad deeds was) found.”(3)

Therefore on the basis of wonderful help he obtained from the saint (Guru), *Kabir Ji* says: “(O’ my friends, such are the blessings of seeking the shelter of the saint Guru. Therefore), let no one slander the saints, because the saint (Guru) and God are one. *Kabir* says, I have obtained such a Guru whose very Name provides (one with divine) wisdom.”(4-5)

The message of this *shabad* is that if we want to be free from the four passions of lust, anger, greed, and attachment, which often lead us into sinful acts, and subject us to punishment by the righteous judge, then we should seek the shelter and advice of the Guru. He would give us such immaculate advice, that we would know how to control our worldly desires and sinful tendencies, and also would intercede on our behalf in God’s court. We would also be saved from any further pains of birth and death.

ਰਾਗੁ ਸੁਹੀ ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

**raag soohee banee saree ravid^uas
jee-o kee**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaa^d.

ਸਹ ਕੀ ਸਾਰ ਸੁਹਾਗਨਿ ਜਾਨੈ ॥
ਤਜਿ ਅਭਿਮਾਨੁ ਸੁਖ ਰਲੀਆ ਮਾਨੈ ॥
ਤਨੁ ਮਨੁ ਦੇਇ ਨ ਅੰਤਰੁ ਰਾਖੈ ॥
ਅਵਰਾ ਦੇਖਿ ਨ ਸੁਨੈ ਅਭਾਖੈ ॥੧॥

sah kee saar suhaagan jaanai.
taj abhimaan sukh ralee-aa maanai.
tan man day-ay na antar raakhai.
avraa daykh na sunai abhaakhai. ||1||

ਸੋ ਕਤ ਜਾਨੈ ਪੀਰ ਪਰਾਈ ॥
ਜਾ ਕੈ ਅੰਤਰਿ ਦਰਦੁ ਨ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

so kat̃ jaanai peer paraa-ee.
jaa kai antar darad na paa-ee. ||1||
rahaa-o.

ਦੁਖੀ ਦੁਹਾਗਨਿ ਦੁਇ ਪਖ ਹੀਨੀ ॥
ਜਿਨਿ ਨਾਹ ਨਿਰੰਤਰਿ ਭਗਤਿ ਨ ਕੀਨੀ ॥
ਪੁਰ ਸਲਾਤ ਕਾ ਪੰਥੁ ਦੁਹੇਲਾ ॥
ਸੰਗਿ ਨ ਸਾਥੀ ਗਵਨੁ ਇਕੇਲਾ ॥੨॥

dukhee duhaagan du-ay pakh heenee.
jin naah niranantar bhagat na keenee.
pur salaat kaa panth duhaylaa.
sang na saathee gavan ikaylaa. ||2||

ਦੁਖੀਆ ਦਰਦਵੰਦੁ ਦਰਿ ਆਇਆ ॥
ਬਹੁਤੁ ਪਿਆਸ ਜਬਾਬੁ ਨ ਪਾਇਆ ॥
ਕਹਿ ਰਵਿਦਾਸ ਸਰਨਿ ਪ੍ਰਭ ਤੇਰੀ ॥
ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਕਰੁ ਗਤਿ ਮੇਰੀ ॥੩॥੧॥

dukhee-aa daradvand dar aa-i-aa.
bahuṭ pi-aas jabaab na paa-i-aa.
kahi raviḍaas saran parabh tayree.
ji-o jaanhu ti-o kar gat mayree. ||3||1||

Raag Suhi of Shri Ravidas Ji

Most of us remain engrossed in worldly affairs without ever remembering our God and Master, who blessed us with this human life and many other invaluable gifts. For this reason, we keep on suffering pains of birth and death, without ever realizing or enjoying the relish of a union with God. Very few Guru-following people have enjoyed this relish and really know the value of a union with God our Groom. In this *shabad*, devotee *Ravidas Ji* compares such united souls with the wedded brides and tells us what their other qualities are which we need to acquire.

He says: “(O’ my friends), only a united wedded wife knows the worth of (union with) her spouse (God). Shedding her ego, she revels (with her spouse) in peace. She surrenders her body and mind (to her spouse), and does not keep anything secret from him. She does not want to hear or talk about other (men, except her own spouse). Similarly a Guru-following person never considers bowing or praying before other gods or idols.”(1)

However, commenting on the state of mind of those bride souls, who have never experienced the bliss of God’s union), *Ravidas Ji* says: “(O’ my friends, that bride soul) in whose mind, (God) has not (ever) put the pain (of separation), how can she understand the pain of others (who have been separated from their beloved groom or God).”(1-pause)

Describing the terrible fate of those who do not worship God, *Ravidas Ji* says: “(The bride soul), who has not performed continuous worship of (God the Master, that) separated bride keeps suffering and remains deprived (of happiness) on both sides of (this and the next world. After death, the soul of such a person has) to suffer through the treacherous walk over *Pursalaat* (the bridge of hair’s width over the fire of hell which everyone has to cross after death, according to Muslims). There will be no companion or mate (and the soul) has to do this journey alone.”(2)

Now putting himself in place of such a suffering bride soul, *Ravidas* Ji shows us how even now we could approach God for His mercy and save ourselves from such terrible fate as described above. Addressing God on our behalf, he says: "(O' God, like) a suffering person in great pain (I) have come to Your door. I am extremely thirsty (for Your sight), but I have not yet obtained any response. *Ravidas* says, I have sought Your shelter. Save me, howsoever You may." (3-1)

The message of this *shabad* is that if we want to save our soul from such terrible tortures as walking over fires of hell, then like truly wedded and united brides of our spouse God, we should continually worship Him with full dedication, and humbly pray to Him to show mercy on us and save us, howsoever He may.

ਸੂਹੀ ॥

soohee.

ਜੇ ਦਿਨ ਆਵਹਿ ਸੇ ਦਿਨ ਜਾਹੀ ॥
ਕਰਨਾ ਕੂਚੁ ਰਹਨੁ ਥਿਰੁ ਨਾਹੀ ॥
ਸੰਗੁ ਚਲਤ ਹੈ ਹਮ ਭੀ ਚਲਨਾ ॥
ਦੁਰਿ ਗਵਨੁ ਸਿਰ ਉਪਰਿ ਮਰਨਾ ॥੧॥

jo dīn aavahi so dīn jaahee.
karnaa kooch rahan thir naahee.
sang chalaṭ hai ham bhee chalnaa.
door gavan sir oopar marnaa. ||1||

ਪੰਨਾ ੭੯੪

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ਕਿਆ ਤੂ ਸੋਇਆ ਜਾਗੁ ਇਆਨਾ ॥
ਤੈ ਜੀਵਨੁ ਜਗਿ ਸਚੁ ਕਰਿ ਜਾਨਾ ॥੧॥
ਰਹਾਉ ॥

ki-aa too so-i-aa jaag i-aanaa.
ṭai jeevan jag sach kar jaanaa. ||1||
rahaa-o.

ਜਿਨਿ ਜੀਉ ਦੀਆ ਸੁ ਰਿਜਕੁ ਅੰਬਰਾਵੈ ॥
ਸਭ ਘਟ ਭੀਤਰਿ ਹਾਟੁ ਚਲਾਵੈ ॥
ਕਰਿ ਬੰਦਿਗੀ ਛਾਡਿ ਮੈ ਮੇਰਾ ॥
ਹਿਰਦੈ ਨਾਮੁ ਸਮਾਰਿ ਸਵੇਰਾ ॥੨॥

jin jee-o dee-aa so rijak ambraavai.
sabh ghat bheetar haat chalaavai.
kar bandigee chhaad mai mayraa.
hirdai naam sam^Haar savayraa. ||2||

ਜਨਮੁ ਸਿਰਾਨੇ ਪੰਥੁ ਨ ਸਵਾਰਾ ॥
ਸਾਂਝ ਪਰੀ ਦਹ ਦਿਸ ਅੰਧਿਆਰਾ ॥
ਕਹਿ ਰਵਿਦਾਸ ਨਿਦਾਨਿ ਦਿਵਾਨੇ ॥
ਚੇਤਸਿ ਨਾਹੀ ਦੁਨੀਆ ਫਨ ਖਾਨੇ ॥੩॥੨॥

janam siraano panth na savaaraa.
saa^Njh paree dah dis anDhi-aaraa.
kahi ravidas nidāan divaanay.
chayṭas naahee dune-aa fan khaanay.
||3||2||

Suhi

In this *shabad*, devotee *Ravidas* Ji is reminding us about death, which is always hanging over our heads. He points out that right in front of our own eyes our companions are going; therefore we should also realize that any day we too have to depart from this world. He tells us, how important, it is to utilize this opportunity to meditate on God's Name, which is the only thing that could save us from further pains of birth and death or punishment for our misdeeds.

Ravidas Ji says: "(O' my friend), whatever days come, they keep passing away, (similarly whatever creatures come to this world, they) have to depart and cannot stay here forever. (We can see that many in our) company are departing and we too have to depart (one day). Death is hovering over our heads, and we have to go to a far off place."(1)

Therefore trying to alert us to our impending death, *Ravidas* Ji says: "Wake up, O' ignorant one, why are you still sleeping (and engrossed in worldly affairs). You have (mistakenly) assumed this worldly life to be eternal."(1-pause)

Now *Ravidas* Ji comments on our often repeated excuse for not meditating on God's Name, that we have to earn a livelihood for ourselves and our families, and we don't have any time for worship. He says: "(O' my friends), He who has given life, also provides for its sustenance. In fact sitting in all hearts, He is running the shop (of our body and providing necessary energy and intellect to each living being to procure the necessary sustenance. Therefore, O' man) shed off (such thoughts as) I am (so great, or this wealth is) mine; devote yourself to meditation and amass the (wealth) of God's Name in your heart as early as possible, (because who knows when death might overtake you)."(2)

Ravidas Ji concludes the *shabad* by once again reminding us and asking us, why we have spent all our life in other worldly pursuits, but have not done anything to make easier our long journey after death. He says: "(O' foolish man), you have spent away your entire life (in straightening your worldly affairs, but you) have not straightened (made easier) your journey (after death. Remember that), when the evening (of old age) sets in, (you would feel so weak and helpless, as if) there is darkness in all the ten directions. Therefore *Ravidas* says: "O' foolish mortal, why don't you remember (God, when you know that) this world is like a house which is ultimately going to be destroyed."(3-2)

The message of this *shabad* is that we should remember that our purpose in life is not just taking care of our family needs, but also to do something to smoothen our journey after death, which may overtake us anytime. Therefore after taking care of our basic personal and family needs, we should devote at least some time to remember God and meditate on His Name.

ਸੁਗੀ ॥

soohee.

ਉਚੇ ਮੰਦਰ ਸਾਲ ਰਸੋਈ ॥
ਏਕ ਘਰੀ ਫੁਨਿ ਰਹਨੁ ਨ ਹੋਈ ॥੧॥

oochay mandar saal raso-ee.
ayk gharee fun rahan na ho-ee. ||1||

ਇਹੁ ਤਨੁ ਐਸਾ ਜੈਸੇ ਘਾਸ ਕੀ ਟਾਟੀ ॥
ਜਲਿ ਗਇਓ ਘਾਸੁ ਰਲਿ ਗਇਓ ਮਾਟੀ ॥੧॥
ਰਹਾਉ ॥

ih tan aisaa jaisay ghaas kee taatee.
jal ga-i-o ghaas ral ga-i-o maatee. ||1||
rahaa-o.

ਭਾਈ ਬੰਧ ਕੁਟੰਬ ਸਹੇਰਾ ॥ ਓਇ ਭੀ ਲਾਗੇ ਕਾਢੁ
ਸਵੇਰਾ ॥੨॥

bhaa-ee banDh kutamb sahayraa. o-ay
bhee laagay kaadh savayraa. ||2||

ਘਰ ਕੀ ਨਾਰਿ ਉਰਹਿ ਤਨ ਲਾਗੀ ॥
ਉਹ ਤਉ ਭੂਤੁ ਭੂਤੁ ਕਰਿ ਭਾਗੀ ॥੩॥

ghar kee naar ureh tan laagee.
uh ta-o bhoot bhoot kar bhaagee. ||3||

ਕਹਿ ਰਵਿਦਾਸ ਸਭੈ ਜਗੁ ਲੁਟਿਆ ॥
ਹਮ ਤਉ ਏਕ ਰਾਮੁ ਕਹਿ ਛੁਟਿਆ ॥੪॥੩॥

kahi ravidas sabhai jag looti-aa.
ham ta-o ayk raam kahi chhooti-aa.
||4||3||

Suhi

In the previous *shabad*, *Ravidas Ji* tried to awaken us from our slumber and involvement in the affairs of the family and amassing wealth for them. In this *shabad*, he reminds us what would happen to our body after death, and what would be the attitude of our friends and relatives for whom we toil so hard, and sacrifice the future welfare of our soul.

Addressing a man in general he says: "(O' man), you may have lofty mansions and (elaborate) kitchens, (but after death) one is not allowed to stay in them even for a moment."(1)

Illustrating the fate of the body after death, *Ravidas Ji* says: "(O' man) this body is like a hut made out of straw; (just as, with a small flame) straw is burnt down and blends in earth, (similar is the fate of our body)."(1-pause)

Commenting on the attitude of our friends and family for whom we toil so hard, he says: "(As soon as a person dies), one's entire family say: "Let us take (this dead body out) as early as possible."(2)

But pointing to the most painful thing, *Ravidas Ji* says: "(Even) the lady of the house, who used to remain clasped to (the man) runs away (from his body, as if he is) a ghost."(3)

Ravidas Ji concludes the *shabad* by sharing with us, how he has saved himself from such a situation. He says: "(O' my friends), *Ravidas* says, that the entire world is being cheated (by the false attachment to one's relatives and wealth), but I have saved myself (from such a fate) by uttering the one God's Name."(4-3)

The message of this *shabad* is that our friends or families for whom we toil so hard would be of no help to us after death. They would be anxious to dispose of our body as soon as possible. Therefore, instead of wasting all our time in amassing huge wealth for our families, or building lofty mansions, we should devote ourselves to God's Name, so that we may be saved from any future pains of birth and death.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਰਾਗੁ ਸੂਹੀ ਬਾਣੀ ਸੇਖ ਫਰੀਦ ਜੀ ਕੀ ॥

raag soohee bane^e saykh fareed^d jee kee.

ਤਪਿ ਤਪਿ ਲੁਹਿ ਲੁਹਿ ਹਾਥ ਮਰੋਰਉ ॥
 ਬਾਵਲਿ ਹੋਈ ਸੋ ਸਹੁ ਲੋਰਉ ॥
 ਤੈ ਸਹਿ ਮਨ ਮਹਿ ਕੀਆ ਰੋਸੁ ॥
 ਮੁਝੁ ਅਵਗਨ ਸਹ ਨਾਹੀ ਦੇਸੁ ॥੧॥

ṭap ṭap luhi luhi haath marora-o.
 baaval ho-ee so saho lora-o.
 ṭai seh man meh kee-aa ros.
 mujh avgan sah naahee dos. ||1||

ਤੈ ਸਾਹਿਬ ਕੀ ਮੈ ਸਾਰ ਨ ਜਾਨੀ ॥
 ਜੋਬਨੁ ਖੋਇ ਪਾਛੈ ਪਛੁਤਾਨੀ ॥੧॥ ਰਹਾਉ ॥

ṭai saahib kee mai saar na jaanee.
 joban kho-ay paachhai pachhutaanee. ||1||
 rahaa-o.

ਕਾਲੀ ਕੋਇਲ ਤੂ ਕਿਤ ਗੁਨ ਕਾਲੀ ॥
 ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੇ ਹਉ ਬਿਰਹੈ ਜਾਲੀ ॥
 ਪਿਰਹਿ ਬਿਹੂਨ ਕਤਹਿ ਸੁਖੁ ਪਾਏ ॥
 ਜਾ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤਾ ਪ੍ਰਭੁ ਮਿਲਾਏ ॥੨॥

kaalee ko-il too kiṭ gun kaalee.
 apnay pareetam kay ha-o birhai jaalee.
 pireh bihoon kaṭeh sukh paa-ay.
 jaa ho-ay kirpaal ṭaa parabahoo milaa-ay.
 ||2||

ਵਿਧਣ ਖੂਹੀ ਮੁੰਧ ਇਕੋਲੀ ॥
 ਨਾ ਕੋ ਸਾਥੀ ਨਾ ਕੋ ਬੇਲੀ ॥
 ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਸਾਧਸੰਗਿ ਮੇਲੀ ॥
 ਜਾ ਫਿਰਿ ਦੇਖਾ ਤਾ ਮੇਰਾ ਅਲਹੁ ਬੇਲੀ ॥੩॥

viDhan khoohee munDh ikaylee.
 naa ko saathee naa ko baylee.
 kar kirpaa parabh saaDhsang maylee.
 jaa fir daykhaa ṭaa mayraa alhu baylee.
 ||3||

ਵਾਟ ਹਮਾਰੀ ਖਰੀ ਉਡੀਣੀ ॥
 ਖੰਨਿਅਹੁ ਤਿਖੀ ਬਹੁਤੁ ਪਿਈਣੀ ॥
 ਉਸੁ ਉਪਰਿ ਹੈ ਮਾਰਗੁ ਮੇਰਾ ॥
 ਸੇਖ ਫਰੀਦਾ ਪੰਥੁ ਸਮਾਰਿ ਸਵੇਰਾ ॥੪॥੧॥

vaat hamaaree kharee udeenee.
 khanni-ahu tikhee bahut pi-eenee.
 us oopar hai maarag mayraa.
 saykh fareedaa panth sam^haar savayraa.
 ||4||1||

Raag Suhi Baani Farid Ji Ki

(The Word Of Sheikh Farid Ji)

This is a very famous *shabad* of *Farid Ji*, expressing the anguish of his soul due to separation from God. He compares himself to a young bride who has annoyed her groom and is now suffering in pain, because of separation from him. But unlike most of us, he is not blaming God for this separation; instead he confesses his own faults and shortcomings.

So using the above metaphor, *Farid Ji* says: "I am wringing my hands, and burning with (the pain of separation). Becoming crazy, I am wandering in search of that

Groom. (In my heart, I say): "O' my Beloved, (I know that) in Your mind, You have felt annoyed with me. It is my fault; not Yours, O' my Master."(1)

Continuing to express his remorse in the same metaphor, *Farid Ji* says: "I did not realize Your worth, O' Master. After wasting my youth, I am now repenting (for my mistakes, in pursuit of short-lived worldly pleasures)."(1-pause)

Now *Farid Ji* sees a *Koel* (a famous black song bird in India), and in his imagination asks it: "O' *Kaali Koel* (black bird) due to what shortcomings, why have you become black? (The bird replies): "(O' my friend), I have been burnt by the pain of separation from my spouse. How can any bride (soul) find peace without her spouse? (But when God) becomes merciful, then on His own He unites one with Himself."(2)

Farid Ji now uses another metaphor to describe the helplessness of a human soul in the world to illustrate the above point. He says: "(My soul is) like a lonely girl who had fallen into a dreadful deserted well. There she had no friend or mate to help her out. But then becoming gracious, God united her with the company of the saints (who pulled her out of this well or the state of depression and loneliness), and now wherever I look (I find God, my) friend and mate."(3)

Farid Ji concludes this *shabad* by reminding himself and indirectly us, about the difficult journey which our souls would have to undertake after death. He says: "(O' my friends), our journey (after death) is truly worrisome, it is like walking on a narrow path sharper than the two-edged sword. Yes, I have to walk over that dreadful path (after death. Therefore, I say to myself): "O' *sheikh Farid*, plan and get ready for that path well in time (by meditating on God's Name)."(4-1)

The message of this *shabad* is that we should remember that after death, our soul has to undertake a difficult and arduous journey without any company. The only way, in which we can avoid this pain is that without further delay, we should pray to God to bless us with the guidance of a saint (Guru), who may help us divert our attention from the false worldly involvements, and attune it to meditating on God's Name. So that showing His mercy, God may pull us out of our worldly pursuits and unite us with Him.

ਸੂਹੀ ਲਲਿਤ ॥

ਬੇੜਾ ਬੰਧਿ ਨ ਸਕਿਓ ਬੰਧਨ ਕੀ ਵੇਲਾ ॥

ਭਰਿ ਸਰਵਰੁ ਜਬ ਊਛਲੈ ਤਬ ਤਰਣੁ ਦੁਹੇਲਾ ॥੧॥

ਹਥੁ ਨ ਲਾਇ ਕਸੁੰਭੜੈ ਜਲਿ ਜਾਸੀ ਢੋਲਾ ॥੧॥ ਰਹਾਉ ॥

ਇਕ ਆਪੀਨੈ ਪਤਲੀ ਸਹ ਕੇਰੇ ਬੋਲਾ ॥
ਦੁਧਾ ਬਣੀ ਨ ਆਵਣੀ ਫਿਰਿ ਹੋਇ ਨ ਮੇਲਾ ॥੨॥

soohee laliṭ.

bayr^haa ban^{Dh} na saki-o ban^{Dh}an
kee vay^laa.

b^har sarvar jab oo^{ch}hlai tab taran
duhay^laa. ||1||

hath na laa-ay kasumb^h-r^hai jal
jaasee d^holaa. ||1|| rahaa-o.

ik aapeen^hai pat^lee sah kayray bolaa.
du^{Dh}aa than^{ee} na aavee fir ho-ay na
may^laa. ||2||

ਕਹੈ ਫਰੀਦੁ ਸਹੇਲੀਹੋ ਸਹੁ ਅਲਾਏਸੀ ॥

kahai fareed sahayleeho saho
alaa-aysee.

ਹੰਸੁ ਚਲਸੀ ਭੁੰਮਣਾ ਅਹਿ ਤਨੁ ਢੇਰੀ ਥੀਸੀ ॥੩॥੨॥

hans chalsee dummṇaa ah ṭan
dhayree theesee. ||3||2||

Suhi Lalit

In this *shabad* also, *Farid Ji* is reminding himself and us about the necessity of meditating on God's Name while we have the opportunity in our human life, otherwise we may never get this opportunity to unite with Him.

Using the metaphor of building and riding a boat when the ocean is calm, *Farid Ji* says: "(O' man, if during earlier years, you did not meditate on God's Name and remained engrossed in sinful worldly pleasures, then later on it would become very difficult to get out of your bad habits. In such a situation one would have to say: '(O' my friend), you couldn't build a raft (of meditation on God's Name to cross this worldly ocean when it was calm, and was) the right time to do so. When becoming full (and tumultuous) the sea would start to rise, it would become very difficult to swim across. (In other words, if you don't meditate on God's Name at the right time, and let your mind fill with evil thoughts, then these thoughts would so overpower your conduct that you would find it impossible to control).'"(1)

Therefore, warning us against getting attached to *Maya* (the short lived worldly riches and power), *Farid Ji* says: "(Don't fall a prey to the attraction of false worldly pleasures, these would soon disappear, just as one may say to you), O' my beloved don't touch the safflower, it would get burnt (its beautiful red color would fade away)."(1-pause)

Commenting on the difficult situation in which the human soul is, *Farid Ji* says: "Firstly the bride (soul) is spiritually so weak (that it is easily tempted by worldly allurements. Secondly) the commands of the Spouse are very strict and difficult to obey (because it is very difficult to meditate on His Name, and lead a truthful life. So just as once taken out), the milk cannot come back to the teats, (similarly once the soul goes out of body it cannot return), and then union (with God) never takes place."(2)

Therefore *Farid Ji* concludes the *shabad* by warning us once again. He says: "O' my friends, *Farid* is telling you that when our Spouse would issue a command (for our recall), with a saddened heart our swan (soul) would depart (from here), and this body would become (like) a heap of dust (and our soul would have to suffer again)."(3-2)

The message of this *shabad* is that we should meditate on God's Name while we are young and have the health and ability to do so. Further, we should not be misled by the deceptive worldly allurements, otherwise we might get so addicted to evil habits that later on it may become impossible to get rid of them.

ਪੰਨਾ ੭੯੫

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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar sat naam kartaa purakh
nirbha-o nirvair akaal moorat ajoonee
saibha^N gur parsaad.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧ ॥

raag bilaaval mehlaa 1 cha-upday
ghar 1.

ਤੂ ਸੁਲਤਾਨੁ ਕਹਾ ਹਉ ਮੀਆ ਤੇਰੀ ਕਵਨ
ਵਡਾਈ ॥

too sultaan kahaa ha-o mee-aa tayree
kavan vadaa-ee.

ਜੇ ਤੂ ਦੇਹਿ ਸੁ ਕਹਾ ਸੁਆਮੀ ਮੈ ਮੂਰਖ ਕਹਣੁ
ਨ ਜਾਈ ॥੧॥

jo too deh so kahaa su-aamee mai
moorakh kahan na jaa-ee. ||1||

ਤੇਰੇ ਗੁਣ ਗਾਵਾ ਦੇਹਿ ਬੁਝਾਈ ॥

tayray gun gaavaa deh bujhaa-ee.

ਜੈਸੇ ਸਚ ਮਹਿ ਰਹਉ ਰਜਾਈ ॥੧॥ ਰਹਾਉ ॥

jaisay sach meh raha-o rajaa-ee. ||1||
rahaa-o.

ਜੇ ਕਿਛੁ ਹੋਆ ਸਭੁ ਕਿਛੁ ਤੁਝ ਤੇ ਤੇਰੀ ਸਭ
ਅਸਨਾਈ ॥

jo kichh ho-aa sabh kichh tujh tay tayree
sabh asnaa-ee.

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣਾ ਮੇਰੇ ਸਾਹਿਬ ਮੈ ਅੰਧੁਲੇ
ਕਿਆ ਚਤੁਰਾਈ ॥੨॥

tayraa ant na jaanaa mayray saahib mai
anDhulay ki-aa chaturaa-ee. ||2||

ਕਿਆ ਹਉ ਕਥੀ ਕਥੇ ਕਥਿ ਦੇਖਾ ਮੈ ਅਕਥੁ ਨ
ਕਥਨਾ ਜਾਈ ॥

ki-aa ha-o kathee kathay kath daykhaa mai
akath na kathnaa jaa-ee.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਆਖਾ ਤਿਲੁ ਤੇਰੀ
ਵਡਿਆਈ ॥੩॥

jo tuDh bhaavai so-ee aakhaa til tayree
vadi-aa-ee. ||3||

ਏਤੇ ਕੂਕਰ ਹਉ ਬੇਗਾਨਾ ਭਉਕਾ ਇਸੁ ਤਨ
ਤਾਈ ॥

aytay kookar ha-o baygaanaa bha-ukaa is
tan taa-ee.

ਭਗਤਿ ਹੀਨੁ ਨਾਨਕੁ ਜੇ ਹੋਇਗਾ ਤਾ ਖਸਮੈ
ਨਾਉ ਨ ਜਾਈ ॥੪॥੧॥

bhagat heen naanak jay ho-igaa taa
khasmai naa-o na jaa-ee. ||4||1||

Raag Bilawal Mehla-1 Chaupadaiy Ghar-1

Guru Ji starts this new musical measure *Bilawal* with a prayer to God by first acknowledging that he does not know how to even praise Him. He fears that because of his inadequate knowledge and vocabulary, instead of glorifying God, he might be downgrading Him.

Therefore addressing God, Guru Ji humbly submits: "(O' God), You are a great emperor, and if I call You (only) a chief, how could that be Your glorification. O' my

Master, whatever (wisdom You give me) I say accordingly, (actually) I the ignorant one do not know what to say (in Your praise).”(1)

Therefore Guru Ji prays to God to bless him with the right intellect and words, so that he could truly sing His praises. He says: “(O’ God), give me (such) understanding that I may be able to sing Your praises, and I may live in accordance with the truth (of Your will).”(1-pause)

Describing whatever he knows and also confessing his limited knowledge, Guru Ji says: “(O’ God, I know only this thing that) whatever (expanse of the world) has happened, has been brought about by You, it is all Your greatness. O’ my Master, I don’t know Your limit. What wisdom has a blind (ignorant person like) me (to sing Your praises)?”(2)

Once again, expressing his inability to describe the merits of God, Guru Ji says: "O’ God, what may I say (in Your praise, because when) after uttering Your praises I look around, I come to the conclusion that I cannot describe (the glories of the) indescribable (God. Therefore) whatever pleases You, I say only that little bit of Your glory.”(3)

Guru Ji concludes this *shabad* by openly confessing why he is trying to praise God. He says: “(O’ God, there are so many persons, who), like dogs, bark at Your door; I am also a stray dog barking at Your door for the sake of (protecting) my body (and soul, with this belief: that even if) Nanak might be without (Your) devotion, still the Name of his Master (on him) would not go (waste, and he would be allowed entry into the Master’s palace).”(4-1)

The message of this *shabad* is that we should never feel proud of our worship or praise of God. We should realize that God is such a great King, that we do not even have vocabulary to sing His praises. There are millions of better singers of God’s praise than us. We are just like a stray dog, among so many other dogs barking at His door for a few crumbs of food. So let us hope and pray that in His mercy, He may bless us also with a little bit of the divine food of His Name.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥

bilaaval mehlā 1.

ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਵੇਸ ਕਲੰਦਰੁ ਘਟ ਹੀ ਤੀਰਥਿ
ਨਾਵਾ ॥

man mandar tan vays kalandar ghat
hee tirath naavaa.

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ
ਨ ਆਵਾ ॥੧॥

ayk sabad mayrai paraan basat hai
baahurh janam na aavaa. ||1||

ਮਨੁ ਬੇਧਿਆ ਦਇਆਲ ਸੇਤੀ ਮੇਰੀ ਮਾਈ ॥

man bayDhi-aa da-i-aal saytee mayree
maa-ee.

ਕਉਣੁ ਜਾਣੈ ਪੀਰ ਪਰਾਈ ॥

ka-un jaanai peer paraa-ee.

ਹਮ ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ ॥੧॥ ਰਹਾਉ ॥

ham naahee chint paraa-ee. ||1||
rahaa-o.

ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਪਾਰਾ ਚਿੰਤਾ ਕਰਹੁ
ਹਮਾਰੀ ॥

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਘਟਿ
ਘਟਿ ਜੋਤਿ ਤੁਮਾਰੀ ॥੨॥

ਸਿਖ ਮਤਿ ਸਭ ਬੁਧਿ ਤੁਮਾਰੀ ਮੰਦਿਰ ਛਾਵਾ
ਤੇਰੇ ॥

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ਮੇਰੇ ਸਾਹਿਬਾ ਗੁਣ
ਗਾਵਾ ਨਿਤ ਤੇਰੇ ॥੩॥

ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ ਸਰਬ ਚਿੰਤ ਤੁਧੁ
ਪਾਸੇ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਚੰਗਾ ਇਕ ਨਾਨਕ ਕੀ
ਅਰਦਾਸੇ ॥੪॥੨॥

agam agochar alakh apaaraa chintaa
karahu hamaaree.

jal thal mahee-al bharipur leenaa ghat
ghat jot tumhaaree. ||2||

sikh mat sabh buDh tumhaaree mandir
chhaavaa tayray.

tujh bin avar na jaanaa mayray
saahibaa gun gaavaa nit tayray. ||3||

jee-a jant sabh saran tumhaaree sarab
chint tuDh paasay.

jo tuDh bhaavai so-ee changa ik naanak
kee ardaasay. ||4||2||

Bilawal Mehla-1

In the previous *shabad*, Guru Ji advised us that we should never feel proud of our worship or praise of God. We should realize that God is such a great king that we do not even have vocabulary to sing His praises. There are millions of better singers of God's praise than us. We are just like a stray dog among so many other dogs barking at His door for a few crumbs of food (of His Name). So let us hope and pray that in His mercy, He may bless us also with a little bit of His divine food. In this *shabad*, he shows us with what kind of humility and devotion, we should sing praises of God.

Guru Ji says: "(O' God), my mind is like a temple (for You); on my body I have put the garb of a mendicant and I bathe at the pilgrimage station of my heart (and do not go to any holy places to bathe or worship). In my heart is enshrined the one word (of God's Name, and I am confident that) I will not fall into existences again."(1)

Guru Ji now describes the intensity of his love for God and the pain, which his heart is feeling due to his separation from God. He says: "O' my mother, my heart is pierced with the shaft of love of the merciful God. (In such a state), who can know about the pain of any other? (And except God) I too am not worried about others."(1-pause)

Next with candid humility, Guru Ji acknowledges and says: "O' unperceivable, inaccessible, indescribable, and infinite God, You take care of us (all). You are pervading in all waters, lands, and skies, and in every heart is Your light."(2)

Expressing his full faith in God, Guru Ji says: "(O' God), whatever knowledge, intellect, or wisdom (is there in the creatures) is all given by You, and their mansions and canopies (or wealth and power) are Your blessings. Therefore, except You, I do not recognize any other (power) and every day I sing Your praises."(3)

In conclusion, Guru Ji says: “(O’ God), all creatures and living beings depend on Your shelter. You have the care of all (in Your mind). The only one prayer of Nanak is that whatever pleases You, may sound pleasing (to him).”(4-2)

The message of this *shabad* is that we need not go to any pilgrimage places for taking holy baths. We can meditate on Him while sitting in our own home, because He resides in our hearts. We should be so much in love with God that even a single moment of separation from Him should feel so painful, that it makes us forget about any other pains or problems. We need to realize that in all hearts resides His light, and whatever pleases Him we have to accept it for our good.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥

bilaaval mehlā 1.

ਆਪੇ ਸਬਦੁ ਆਪੇ ਨੀਸਾਨੁ ॥
ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਜਾਨੁ ॥
ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੇ ਤਾਨੁ ॥
ਤੂ ਦਾਤਾ ਨਾਮੁ ਪਰਵਾਨੁ ॥੧॥

aapay sabad aapay neesaan.
aapay surtaa aapay jaan.
aapay kar kar vaykhai taan.
too daataa naam parvaan. ||1||

ਪੰਨਾ ੭੯੬

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ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨ ਦੇਉ ॥
ਹਉ ਜਾਚਿਕੁ ਤੂ ਅਲਖ ਅਭੇਉ ॥੧॥ ਰਹਾਉ ॥

aisaa naam niranjan day-o.
ha-o jaachik too alakh abhay-o. ||1||
rahaa-o.

ਮਾਇਆ ਮੋਹੁ ਧਰਕਟੀ ਨਾਰਿ ॥ ਭੁੰਡੀ ਕਾਮਣਿ
ਕਾਮਣਿਆਰਿ ॥
ਰਾਜੁ ਰੂਪੁ ਝੂਠਾ ਦਿਨ ਚਾਰਿ ॥
ਨਾਮੁ ਮਿਲੈ ਚਾਨਣੁ ਅੰਧਿਆਰਿ ॥੨॥

maa-i-aa moh Dharkatee naar.
bhoo^Ndee kaaman kaamani-aar.
raaj roop jhoothaa din chaar.
naam milai chaanan anDhi-aar. ||2||

ਚਖਿ ਛੋਡੀ ਸਹਸਾ ਨਹੀ ਕੋਇ ॥
ਬਾਪੁ ਦਿਸੈ ਵੇਜਾਤਿ ਨ ਹੋਇ ॥
ਏਕੇ ਕਉ ਨਾਹੀ ਭਉ ਕੋਇ ॥
ਕਰਤਾ ਕਰੇ ਕਰਾਵੈ ਸੋਇ ॥੩॥

chakh chhodee sahsaa nahee ko-ay.
baap disai vayjaat na ho-ay.
aykay ka-o naahee bha-o ko-ay.
kartaa karay karaavai so-ay. ||3||

ਸਬਦਿ ਮੁਏ ਮਨੁ ਮਨ ਤੇ ਮਾਰਿਆ ॥
ਠਾਕਿ ਰਹੇ ਮਨੁ ਸਾਚੈ ਧਾਰਿਆ ॥
ਅਵਰੁ ਨ ਸੂਝੈ ਗੁਰ ਕਉ ਵਾਰਿਆ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਨਿਸਤਾਰਿਆ ॥੪॥੩॥

sabad mu-ay man man tay maari-aa.
thaak rahay man saachai Dhaari-aa.
avar na soojhai gur ka-o vaari-aa.
naanak naam ratay nistaari-aa. ||4||3||

Bilawal Mehla-1

In the previous *shabad* Guru Ji, told us that we need not go to any pilgrimage places for taking holy baths. We can meditate on Him while sitting in our own homes,

because He resides in our hearts. We should be so much in love with God that even a single moment of separation from Him should feel so painful to us that it makes us forget about any other pains or problems. We should realize that in all hearts resides His light, and whatever pleases Him we have to accept it for our good. In this *shabad*, he describes many unique qualities of God and tells us how God assumes different roles.

To start with, Guru Ji says: “(O’ my friends), God Himself is the Word (the divine Name) and Himself the entry permit (into His palace). He Himself is the listener and Himself the knower. He Himself creates (the universe) using His power and He Himself takes care of it. (O’ God), You are the Giver (of all, in Your court only Your Name is acceptable).”(1)

Describing how wonderful God’s Name is, Guru Ji says: "O’ my indescribable and mysterious God, so immaculate is Your Name that I have become a beggar at Your door!"(1-pause)

Now Guru Ji comments on the nature of *Maya* (worldly riches and power). He says: "(O’ my friends), attachment with the *Maya* is like being in love with a condemned, ugly, and adulterous woman. (We should remember that pride of), kingdom or beauty is false; it lasts only for a few days. (When one) is blessed with God's Name, one’s darkness (of ignorance due to attachment for *Maya*) is replaced with the light (of divine wisdom)."(2)

Describing the state of minds of those Gurus’ followers, who have forsaken attachment to *Maya*, and have attuned God, Guru Ji says: “(They who have experienced the effect of worldly riches and power, and thus tasted the relish of *Maya* in their minds), remains no doubt (regarding its evil effects, and they don’t fall for the false worldly allurements, just as the one whose) father is visible (and known) doesn’t want to be called a person of unknown (origin, like a prostitute’s child). The person who depends upon and considers only one (God as his or her father) has no fear (because he or she believes that it is that) Creator who does or gets done (everything).”(3)

In conclusion, Guru Ji says: “(Following the Guru, they who so still their self-conceit, as if they) have died through the Word), have controlled their mind through the mind itself. (They have so changed their thought process, that they have) stopped the mind (from thinking about *Maya*, and have) attuned it to support of the eternal (God. Except the Guru), they cannot think of anybody (who could save them). Therefore, they are a sacrifice to the Guru (for such guidance). O’ Nanak, imbued with the (God’s) Name, they are ferried across (the dreadful worldly ocean).”(4-3)

The message of this *shabad* is that we should understand that the pride of *Maya* (the worldly riches and power) is very short-lived. Therefore, we should seek the guidance of the Guru to divert our minds from the attachment to *Maya* and imbue us with the love of God’s Name, which alone can save us.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥

ਗੁਰ ਬਚਨੀ ਮਨੁ ਸਹਜ ਧਿਆਨੇ ॥
 ਹਰਿ ਕੈ ਰੰਗਿ ਰਤਾ ਮਨੁ ਮਾਨੇ ॥
 ਮਨਮੁਖ ਭਰਮਿ ਭੁਲੇ ਬਉਰਾਨੇ ॥
 ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ ਗੁਰ ਸਬਦਿ
 ਪਛਾਨੇ ॥੧॥

ਬਿਨੁ ਦਰਸਨ ਕੈਸੇ ਜੀਵਉ ਮੇਰੀ ਮਾਈ ॥
 ਹਰਿ ਬਿਨੁ ਜੀਅਰਾ ਰਹਿ ਨ ਸਕੈ ਖਿਨੁ
 ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥੧॥ ਰਹਾਉ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਬਿਸਰੈ ਹਉ ਮਰਉ ਦੁਖਾਲੀ ॥
 ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਉ ਅਪੁਨੇ ਹਰਿ ਭਾਲੀ ॥
 ਸਦ ਬੈਰਾਗਨਿ ਹਰਿ ਨਾਮੁ ਨਿਹਾਲੀ ॥
 ਅਬ ਜਾਨੇ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਲੀ ॥੨॥

ਅਕਥ ਕਥਾ ਕਹੀਐ ਗੁਰ ਭਾਇ ॥
 ਪ੍ਰਭੁ ਅਗਮ ਅਗੋਚਰੁ ਦੇਇ ਦਿਖਾਇ ॥
 ਬਿਨੁ ਗੁਰ ਕਰਣੀ ਕਿਆ ਕਾਰ ਕਮਾਇ ॥
 ਹਉਮੈ ਮੇਟਿ ਚਲੈ ਗੁਰ ਸਬਦਿ ਸਮਾਇ ॥੩॥

ਮਨਮੁਖੁ ਵਿਛੁੜੈ ਖੋਟੀ ਰਾਸਿ ॥
 ਗੁਰਮੁਖਿ ਨਾਮਿ ਮਿਲੈ ਸਾਬਾਸਿ ॥
 ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਦਾਸਨਿ ਦਾਸ ॥
 ਜਨ ਨਾਨਕ ਹਰਿ ਨਾਮ ਧਨੁ ਰਾਸਿ ॥੪॥੪॥

bilaaval mehlā 1.

gur bachnee man sahj Dhi-aanay.
 har kai rang raṭaa man maanay.
 manmukh bharam bhulay ba-uraanay.
 har bin ki-o rahee-ai gur sabad
 pachhaanay. ||1||

bin darsan kaisay jeeva-o mayree
 maa-ee.
 har bin jee-araa reh na sakai khin satgur
 boojh bujhāa-ee. ||1|| rahaa-o.

mayraa parabh bisrai ha-o mara-o
dukhaalee.
 saas giraas japa-o apunay har bhaalee.
 sad bairaagan har naam nihaalee.
 ab jaanay gurmukh har naalee. ||2||

akath katha kahee-ai gur bhaa-ay.
 parabh agam agochar day-ay dikhāa-ay.
 bin gur karnee ki-aa kaar kamaa-ay.
 ha-umai mayt chalai gur sabad samaa-ay.
 ||3||

manmukh vichhurhai khotee raas.
 gurmukh naam milai saabaas.
 har kirpaa Dhaaree daasan daas.
 jan naanak har naam Dhan raas. ||4||4||

Bilawal Mehla-1

In the previous *shabad*, Guru Ji advised us that we should understand that the pride due to *Maya* (the worldly riches and power) is very temporary. Therefore, we should seek the guidance of the Guru to divert our minds from the attachment of *Maya* and imbue us with the love of God's Name, which alone can save us. In this *shabad*, he describes how the Guru's instruction has provided true peace and solace to his mind and what he feels about those who do not care for the Guru's guidance.

Guru Ji says: "(O' my friends, by acting on the advice) of the Guru, my mind has been attuned (to God's) meditation in a state of poise. Imbued with God's love, the mind remains satisfied (with whatever God has bestowed). But the self-conceited (persons, who only follow the dictates of their own minds), like crazy persons wander in doubt

because, without realizing God through (*Gurbani*), the Guru's word it is not possible (to live in peace)."(1)

Stating how important for him is the Guru's advice, he says: "O' my mother, the true Guru has made me understand that the soul cannot live without God even for a moment, So how can I live without the sight of God?"(1- pause)

Sharing with us the present state of his mind, Guru Ji says: "(O' my mother), if my God is forsaken (from my mind), I die in pain. Therefore with every breath and morsel, I meditate on and search for my God. Always getting detached (from worldly pleasures), I see God's Name (spread everywhere). Now by the Guru's grace, I have understood that (God is always) with me (in my heart)."(2)

Therefore on the basis of his personal experience, Guru Ji tells us: "(O' my friends), if we describe the indescribable discourse of God with such love that is pleasing to the Guru, then he shows the unfathomable and incomprehensible God (to us. Therefore, I feel that) except for the way of life (advised by) the Guru, any other way is no good. The one who merges (and sincerely acts on the) Guru's word; lives stilling his or her ego."(3)

Guru Ji concludes this *shabad* by comparing the fate of the self-conceited with the Guru's followers. He says: "The self-conceited get separated from God because (they have) false capital (of worldly wealth with them). But, because of the (true capital of) Name, the Guru's followers receive praise (in God's court). On whom (God) has shown mercy, He has made that person a servant of His servants, and O' Nanak, (blessed that person with) the capital of God's Name."(4-4)

The message of this *shabad* is that if we want to have peace and union with God, then we should not live any other way of life, except the way shown by our Guru. Following his advice, we should meditate on God's Name and still our ego, so that God may show His mercy upon us also and unite us with Him.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ਘਰੁ ੧

bilaaval mehlāa 3 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਖਾਇਆ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਸੋਇਆ ਪ੍ਰਿਗੁ
ਪ੍ਰਿਗੁ ਕਾਪਤੁ ਅੰਗਿ ਚੜਾਇਆ ॥

Dharig Dharig khaa-i-aa Dharig Dharig
so-i-aa Dharig Dharig kaaparh ang
charhaa-i-aa.

ਪ੍ਰਿਗੁ ਸਰੀਰੁ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਜਿਤੁ ਹੁਣਿ
ਖਸਮੁ ਨ ਪਾਇਆ ॥

Dharig sareer kutamb sahit si-o jit hun
khasam na paa-i-aa.

ਪਉੜੀ ਛੁੜਕੀ ਫਿਰਿ ਹਾਥਿ ਨ ਆਵੈ ਅਹਿਲਾ
ਜਨਮੁ ਗਵਾਇਆ ॥੧॥

pa-orhee chhurhkee fir haath na aavai
ahilaa janam gavaa-i-aa. ||1||

ਦੂਜਾ ਭਾਉ ਨ ਦੇਈ ਲਿਵ ਲਾਗਣਿ ਜਿਨਿ ਹਰਿ ਕੇ
ਚਰਣ ਵਿਸਾਰੇ ॥

doojaa bhaa-o na day-ee liv laagan jin
har kay charan visaaray.

ਜਗਜੀਵਨ ਦਾਤਾ ਜਨ ਸੇਵਕ ਤੇਰੇ ਤਿਨ ਕੇ ਤੈ
ਦੂਖ ਨਿਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

jagjeevan daataa jan sayvak tayray tin
kay tai dookh nivaaray. ||1|| rahaa-o.

ਤੂ ਦਇਆਲੁ ਦਇਆਪਤਿ ਦਾਤਾ ਕਿਆ ਏਹਿ
ਜੰਤ ਵਿਚਾਰੇ ॥

too da-i-aal da-i-aapat daataa ki-aa ayhi
jant vichaaray.

ਮੁਕਤ ਬੰਧ ਸਭਿ ਤੁਝ ਤੇ ਹੋਏ ਐਸਾ ਆਖਿ ਵਖਾਣੇ
॥

mukat bandh sabh tujh tay ho-ay aisaa
aakh vakhaanay.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਮੁਕਤੁ ਕਹੀਐ ਮਨਮੁਖ ਬੰਧ
ਵਿਚਾਰੇ ॥੨॥

gurmukh hovai so mukat kahee-ai
manmukh bandh vichaaray. ||2||

ਸੋ ਜਨੁ ਮੁਕਤੁ ਜਿਸੁ ਏਕ ਲਿਵ ਲਾਗੀ ਸਦਾ ਰਹੈ
ਹਰਿ ਨਾਲੇ ॥

so jan mukat jis ayk liv laagee sadaa
rahai har naalay.

ਤਿਨ ਕੀ ਗਹਣ ਗਤਿ ਕਹੀ ਨ ਜਾਈ ਸਚੈ ਆਪਿ
ਸਵਾਰੇ ॥

tin kee gahan gat kahee na jaa-ee
sachai aap savaaray.

ਪੰਨਾ ੭੯੭

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ਭਰਮਿ ਭੁਲਾਣੇ ਸਿ ਮਨਮੁਖ ਕਹੀਅਹਿ ਨਾ
ਉਰਵਾਰਿ ਨ ਪਾਰੇ ॥੩॥

bharam bhulaanay se manmukh
kahee-ahi naa urvaar na paaray. ||3||

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਪਾਏ ਗੁਰ ਕਾ
ਸਬਦੁ ਸਮਾਲੇ ॥

jis no nadar karay so-ee jan paa-ay gur
kaa sabad sam^haalay.

ਹਰਿ ਜਨ ਮਾਇਆ ਮਾਹਿ ਨਿਸਤਾਰੇ ॥

har jan maa-i-aa maahi nistaaray.

ਨਾਨਕ ਭਾਗੁ ਹੋਵੈ ਜਿਸੁ ਮਸਤਕਿ ਕਾਲਹਿ ਮਾਰਿ
ਬਿਦਾਰੇ ॥੪॥੧॥

naanak bhaag hovai jis mastak kaaleh
maar bidaaray. ||4||1||

Bilawal Mehla-3 Ghar 1

In this *shabad* Guru Ji reminds us of the rare opportunity to reunite with God from whom we have been separated. He tells us that accursed is this human birth of ours, if instead of achieving that goal by meditating on His Name or singing His praises, we waste this opportunity by indulging in false worldly pleasures.

Guru Ji says: “(O’ my friends), accursed again and again is that eating, sleeping, wearing of cloth on the body, and the human body along with the entire family, which now in this (birth) has not attained (union with God, our) Spouse. (Because this human body is like a ladder to climb to the mansion of God. If once this) ladder slips out, it doesn’t come into our grip again, and the invaluable (human) birth is wasted in vain.”(1)

However Guru Ji understands the reason for the inability of human beings to avail this opportunity, and like a compassionate mediator pleads on our behalf before God. He says: "(O' my friends, it is the) love of the other (worldly riches and power, which) doesn't let one get attuned to (God, and has made the human beings) forsake God's feet (His Name). But O' the Giver of life to the world, they who become Your servants (and meditate on Your Name), You have dispelled all their pains (arising from worldly attachments)."(1-pause)

Continuing his pleadings, Guru Ji says: "(O' God), You are the merciful Master and compassionate Giver. What are these lowly creatures, (what power have these helpless beings)? So it is said and described, that it is as per (Your wish) that all get emancipated or tied into bondage. The one who becomes *Gurmukh* (follower of Guru's advice) is said to be emancipated, but the poor *Manmukhs* (who follow their own minds) remain bound (in worldly affairs)."(2)

Elaborating on the above statement, Guru Ji says: "That person is emancipated (from worldly bonds), who's mind remains attuned to the one (God) and who always remains (absorbed) in God. The profound and lofty state (of mind) of such persons cannot be described; the eternal God has Himself embellished them. But they who are strayed in doubts, are called *Manmukhs*; they reach neither this nor the other shore (and are disgraced both in this and the next world)."(3)

However Guru Ji concludes the *shabad* by making one thing clear. He says: "(O' my friends), only the one on whom (God) casts His glance of grace, by cherishing the Guru's word (and faithfully following his advice) that devotee obtains (God). In this way, even in the midst of *Maya* (the worldly involvements, God has) emancipated His servants. O' Nanak, the one in whose destiny it is so prescribed, annihilates and drives away (spiritual) death."(4-1)

The message of this *shabad* is that this human birth is a onetime golden opportunity to reunite with God from whom we have been separated for many ages. Therefore instead of wasting this opportunity in false worldly pleasures, we should meditate on God's Name and sing His praises, so that showing His mercy, God may bless us also with His union.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ॥

bilaaval mehlāa 3.

ਅਤੁਲੁ ਕਿਉ ਤੋਲਿਆ ਜਾਇ ॥
ਦੂਜਾ ਹੋਇ ਤ ਸੋਝੀ ਪਾਇ ॥
ਤਿਸ ਤੇ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
ਤਿਸ ਦੀ ਕੀਮਤਿ ਕਿਕੂ ਹੋਇ ॥੧॥

atul ki-o toli-aa jaa-ay.
doojaa ho-ay ta sojhee paa-ay.
tis tay doojaa naahee ko-ay.
tis dee keemat kikoo ho-ay. ||1||

ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥
ਤਾ ਕੋ ਜਾਣੈ ਦੁਬਿਧਾ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

gur parsaad vasai man aa-ay.
taa ko jaanai dubiDhaa jaa-ay. ||1||
rahaa-o.

ਆਪਿ ਸਰਾਫੁ ਕਸਵਟੀ ਲਾਏ ॥
 ਆਪੇ ਪਰਖੇ ਆਪਿ ਚਲਾਏ ॥
 ਆਪੇ ਤੋਲੇ ਪੂਰਾ ਹੋਇ ॥
 ਆਪੇ ਜਾਣੈ ਏਕੋ ਸੋਇ ॥੨॥

aap saraaf kasvatee laa-ay.
 aapay parkhay aap chalaay-ay.
 aapay tolai pooraa ho-ay.
 aapay jaanai ayko so-ay. ||2||

ਮਾਇਆ ਕਾ ਰੂਪੁ ਸਭੁ ਤਿਸ ਤੇ ਹੋਇ ॥
 ਜਿਸ ਨੋ ਮੇਲੇ ਸੁ ਨਿਰਮਲੁ ਹੋਇ ॥
 ਜਿਸ ਨੋ ਲਾਏ ਲਗੈ ਤਿਸੁ ਆਇ ॥
 ਸਭੁ ਸਚੁ ਦਿਖਾਲੇ ਤਾ ਸਚਿ ਸਮਾਇ ॥੩॥

maa-i-aa kaa roop sabh tis tay ho-ay.
 jis no maylay so nirmal ho-ay.
 jis no laa-ay lagai tis aa-ay.
 sabh sach dikhaalay taa sach samaa-ay.
 ||3||

ਆਪੇ ਲਿਵ ਧਾਤੁ ਹੈ ਆਪੇ ॥
 ਆਪਿ ਬੁਝਾਏ ਆਪੇ ਜਾਪੇ ॥
 ਆਪੇ ਸਤਿਗੁਰੁ ਸਬਦੁ ਹੈ ਆਪੇ ॥
 ਨਾਨਕ ਆਖਿ ਸੁਣਾਏ ਆਪੇ ॥੪॥੨॥

aapay liv Dhaat hai aapay.
 aap bujhaa-ay aapay jaapay.
 aapay satgur sabad hai aapay.
 naanak aakh sunaa-ay aapay. ||4||2||

Bilawal Mehla 3

In the previous *shabad* Guru Ji advised us that this human birth is an opportunity for us to reunite with God from whom we have been separated. Therefore instead of wasting this opportunity in false worldly pleasures, we should meditate on God's Name and sing His praises, so that showing mercy, God may bless us also with His union. In this *shabad*, he describes the greatness and glory of that God, whose praises he sings all the time, but still finds himself inadequate to describe even an iota of God's greatness.

Describing the basic reasons, why he or anybody else cannot describe the greatness of God, Guru Ji says: "(O' my friends), how can the immeasurable be measured, (how the One whose worth is inestimable, can be estimated)? Only if there were another one (equal or higher than Him), then perhaps one could understand (God's worth. Except Him, there is none other (like Him). So how could anyone (estimate) His worth?"(1)

Stating, how such a God comes to reside in our heart, Guru Ji says: "(O' my friends), by Guru's grace, He comes to abide in our mind. (But one only knows this secret, when one's love for worldly things or) duality goes away."(1-pause)

Describing the changes, which come in the person in whose mind God comes to reside, he says: "(O' my friends, the one in whose mind God comes to reside fully believes that it is God Himself), who like a jeweler tests (the human beings) on the touchstone (of merits. Like coins), He Himself examines the humans, puts them in circulation (and yokes them to different tasks for the betterment of others). He Himself weighs (and examines their character, and it is by His grace that anybody) becomes perfect. However it is only that one (God), who knows (about this play)."(2)

Explaining how everything including *Maya* (the worldly play) happens as per God's plan, and how ultimately some get merged in His truth, Guru Ji says: "(O' my friends), all manifestations of *Maya* emanate from Him. However, whom He unites (with Him), that person's character becomes immaculate. But whom He afflicts (with *Maya*), that person is afflicted by it. But when He reveals His eternal (form) everywhere, then one merges in that eternal (God)." (3)

In closing, Guru Ji says: "(O' my friends, God) Himself is (the embodiment of) love, and Himself *Maya* (the worldly illusion). He Himself gives understanding and He makes the human beings meditate (on His Name). God is Himself the true Guru, and Himself (the sermon, as the Guru's) word. O' Nanak, He Himself utters and recites." (4-2)

The message of this *shabad* is that we should understand that it is God, who attunes some to His Name and afflicts others with *Maya* or worldly attachment. It is He who evaluates us and in His grace makes us perfect, and unites us with Him through the Guru's word. Therefore we should always remain humble and seek the blessings of God and ask Him to unite us with the Guru (Granth Sahib Ji).

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ॥

ਸਾਹਿਬ ਤੇ ਸੇਵਕੁ ਸੇਵ ਸਾਹਿਬ ਤੇ ਕਿਆ ਕੋ ਕਹੈ
ਬਹਾਨਾ ॥
ਐਸਾ ਇਕੁ ਤੇਰਾ ਖੇਲੁ ਬਨਿਆ ਹੈ ਸਭ ਮਹਿ ਏਕੁ
ਸਮਾਨਾ ॥੧॥

ਸਤਿਗੁਰਿ ਪਰਚੈ ਹਰਿ ਨਾਮਿ ਸਮਾਨਾ ॥
ਜਿਸੁ ਕਰਮੁ ਹੋਵੈ ਸੋ ਸਤਿਗੁਰੁ ਪਾਏ
ਅਨਦਿਨੁ ਲਾਗੈ ਸਹਜ ਧਿਆਨਾ ॥੧॥ ਰਹਾਉ ॥

ਕਿਆ ਕੋਈ ਤੇਰੀ ਸੇਵਾ ਕਰੇ ਕਿਆ ਕੋ ਕਰੇ
ਅਭਿਮਾਨਾ ॥
ਜਬ ਅਪੁਨੀ ਜੋਤਿ ਖਿੰਚਹਿ ਤੂ ਸੁਆਮੀ ਤਬ ਕੋਈ
ਕਰਉ ਦਿਖਾ ਵਖਿਆਨਾ ॥੨॥

ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਆਪੇ ਗੁਣੀ
ਨਿਧਾਨਾ ॥
ਜਿਉ ਆਪਿ ਚਲਾਏ ਤਿਵੈ ਕੋਈ ਚਾਲੈ ਜਿਉ ਹਰਿ
ਭਾਵੈ ਭਗਵਾਨਾ ॥੩॥

ਕਹਤ ਨਾਨਕੁ ਤੂ ਸਾਚਾ ਸਾਹਿਬੁ ਕਉਣੁ ਜਾਣੈ ਤੇਰੇ
ਕਾਮਾਂ ॥

bilaaval mehlā 3.

saahib t̥ay sayvak sayv saahib t̥ay ki-aa
ko kahai bahaanaa.
aisaa ik t̥ayraa khayl bani-aa hai sabh
meh ayk samaanaa. ||1||

satgur parchai har naam samaanaa.
jis karam hovai so satgur paa-ay an-d̥in
laagai sahj Dhi-aanaa. ||1|| rahaa-o.

ki-aa ko-ee t̥ayree sayvaa karay ki-aa
ko karay abhimaanaa.
jab apunee jot̥ khincheh too su-aamee
t̥ab ko-ee kara-o dikhhaa vakhi-aanaa.
||2||

aapay gur chaylaa hai aapay aapay
gunee niDhaanaa.
ji-o aap chala-ay t̥ivai ko-ee chaalai
ji-o har bhaavai bhagvaanaa. ||3||

kahat̥ naanak too saachaa saahib ka-un
jaanai t̥ayray kaamaa^N.

ਇਕਨਾ ਘਰ ਮਹਿ ਦੇ ਵਡਿਆਈ ਇਕਿ ਭਰਮਿ
ਭਵਹਿ ਅਭਿਮਾਨਾ ॥੪॥੩॥

iknaa ghar meh day vadi-aa-ee ik
bharam bhavah abhimaanaa. ||4||3||

Bilawal Mehla-3

In the previous *shabad*, Guru Ji advised us that we should understand that it is God, who attunes some to His Name, and afflicts others with *Maya* or worldly attachment. It is He who evaluates us, in His grace makes us perfect and unites us with Him through the Guru's word. Therefore we should always remain humble and seek the blessings of God, and ask Him to unite us with the Guru. In this *shabad*, he cautions even those who are engaged in some worship or service of God, to never let any thoughts of ego enter their minds. Because, even when one is engaged in any kind of service for God, it is as per His grace and not by any of the efforts or merits of the individual.

Guru Ji says: "(O' my friends), it is by the grace of (God) the Master, that any one becomes His servant, and it is by the grace of the Master that one serves Him, otherwise what excuse (or argument) can anybody present? O' God, such is Your play (that Your devotion is obtained only by Your grace, even though) You are pervading equally in all."(1)

Describing the importance of the true Guru, he says: "(O' my friends, by) following the true Guru's (advice), one's mind is attuned to God's Name. However, only on whom is (God's) grace, meets the true Guru and is imperceptibly absorbed in meditation (of God's Name)."(1-pause)

Cautioning those who might feel some kind of pride or arrogance on account of their service of God, Guru Ji says: "(O' God, by his own might), no one can perform any service for You, and no one can take pride (in this regard). Because, O' Master, when You pull back (the power of) Your light, then no one can talk (about one's service or devotion)."(2)

Therefore Guru Ji proclaims: "(O' my friends, God) Himself is the Guru, Himself the disciple, and Himself the treasure of virtues. So whatever pleases that God and Master, and whatever He Himself makes one do, one does that."(3)

In closing, Guru Ji says: "(O' God), Nanak says You are the eternal Master; no one can know (the mystery of) Your deeds. Some, You bless with glory (even while sitting) in their own homes, while some keep wandering in doubt."(4-3)

The message of this *shabad* is that even if we are doing any service for God, such as singing His praise, or meditating on His Name, we should never feel proud of ourselves. Instead, we should feel all the more humble and thankful to God for His grace of granting this opportunity to us. Otherwise like many others, we would also have been wandering around and getting wasted in doubts, dread, and self-conceit.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ॥

ਪੂਰਾ ਬਾਟੁ ਬਣਾਇਆ ਪੂਰੈ ਵੇਖਹੁ ਏਕ ਸਮਾਨਾ ॥

ਇਸੁ ਪਰਪੰਚ ਮਹਿ ਸਾਚੇ ਨਾਮ ਕੀ ਵਡਿਆਈ ਮਤੁ
ਕੋ ਧਰਹੁ ਗੁਮਾਨਾ ॥੧॥

ਸਤਿਗੁਰ ਕੀ ਜਿਸ ਨੋ ਮਤਿ ਆਵੈ ਸੋ ਸਤਿਗੁਰ
ਮਾਹਿ ਸਮਾਨਾ ॥

ਇਹ ਬਾਣੀ ਜੋ ਜੀਅਹੁ ਜਾਣੈ ਤਿਸੁ ਅੰਤਰਿ ਰਵੈ ਹਰਿ
ਨਾਮਾ ॥੧॥ ਰਹਾਉ ॥

ਚਹੁ ਜੁਗਾ ਕਾ ਹੁਣਿ ਨਿਬੇੜਾ ਨਰ ਮਨੁਖਾ ਨੋ ਏਕੁ
ਨਿਧਾਨਾ ॥

ਜਤੁ ਸੰਜਮ ਤੀਰਥ ਓਨਾ ਜੁਗਾ ਕਾ ਧਰਮੁ ਹੈ ਕਲਿ
ਮਹਿ ਕੀਰਤਿ ਹਰਿ ਨਾਮਾ ॥੨॥

ਜੁਗਿ ਜੁਗਿ ਆਪੋ ਆਪਣਾ ਧਰਮੁ ਹੈ ਸੋਧਿ ਦੇਖਹੁ
ਬੇਦ ਪੁਰਾਨਾ ॥

ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ਹਰਿ ਹਰਿ ਜਗਿ ਤੇ
ਪੂਰੇ ਪਰਵਾਨਾ ॥੩॥

ਪੰਨਾ ੭੯੮

ਕਹਤ ਨਾਨਕੁ ਸਚੇ ਸਿਉ ਪ੍ਰੀਤਿ ਲਾਏ ਚੁਕੈ ਮਨਿ
ਅਭਿਮਾਨਾ ॥

ਕਹਤ ਸੁਣਤ ਸਭੇ ਸੁਖ ਪਾਵਹਿ ਮਾਨਤ ਪਾਹਿ
ਨਿਧਾਨਾ ॥੪॥੪॥

bilaaval mehlā 3.

pooraa thaat banāa-i-aa poorai
vaykhhu ayk samaanaa.

is parpanch meh saachay naam kee
vadi-aa-ee maṭ ko Dharahu
gumaanaa. ||1||

satgur kee jis no maṭ aavai so satgur
maahi samaanaa.

ih banee jo jee-ahu jaanai tis antar
ravai har naamaa. ||1|| rahaa-o.

chahu jugaa kaa hun nibayrhaa nar
manukhaa no ayk niDhaanaa.

jaṭ sanjam tīrath onaa jugaa kaa
Dharam hai kal meh keeraṭ har
naamaa. ||2||

jug jug aapo aapnaa Dharam hai soD
daykhu bayḍ puraanaa.

gurmukh jinee Dhi-aa-i-aa har har jag
ṭay pooray parvaanaa. ||3||

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kahaṭ naanak sachay si-o pareet
laa-ay chookai man abhimaanaa.

kahaṭ sunaṭ sabhay sukh paavahi
maanat paahi niDhaanaa. ||4||4||

Bilawal Mehla-3

In the stanza (1-pause) of the previous *shabad*, Guru Ji told us that by following the true Guru's (advice), one's mind is attuned to God's Name. However, only on whom is (God's) grace, meets the true Guru, and is imperceptibly absorbed in meditation (of God's Name). In this *shabad*, Guru Ji explains the importance of God's Name.

He says: "(O' my friends), the perfect God has created this perfect expanse (of the universe); you can see that He is equally contained in all (the universe). In this world, glory is obtained by meditating on the eternal Name (of God alone), therefore no one should feel proud (of one's celibacy, charity, discipline, or any other merit)."(1)

Now pointing to the importance of the true Guru's advice, he says: "(O' my friends), the one who is blessed with the instruction of the true Guru, remains absorbed (in the) true Guru, and the one who understands (and acts on it from the core of one's) heart, in that one God's Name comes to reside."(1-pause)

Naturally the question arises, what is the effectiveness of other practices, such as visiting holy places, giving charities, or observing austerities, which people have been practicing for ages. Answering all such questions, Guru Ji says: "From the experience of all the four ages, we have reached this conclusion that for all human beings, there is but one treasure (of God's Name, as the only effective way of salvation). Chastity, self-discipline, and pilgrimages have been (propagated as the) righteous deeds in those ages (by the *Vedas* and other Hindu holy books, but) in (the present age), only God's praise and meditation on His Name is the true faith."(2)

Even to allay the doubts of those, who have faith in *Vedas* and *Puranas*, and other such holy books, Guru Ji says: "(O' my friends, If you) carefully study *Vedas*, *Puranas* (and other such holy books, you would conclude) that each age has recognized its right *Dharma* (or Duty. But for the present age the Guru's advice is that) in this world, only those are perfect and approved, who under Guru's instruction have meditated on God's Name."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says that the one who imbues oneself with the love of the eternal (God), has all the ego of his or her mind dispelled. All those who utter or listen (to God's) Name obtain peace, and they who believe (in the Guru's advice) obtain the treasure (of God's Name)."(4-4)

The message of this *shabad* is that rituals such as celibacy, charity, and discipline might have been propagated as *Dharma* or one's sacred duty in previous ages, but in *Kalyug* (the present age), the only right way to obtain salvation or union with God is to sing His praise and meditate on His Name.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਜਿਸ ਨੋ ਆਪੇ ਲਾਏ ॥
ਤਿਤੁ ਘਰਿ ਬਿਲਾਵਲੁ ਗੁਰ ਸਬਦਿ ਸੁਹਾਏ ॥
ਮੰਗਲੁ ਨਾਰੀ ਗਾਵਹਿ ਆਏ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥੧॥

ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਿਨ੍ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥
ਹਰਿ ਜਨ ਕਉ ਮਿਲਿਆ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਗੁਣ
ਗਾਵੈ ਸਹਜਿ ਸੁਭਾਏ ॥੧॥ ਰਹਾਉ ॥

ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਤੇਰੈ ਚਾਏ ॥
ਹਰਿ ਜੀਉ ਆਪਿ ਵਸੈ ਮਨਿ ਆਏ ॥

bilaaval mehlā 3.

gurmukh pareet jis no aapay laa-ay.
tīt ghar bilaaval gur sabad suhaa-ay.
mangal naaree gaavahi aa-ay.
mil pareetam sadaa sukh paa-ay. ||1||

ha-o tin balihaarai jin^h har man
vasaa-ay.
har jan ka-o mili-aa sukh paa-ee-ai
har gun gaavai sahj subhaa-ay. ||1||
rahaa-o.

sadaa rang raatay tayrai chaa-ay.
har jee-o aap vasai man aa-ay.

ਆਪੇ ਸੋਭਾ ਸਦ ਹੀ ਪਾਏ ॥
ਗੁਰਮੁਖਿ ਮੇਲੈ ਮੇਲਿ ਮਿਲਾਏ ॥੨॥

aapay sob^haa sad^h hee paa-ay.
gurmuk^h maylai mayl milaa-ay. ||2||

ਗੁਰਮੁਖਿ ਰਾਤੇ ਸਬਦਿ ਰੰਗਾਏ ॥
ਨਿਜ ਘਰਿ ਵਾਸਾ ਹਰਿ ਗੁਣ ਗਾਏ ॥
ਰੰਗਿ ਚਲੂਲੈ ਹਰਿ ਰਸਿ ਭਾਏ ॥
ਇਹੁ ਰੰਗੁ ਕਦੇ ਨ ਉਤਰੈ ਸਾਚਿ ਸਮਾਏ ॥੩॥

gurmuk^h raatay sabad^h rangaa-ay.
nij g^har vaasaa har gun^h gaa-ay.
rang chaloolai har ras b^haa-ay.
ih rang kaday na utrai saach samaa-ay.
||3||

ਅੰਤਰਿ ਸਬਦੁ ਮਿਟਿਆ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ॥
ਸਤਿਗੁਰ ਗਿਆਨੁ ਮਿਲਿਆ ਪ੍ਰੀਤਮੁ ਮੇਰਾ ॥
ਜੋ ਸਚਿ ਰਾਤੇ ਤਿਨ ਬਹੁਤਿ ਨ ਫੇਰਾ ॥
ਨਾਨਕ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਪੂਰਾ ਗੁਰੁ ਮੇਰਾ ॥੪॥੫॥

an^tar sabad^h miti-aa agi-aan an^dhayraa.
satgur gi-aan mili-aa pareetam mayraa.
jo sach raatay tin bahur^h na fayraa.
naanak naam drir^h-aa-ay pooraa gur
mayraa. ||4||5||

Bilawal Mehla-3

Guru Ji concluded the previous *shabad* by stating that the one who imbues oneself with the love of the eternal (God) has all the ego of his or her mind dispelled. All those who utter or listen (to God's) Name obtain peace. They who believe (in Guru's advice) obtain the treasure (of God's Name). In this *shabad*, he elaborates on this statement and describes some of the blessings they enjoy when under Guru's instructions they meditate on God's Name and sing His praises.

He says: "Through the Guru, the one whom (God) imbues with His love remains in a (state of joyful harmony, or) *Bilawal*, and that person's life is embellished with the Guru's Word. (Such a person's state of mind is like that bride) who starts singing songs of joy, when (her beloved) comes to her house and meeting him she always enjoys peace."(1)

Therefore, Guru Ji says: "(O' my friends), I am a sacrifice to those who have enshrined God in their hearts. Because by meeting such a devotee of God, who in a natural sort of way keeps singing praises of God, we obtain peace."(1- pause)

Describing the blessings enjoyed by those who keep singing God's praises, he says: "(O' God, they who keep singing Your praise), always remain imbued with Your love and look forward to meeting You. (God) comes to reside in their hearts. (He) blesses them with eternal glory, and through the Guru unites them with Himself."(2)

Continuing to describe the blessings enjoyed by those Guru's followers who are imbued with the love of God, Guru Ji says: "(O' my friends), they who have been imbued with the love (of God), through the word of the Guru; by singing praises of God, have obtained abode in their own heart (also the God's abode). Being imbued with the intense love for God, they look beautiful. This love of theirs never fades, because they always remain merged in the eternal (God)."(3)

In conclusion, Guru Ji says: "(O' my friends), they within whom (is enshrined the Guru's) word, their darkness of ignorance has been dispelled. (They, who are blessed with the divine) wisdom of the true Guru, have met my Beloved (God). They, who are imbued with the love of the eternal (God), are not subjected to the round (of birth and death) again. But O' Nanak, (it is only) my perfect Guru who firmly implants God's Name in a person."(4-5)

The message of this *shabad* is that if we want to get rid of the pains of births and deaths, and unite with God, then enshrining Guru's advice in our mind, we should meditate on God's Name, and sing His praises. Then we will enjoy such celestial bliss, as if we are listening to the most beautiful and melodious music in our hearts all the time, and on His own God would come to reside in our hearts.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ॥

bilaaval mehlāa 3.

ਪੂਰੇ ਗੁਰ ਤੇ ਵਡਿਆਈ ਪਾਈ ॥
ਅਚਿੰਤ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਈ ॥
ਹਉਮੈ ਮਾਇਆ ਸਬਦਿ ਜਲਾਈ ॥
ਦਰਿ ਸਾਚੈ ਗੁਰ ਤੇ ਸੋਭਾ ਪਾਈ ॥੧॥

pooray gur t̥ay vadi-aa-ee paa-ee.
achint̃ naam vasi-aa man aa-ee.
ha-umai maa-i-aa sabaḍ jalaa-ee.
ḍar saachai gur t̥ay sobḥaa paa-ee. ||1||

ਜਗਦੀਸ ਸੇਵਉ ਮੈ ਅਵਰੁ ਨ ਕਾਜਾ ॥
ਅਨਦਿਨੁ ਅਨਦੁ ਹੋਵੈ ਮਨਿ ਮੇਰੈ ਗੁਰਮੁਖਿ
ਮਾਗਉ ਤੇਰਾ ਨਾਮੁ ਨਿਵਾਜਾ ॥੧॥ ਰਹਾਉ ॥

jagdees sayva-o mai avar na kaajaa.
an-d̥in anaḍ hovai man mayrai gurmukḥ
maaga-o t̥ayraa naam nivaajaa. ||1||
rahaa-o.

ਮਨ ਕੀ ਪਰਤੀਤਿ ਮਨ ਤੇ ਪਾਈ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਸਬਦਿ ਬੁਝਾਈ ॥
ਜੀਵਣ ਮਰਣੁ ਕੇ ਸਮਸਰਿ ਵੇਖੈ ॥
ਬਹੁੜਿ ਨ ਮਰੈ ਨਾ ਜਮੁ ਪੇਖੈ ॥੨॥

man kee part̥eeṭ man t̥ay paa-ee.
pooray gur t̥ay sabaḍ bujḥaa-ee.
jeevan maraṇ ko samsar vaykḥai.
bahurḥ na marai naa jam paykḥai. ||2||

ਘਰ ਹੀ ਮਹਿ ਸਭਿ ਕੋਟ ਨਿਧਾਨ ॥
ਸਤਿਗੁਰਿ ਦਿਖਾਏ ਗਇਆ ਅਭਿਮਾਨੁ ॥
ਸਦ ਹੀ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨ ॥
ਅਨਦਿਨੁ ਗਾਵੈ ਏਕੋ ਨਾਮ ॥੩॥

ghar hee meh sabḥ kot niDḥaan.
saṭgur dikḥaa-ay ga-i-aa abḥimaan.
saḍ hee laagaa sahj Dhi-aan.
an-d̥in gaavai ayko naam. ||3||

ਇਸੁ ਜੁਗ ਮਹਿ ਵਡਿਆਈ ਪਾਈ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਧਿਆਈ ॥
ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਈ ॥
ਸਦਾ ਸੁਖਦਾਤਾ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥੪॥

is jug meh vadi-aa-ee paa-ee.
pooray gur t̥ay naam Dhi-aa-ee.
jah ḍaykḥaa ṭah rahi-aa samaa-ee.
saḍaa sukh-ḍaaṭa keemaṭ nahee paa-ee.
||4||

ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥
ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਦਿਖਾਇਆ ॥

poorai bḥaag gur pooraa paa-i-aa.
anṭar naam niDḥaan dikḥaa-i-aa.

ਗੁਰ ਕਾ ਸਬਦੁ ਅਤਿ ਮੀਠਾ ਲਾਇਆ ॥

ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਨਿ ਤਨਿ ਸੁਖੁ ਪਾਇਆ

॥੫॥੬॥੮॥੬॥੧੦॥

gur kaa sabaḁ aṭ meethaa laa-i-aa.

naanak tarisan bujhee man tan sukh

paa-i-aa. ||5||6||4||6||10||

Bilawal Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to get rid of the pains of births and deaths and unite with God, then enshrining Guru's advice in our mind, we should meditate on God's Name, and sing His praises imbued with God's love. Then we will enjoy such celestial bliss, as if we are listening to the most beautiful and melodious music in our hearts all the time, and God would come to reside in our hearts. In this *shabad*, he tells us what kinds of blessings a person enjoys, who by following his advice has obtained honor from the perfect Guru.

He says: "(O' my friends, the person) who has obtained honor from the perfect Guru, un knowingly God's Name has come to reside (in that person's heart. Such a person has) burnt down his or her ego caused by *Maya* (the worldly riches and power), and through the Guru has obtained glory at the door of the eternal (God)."(1)

Therefore even for himself, Guru Ji prays to God and says: "O' Master of the universe, (bless me that) I may always keep serving (and meditating on You), and not engage in any other task. Through the Guru, I beg for Your Name, which brings glory (to all, so that) day and night there is bliss in my mind."(1-pause)

Describing what kind of faith develops in a person, who obtains divine wisdom by reflecting on (*Gurbani*) the Guru's word, he says: "(O' my friends, by reflecting) on the word of the perfect Guru, one who has understood (how to lead a spiritual life), has obtained the faith of mind (in God) from the mind itself. Then such a person looks upon life and death alike. That person neither dies (nor is born) again, nor sees the demon of death (and bears any punishment)."(2)

Guru Ji adds: "(O' my friends), in the house (of the heart) itself are millions of treasures of all (kinds of comforts). Whom the true Guru has shown (these treasures), all ego has gone from his or her mind. (Such a person) always remains attuned (to God) in a state of poise, and day and night keeps meditating on (God's) Name."(3)

Listing what other blessings, people have obtained from the Guru, he says: "(O my friends, by obtaining instruction) from the perfect Guru, the one who has meditated on God's Name, has obtained honor in this world. (As for me), wherever I look, I see (God) pervading there. He is always the Giver of peace, but nobody has realized His worth."(4)

In conclusion, Guru Ji says: "(O' my friends), by good fortune, the one who has obtained the perfect Guru, (to that person, the Guru) has shown the treasure of Name within. O' Nanak, to whom the Guru's word started seeming pleasant, that one's thirst (for worldly riches) was quenched, and obtained peace in mind and body."(5-6-10)

The message of this *shabad* is that when following *Gurbani* (the Guru's word) we praise God and meditate on the His Name. God Himself comes to reside in our heart and all our sorrows and pains of birth and death are destroyed; our mind and body enjoy a state of peace, poise, and bliss.

Detail of Shabads: M: 1=4, M: 3=6, Total=10

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ਘਰੁ ੩

raag bilaaval mehlā 4 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਉਦਮ ਮਤਿ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਜਿਉ ਪ੍ਰੇਰੇ ਤਿਉ
ਕਰਨਾ ॥

udam mat parabh antarjaamee ji-o
parayray ti-o karnaa.

ਨਟੂਆ ਤੰਤੁ ਵਜਾਏ ਤੰਤੀ ਤਿਉ ਵਾਜਹਿ ਜੰਤ ਜਨਾ
॥੧॥

ji-o natoo-aa tant vajaa-ay tantee ti-o
vaajeh jant janaa. ||1||

ਪੰਨਾ ੭੯੯

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ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਰਸਨਾ ॥
ਮਸਤਕਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਹਿਰਦੈ
ਹਰਿ ਬਸਨਾ ॥੧॥ ਰਹਾਉ ॥

jap man raam naam rasnaa.
mastak likhat likhay gur paa-i-aa har
hirdai har basnaa. ||1|| rahaa-o.

ਮਾਇਆ ਗਿਰਸਤਿ ਭ੍ਰਮਤੁ ਹੈ ਪ੍ਰਾਨੀ ਰਖਿ ਲੇਵਹੁ ਜਨੁ
ਅਪਨਾ ॥
ਜਿਉ ਪ੍ਰਹਿਲਾਦੁ ਹਰਣਾਖਸਿ ਗ੍ਰਸਿਓ ਹਰਿ ਰਾਖਿਓ
ਹਰਿ ਸਰਨਾ ॥੨॥

maa-i-aa girsat bharmat hai paraanee
rakh layvhu jan apnaa.
ji-o par-hilaa harnaakhas garsi-o har
raakhi-o har sarnaa. ||2||

ਕਵਨ ਕਵਨ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀਐ ਹਰਿ ਕੀਏ
ਪਤਿਤ ਪਵੰਨਾ ॥
ਓਹੁ ਢੋਵੈ ਢੋਰ ਹਾਥਿ ਚਮੁ ਚਮਰੇ ਹਰਿ ਉਧਰਿਓ
ਪਰਿਓ ਸਰਨਾ ॥੩॥

kavan kavan kee gat mit kahee-ai har
kee-ay patit pavannaa.
oh dhovai dhor haath cham chamray
har uDhaari-o pari-o sarnaa. ||3||

ਪ੍ਰਭ ਦੀਨ ਦਇਆਲ ਭਗਤ ਭਵ ਤਾਰਨ ਹਮ ਪਾਪੀ
ਰਾਖੁ ਪਪਨਾ ॥
ਹਰਿ ਦਾਸਨ ਦਾਸ ਦਾਸ ਹਮ ਕਰੀਅਹੁ ਜਨ ਨਾਨਕ
ਦਾਸ ਦਾਸੰਨਾ ॥੪॥੧॥

parabh deen da-i-aal bhagat bhav
taaran ham paapee raakh papnaa.
har daasan daas daas ham karee-ahu
jan naanak daas daasannaa. ||4||1||

Raag Bilawal Mehla-4 Ghar-3

In the previous *shabad*, Guru Ji told us that when following *Gurbani* (the Guru's word) we praise God and meditate on His Name, God Himself comes to reside in our hearts. Then all our sorrows and pains of birth and death are destroyed, and our mind and body enjoy a state of peace, poise, and bliss. However in this *shabad*, Guru Ji

once again cautions us against letting any thoughts of ego enter our mind that because of our efforts we have achieved this high status. He wants us to realize that it is only by God's grace that one makes the effort to meditate on God's Name.

Addressing his own mind (and indirectly us), Guru Ji says: "(O' my mind), it is God the inner knower (of hearts, who) gives one the instruction to make the effort (to do anything). We do as He commands us. Just as when a drama player plays on a guitar it resounds accordingly, similarly (the creatures) have to do (what God) wants them to do." (1)

Therefore Guru Ji says: "O' my mind, utter God's Name with your tongue. (Remember that) only the one in whose destiny it has been so written, obtains the Guru and God comes to abide in that one's heart." (1 – pause)

However, knowing the state of ordinary human beings who somehow remain entangled in the grip of worldly affairs, and keep suffering, Guru Ji pleads on our behalf and says: "(O' God), caught in the grip of *Maya*, the human being is wandering around. (But) just as when *Prehlaad* sought the shelter of God, You saved him from the grip of (his demonic father) *Harnakash*, (similarly) save this creature of Yours." (2)

Prehlaad is not the only one whom God saved, Guru Ji says: "(O' my friends), stories of rescue of how many persons, I may narrate (because there are so many) sinners, whom God has sanctified. (Even *Ravidas*), who used to transport dead animals, was always holding (unholy) leather in his hands, God saved that shoe maker, when he sought His shelter." (3)

Guru Ji concludes the *shabad* by showing us how to pray to God, so that we may also be saved. He says: "O' merciful God, You ferry Your devotees across the dreadful (worldly) ocean. Please save us the sinners (from committing) sins. O' God, make us the servants of Your servants, (make) devotee Nanak the slave of Your slaves." (4-1)

The message of this *shabad* is that we should always feel grateful to God for blessing us with any kind of divine service, because it is God who inspires us with any good thoughts and deeds. Like *Ravidas* and *Prehlaad* we should always pray to God to save us from the grips of *Maya* and other worldly sins.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

bilaaval mehlā 4.

ਹਮ ਮੂਰਖ ਮੁਗਧ ਅਗਿਆਨ ਮਤੀ ਸਰਣਾਗਤਿ
ਪੁਰਖ ਅਜਨਮਾ ॥

ham moorakh mugadh agi-aan maṭee
sarṇaagaṭ purakh ajnamaa.

ਕਰਿ ਕਿਰਪਾ ਰਖਿ ਲੇਵਹੁ ਮੇਰੇ ਠਾਕੁਰ ਹਮ
ਪਾਥਰ ਹੀਨ ਅਕਰਮਾ ॥੧॥

kar kirpaa rakḥ layvhu mayray ṭhaakur
ham paathar heen akarmaa. ||1||

ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮੈ ਰਾਮਾ ॥
ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪਾਈਐ ਹੋਰਿ ਤਿਆਗਹੁ
ਨਿਹਫਲ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥

mayray man bhaj raam naamai raamaa.
gurmat har ras paa-ee-ai hor ti-aagahu
nihfal kaamaa. ||1|| rahaa-o.

ਹਰਿ ਜਨ ਸੇਵਕ ਸੇ ਹਰਿ ਤਾਰੇ ਹਮ ਨਿਰਗੁਨ
ਰਾਖੁ ਉਪਮਾ ॥

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਮੇਰੇ ਠਾਕੁਰ ਹਰਿ
ਜਪੀਐ ਵਡੇ ਕਰੰਮਾ ॥੨॥

ਨਾਮਹੀਨ ਧ੍ਰਿਗੁ ਜੀਵਤੇ ਤਿਨ ਵਡ ਦੂਖ ਸਹੰਮਾ ॥

ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਮੰਦਭਾਗੀ
ਮੂੜ ਅਕਰਮਾ ॥੩॥

ਹਰਿ ਜਨ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਧੁਰਿ ਪੂਰਬਿ ਲਿਖੇ ਵਡ
ਕਰਮਾ ॥

ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਜਨ ਨਾਨਕ
ਸਫਲੁ ਜਨੰਮਾ ॥੪॥੨॥

har jan sayvak say har t̥aaray ham
nirgun raakh upmaa.

t̥ujh bin avar na ko-ee mayray t̥haakur
har japee-ai vaday karammaa. ||2||

naamheen d̥harig jeevt̥ay t̥in vad dookh
sahammaa.

o-ay fir fir jon b̥havaa-ee-ah
mand-b̥haagee moorh akarmaa. ||3||

har jan naam adhaar hai d̥hur poorab
likhay vad karmaa.

gur satgur naam drirh-aa-i-aa jan
naanak safal jannamaa. ||4||2||

Bilawal Mehla-4

In the previous *shabad*, Guru Ji advised us that we should always feel grateful to God for blessing us with any kind of divine service, because it is God who inspires us with good thoughts and deeds. However our situation is much worse, because we may talk of good deeds, but we often commit sins, and never think of meditating on God's Name. In this *shabad*, putting himself among sinners like us, Guru Ji shows us with what kind of attitude we should pray to God and what we should say to Him.

So on our behalf, Guru Ji says: "O' the all-pervading Being, free from (the bondage of) existences, we the blind fools of ignorant intellect have sought Your shelter. O' our Master, we are (hard hearted) like stones, and devoid of any merits or good deeds, but showing Your mercy, (please) save us."(1)

Instructing his mind (actually ours), Guru Ji says: "O' my mind meditate upon the Name of the all-pervading God. We should shed all other useless tasks (such as going to pilgrimages, or doing rituals. Instead following) Guru's instruction, we should obtain the relish of God's (Name)."(1- pause)

Next reminding God, His own good tradition and merciful nature, Guru Ji says: "(O' God), they who are Your servants and devotees, You ferried them across. (So please), save us also the meritless ones; this would also be Your glory. Except You there is no other, O' my Master (who can save us, and only by) good fortune we meditate on God."(2)

Now commenting on the state of those who do not meditate on God's Name, Guru Ji says: "(O' my friends), accursed is the life of those who live without meditating on God's Name; they have to suffer through grievous pains. Those unfortunate fools bereft of good deeds are made to roam around in existences again and again."(3)

Contrasting the above with the blessings enjoyed by the devotees of God, Guru Ji says: “(O’ my friends), for the devotees of God, His Name is their support. O’ devotee Nanak, in whom the Guru has implanted God’s Name, that person’s life has become fruitful.”(4-2)

The message of this *shabad* is that even if we are sinners and bereft of any merit, we should still, most humbly pray to God to show mercy on us and bless us with the guidance of the Guru. So that following his guidance we may meditate on God’s Name and as per His own tradition, God may save us also.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਹਮਰਾ ਚਿਤੁ ਲੁਭਤੁ ਮੋਹਿ ਬਿਖਿਆ ਬਹੁ ਦੁਰਮਤਿ
ਮੈਲੁ ਭਰਾ ॥

ਤੁਮ੍ਹਰੀ ਸੇਵਾ ਕਰਿ ਨ ਸਕਹ ਪ੍ਰਭ ਹਮ ਕਿਉ ਕਰਿ
ਮੁਗਧ ਤਰਾ ॥੧॥

ਮੇਰੇ ਮਨ ਜਪਿ ਨਰਹਰ ਨਾਮੁ ਨਰਹਰਾ ॥
ਜਨ ਊਪਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਮਿਲਿ ਸਤਿਗੁਰ
ਪਾਰਿ ਪਰਾ ॥੧॥ ਰਹਾਉ ॥

ਹਮਰੇ ਪਿਤਾ ਠਾਕੁਰ ਪ੍ਰਭ ਸੁਆਮੀ ਹਰਿ ਦੇਹੁ ਮਤੀ
ਜਸੁ ਕਰਾ ॥
ਤੁਮ੍ਹਰੈ ਸੰਗਿ ਲਗੇ ਸੇ ਉਧਰੇ ਜਿਉ ਸੰਗਿ ਕਾਸਟ
ਲੋਹ ਤਰਾ ॥੨॥

ਸਾਕਤ ਨਰ ਹੋਛੀ ਮਤਿ ਮਧਿਮ ਜਿਨ੍ ਹਰਿ ਹਰਿ
ਸੇਵ ਨ ਕਰਾ ॥
ਤੇ ਨਰ ਭਾਗਹੀਨ ਦੁਹਚਾਰੀ ਓਇ ਜਨਮਿ ਮੁਏ
ਫਿਰਿ ਮਰਾ ॥੩॥

ਜਿਨ ਕਉ ਤੁਮ੍ ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਤੇ ਨਾਏ
ਸੰਤੋਖ ਗੁਰ ਸਰਾ ॥
ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਹਰਿ ਭਜਿਆ ਜਨ ਨਾਨਕ
ਪਾਰਿ ਪਰਾ ॥੪॥੩॥

bilaaval mehlā 4.

hamraa chit̃ lubḥat̃ mohi bikhi-aa baho
durmat̃ mail bharaa.

tumhree sayvaa kar na sakah parabh̃
ham ki-o kar mugadh̃ taraa. ||1||

mayray man jap narhar naam narharaa.
jan oopar kirpaa parabh̃ dhaaree mil
satgur paar paraa. ||1|| rahaa-o.

hamray pitaa thaakur parabh̃ su-aamee
har dayh mat̃ee jas karaa.
tumhrai sang lagay say udhray ji-o sang
kaasat loh taraa. ||2||

saakat̃ nar hochhee mat̃ madhim jin^h
har har sayv na karaa.
tay nar bhaagheen duhchaaree o-ay
janam mu-ay fir maraa. ||3||

jin ka-o tum^h har maylhu su-aamee tay
n^haa-ay santokh̃ gur saraa.
durmat̃ mail ga-ee har bhaji-aa jan
naanak paar paraa. ||4||3||

Bilawal Mehla-4

In the previous *shabad*, Guru Ji advised us that even if we are sinners and bereft of any merit, still we should most humbly pray to God to show mercy on us and bless us with the guidance of the Guru. So that following his guidance we may meditate on God’s Name and as per His own tradition God may save us also. In this *shabad* again, Guru Ji shows us how to pray to God, if in spite of all good advice our mind still keeps turning towards false worldly pleasures, and sinful acts in pursuit of worldly riches and power.

Putting him in our place, Guru Ji says: “(O’ God), our mind is enticed by the poison of (worldly) attachment. It is filled with the dirt of evil intellect. Therefore O’ my Master, we cannot serve You, so then how could we, the foolish ones, swim across (the dreadful worldly ocean and save ourselves from the continuous pains of births and deaths) ?” (1)

Next addressing his own mind (and indirectly us), Guru Ji says: "O’ my mind, meditate on the Name of God. The person, on whom God has shown mercy, meeting the true Guru has crossed over (the worldly ocean)." (1-pause)

Next approaching God like a very sweet and innocent child approaching father, Guru Ji says: "O’ God, my Father, my Master, give me such intellect that I may keep singing Your praise. (Because) just as a piece of iron swims across in the company of wood, (similarly) they who are attuned to You are ferried across." (2)

Commenting on the state and fate of *Saakats* who instead of God love worldly riches and power, Guru Ji says: "(O’ my friends), they who have not served (or worshipped) God, those *Saakats* are persons of poor and evil intellect. These unfortunate persons are of evil character, and they keep taking birth to die again and again." (3)

Guru Ji concludes the *shabad* by describing the blessings obtained by those on whom God shows His grace. He says: “Whom You unite with Yourself, O’ my Master, (by listening to the immaculate advice of the Guru, they learn how to live with contentment in God’s will, as if they) have bathed in the Guru’s pool of contentment. Devotee Nanak (says), by meditating on God, their dirt of evil intellect goes away and they are ferried across (the worldly ocean)." (4-3)

The message of this *shabad* is that even when engrossed in worldly riches and power, we should humbly pray to God to bless us with the guidance of the Guru, so that listening to his immaculate advice, our mind may shed its evil intellect, and get attuned to God, and showing mercy God may end our rounds of births and deaths.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਆਵਹੁ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਮਿਲਿ ਹਰਿ ਹਰਿ ਕਥਾ
ਕਰਹੁ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੋਹਿਥੁ ਹੈ ਕਲਜੁਗਿ ਖੇਵਟੁ ਗੁਰ
ਸਬਦਿ ਤਰਹੁ ॥੧॥

ਮੇਰੇ ਮਨ ਹਰਿ ਗੁਣ ਹਰਿ ਉਚਰਹੁ ॥
ਮਸਤਕਿ ਲਿਖਤ ਲਿਖੇ ਗੁਨ ਗਾਏ ਮਿਲਿ ਸੰਗਤਿ ਪਾਰਿ
ਪਰਹੁ ॥੧॥ ਰਹਾਉ ॥

bilaaval mehlā 4.

aavhu sant milhu mayray bhaa-ee mil
har har kathaā karahu.

har har naam bohith hai kaljug
khayvat gur sabad tarahu. ||1||

mayray man har gun har uchrahu.
mastak likhāt likhay gun gaa-ay mil
sangat paar parahu. ||1|| rahaa-o.

ਪੰਨਾ ੮੦੦

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ਕਾਇਆ ਨਗਰ ਮਹਿ ਰਾਮ ਰਸੁ ਊਤਮੁ ਕਿਉ ਪਾਈਐ
ਉਪਦੇਸੁ ਜਨ ਕਰਹੁ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਫਲ ਹਰਿ ਦਰਸਨੁ ਮਿਲਿ ਅੰਮ੍ਰਿਤੁ
ਹਰਿ ਰਸੁ ਪੀਅਹੁ ॥੨॥

kaa-i-aa nagar meh raam ras ootam
ki-o paa-ee-ai updays jan karahu.
satgur sayv safal har darsan mil amrit
har ras pee-ahu. ||2||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮੀਠਾ ਹਰਿ ਸੰਤਹੁ
ਚਾਖਿ ਦਿਖਹੁ ॥
ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਮੀਠਾ ਲਾਗਾ ਤਿਨ ਬਿਸਰੇ ਸਭਿ
ਬਿਖ ਰਸਹੁ ॥੩॥

har har naam amrit har meethaa har
santahu chaakh dikhahu.
gurmat har ras meethaa laagaa tin
bisray sabh bikh rasahu. ||3||

ਰਾਮ ਨਾਮੁ ਰਸੁ ਰਾਮ ਰਸਾਇਣੁ ਹਰਿ ਸੇਵਹੁ ਸੰਤ ਜਨਹੁ
॥
ਚਾਰਿ ਪਦਾਰਥ ਚਾਰੇ ਪਾਏ ਗੁਰਮਤਿ ਨਾਨਕ ਹਰਿ
ਭਜਹੁ ॥੪॥੪॥

raam naam ras raam rasaa-in har
sayvhu sant janhu.
chaar padaarath chaaray paa-ay
gurmat naanak har bhajahu. ||4||4||

Bilawal Mehla-4

In the previous *shabad*, Guru Ji advised us that even when engrossed in worldly riches and power, we should humbly pray to God to bless us with the guidance of the Guru, so that listening to his immaculate advice, our mind may shed its evil intellect and get attuned to God. In this *shabad*, Guru Ji extends an open invitation to all of us and very affectionately asks us to come and join him in talking and singing about God.

So he says: "Come O' my brotherly saints, let us all meet and speak of the (praises of) God. In *Kalyug* (the present age), God's Name is like a boat (whose) boatman is the Guru. By getting attuned to (the oar of) Guru's word, you should swim across (the worldly ocean)." (1)

Guru Ji is not passing on this advice to others alone, but even to his mind, he says: "O' my mind, utter praises of God again and again, and as per the pre-ordained destiny scribed on your forehead, by joining the holy congregation and singing praises (of God in their company), swim across (the worldly ocean)." (1-pause)

Guru Ji now asks his saintly friends about a very important secret treasure hidden in our body. He says: "O' my saintly friends (I have heard that) within the city of the body, there is the supreme elixir of God's (Name); O' the devotees of God, advise how we could obtain that. (They answer): "By serving (and following) the true Guru, obtain the fruitful sight of God and then meeting Him, drink the nectar of God's elixir." (2)

Next describing the unique qualities of this nectar, Guru Ji says: "O' saintly devotees of God, sweet is the nectar of God's Name, taste it and see for yourself. By following Guru's instruction, whom this nectar of God's (Name) has sounded sweet (and pleasing), they have forsaken all the poisonous relishes (of worldly riches and power)." (3)

In closing, Guru Ji says: "(O' saintly devotees), elixir of God's Name is a universal remedy, partake it. (They who have done this), have obtained all the four (cardinal) boons (of righteousness, financial prosperity, satisfaction of physical desires, and salvation. Therefore) Nanak (says), following Guru's instruction, meditate on God." (4-4)

The message of this *shabad* is that if we want to obtain all the four main objects of life (true faith, secure financial state, happy married life, and salvation then we should get together with saintly people, sing praises of God in their company, and taste the immortalizing nectar of God's Name.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

bilaaval mehlā 4.

ਖੜੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦੁ ਵੈਸੁ ਕੋ ਜਾਪੈ ਹਰਿ ਮੰਤ੍ਰੁ
ਜਪੈਨੀ ॥

khātree baraahman sood vais ko jaapai
har manṭar japainee.

ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਪੂਜਹੁ ਨਿਤ ਸੇਵਹੁ
ਦਿਨਸੁ ਸਭ ਰੈਨੀ ॥੧॥

gur satgur paarbarahm kar poojahu nit
sayvhu dinas sabh rainee. ||1||

ਹਰਿ ਜਨ ਦੇਖਹੁ ਸਤਿਗੁਰੁ ਨੈਨੀ ॥
ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਹਰਿ ਬੋਲਹੁ ਗੁਰਮਤਿ
ਬੈਨੀ ॥੧॥ ਰਹਾਉ ॥

har jan daykhhu satgur nainee.
jo ichhahu so-ee fal paavhu har bolhu
gurmat bainee. ||1|| rahaa-o.

ਅਨਿਕ ਉਪਾਵ ਚਿਤਵੀਅਹਿ ਬਹੁਤੇਰੇ ਸਾ ਹੋਵੈ ਜਿ
ਬਾਤ ਹੋਵੈਨੀ ॥

anik upaav chitvee-ah bahutayray saa
hovai je baat hovainee.

ਅਪਨਾ ਭਲਾ ਸਭੁ ਕੋਈ ਬਾਛੈ ਸੇ ਕਰੇ ਜਿ ਮੇਰੈ
ਚਿਤਿ ਨ ਚਿਤੈਨੀ ॥੨॥

apnaa bhalaa sabh ko-ee baachhai so
karay je mayrai chit na chitainee. ||2||

ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਏਹਾ ਬਾਤ
ਕਠੈਨੀ ॥

man kee mat ti-aagahu har jan ayhaa
baat kathainee.

ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਗੁਰੁ
ਸਤਿਗੁਰੁ ਕੀ ਮਤਿ ਲੈਨੀ ॥੩॥

an-din har har naam dhi-aavahu gur
satgur kee mat lainee. ||3||

ਮਤਿ ਸੁਮਤਿ ਤੇਰੈ ਵਸਿ ਸੁਆਮੀ ਹਮ ਜੰਤ ਤੂ
ਪੁਰਖੁ ਜੰਤੈਨੀ ॥

mat sumat tayrai vas su-aamee ham
jant too purakh jantainee.

ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਕਰਤੇ ਸੁਆਮੀ ਜਿਉ ਭਾਵੈ
ਤਿਵੈ ਬੁਲੈਨੀ ॥੪॥੫॥

jan naanak kay parabh kartay su-aamee
ji-o bhaavai tivai bulainee. ||4||5||

Bilawal Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to obtain all the four main objects of life (the true faith, secure financial state, happy married life, and salvation) then we should get together with saintly people, sing praises of God in their company, and taste the immortalizing nectar of God's Name. But in some faiths there are strict restrictions against many parts of the society. For example in Hindu faith, persons belonging to the lowest *Shudra* (or untouchable) caste are barred from reading any holy book or doing any kind of God's worship. This restriction automatically implies that these people could never hope to enjoy prosperity or salvation mentioned above. But Guru Ji does not impose any kinds of restrictions on any class of people. Therefore in this *shabad*, he specifically declares that all the four casts have the equal right to meditate on God's Name and enjoy the blessings thereof.

He says: "(O' my friends), whether anybody is a *Khatti* (warrior), *Brahmin* (priest), *Vaish* (businessman), or a *Shudra* (menial servant), he or she can meditate on the sacred *Mantra* of God's (Name, which can be) chanted (by all. O' my friends), worship the Guru deeming him as the true all-pervading God and serve him day and night."(1)

Emphasizing his above message and describing some of the blessings of serving the Guru, he says: "O' devotees of God, see the Guru with (your inner divine) eyes, the Guru is the true (embodiment of) God. Therefore following Guru's instruction utter praises of God, (by doing so) you would obtain whatever you wish."(1-pause)

In order to teach us the lesson of accepting and abiding in the will of God, Guru Ji says: "(O' my friends), we think of many plans (to achieve our objectives), but that alone happens which has to happen. Everyone wishes for one's own welfare, but (God) does that which may never be in our thought or imagination."(2)

Therefore, Guru Ji advises: "O' devotees of God, abandon the directive of your own mind, (even though) it is very difficult to do. Instead, day and night meditate on God's Name, and seek (and act on) the true Guru's advice."(3)

Guru Ji concludes the *shabad* by teaching us an important lesson in humility: lest we feel self-conceited thinking that we are very wise because we are doing a good deed, he wants to impress upon us that even the good intellect comes to any person as per God's grace. Therefore Guru Ji humbly says: "O' Master, good or bad intellect are in Your hands, (only upon Your prodding, one follows the right or wrong path). O' God, we are (like musical) instruments and You are the player. O' the Creator of slave Nanak, You make us utter whatever pleases You."(4-5)

The message of this *shabad* is that firstly, all classes of society have the right to meditate on God's Name, and enjoy its blessings. Secondly abandoning our own intellect we should follow the advice of the Guru, but never feel arrogant about it. Lastly we should accept that whatever God wills, only that happens.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਅਨਦ ਮੂਲੁ ਧਿਆਇਓ ਪੁਰਖੋਤਮੁ ਅਨਦਿਨੁ
ਅਨਦ ਅਨੰਦੇ ॥

ਧਰਮ ਰਾਇ ਕੀ ਕਾਣਿ ਚੁਕਾਈ ਸਭਿ ਚੂਕੇ ਜਮ
ਕੇ ਛੰਦੇ ॥੧॥

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਗੋਬਿੰਦੇ ॥
ਵਡਭਾਗੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਇਆ ਗੁਣ ਗਾਏ
ਪਰਮਾਨੰਦੇ ॥੧॥ ਰਹਾਉ ॥

ਸਾਕਤ ਮੂੜ ਮਾਇਆ ਕੇ ਬਧਿਕ ਵਿਚਿ ਮਾਇਆ
ਫਿਰਹਿ ਫਿਰੰਦੇ ॥

ਤ੍ਰਿਸਨਾ ਜਲਤ ਕਿਰਤ ਕੇ ਬਾਧੇ ਜਿਉ ਤੇਲੀ ਬਲਦ
ਭਵੰਦੇ ॥੨॥

ਗੁਰਮੁਖਿ ਸੇਵ ਲਗੇ ਸੇ ਉਧਰੇ ਵਡਭਾਗੀ ਸੇਵ
ਕਰੰਦੇ ॥

ਜਿਨ ਹਰਿ ਜਪਿਆ ਤਿਨ ਫਲੁ ਪਾਇਆ ਸਭਿ
ਤੂਟੇ ਮਾਇਆ ਫੰਦੇ ॥੩॥

ਆਪੇ ਠਾਕੁਰੁ ਆਪੇ ਸੇਵਕੁ ਸਭੁ ਆਪੇ ਆਪਿ
ਗੋਵਿੰਦੇ ॥

ਜਨ ਨਾਨਕ ਆਪੇ ਆਪਿ ਸਭੁ ਵਰਤੈ ਜਿਉ ਰਾਖੈ
ਤਿਵੈ ਰਹੰਦੇ ॥੪॥੬॥

bilaaval mehlā 4.

anad mool dhi-aa-i-o purkhotam an-din
anad ananday.

dharam raa-ay kee kaan chukaa-ee
sabh chookay jam kay chhanday. ||1||

jap man har har naam gobinday.
vadbhaagee gur satgur paa-i-aa gun
gaa-ay parmaananday. ||1|| rahaa-o.

saakat moorh maa-i-aa kay badhik vich
maa-i-aa fireh firanday.

tarisnaa jalat kirat kay baadhay ji-o
taylee balad bhavanday. ||2||

gurmukh sayv lagay say udhray
vadbhaagee sayv karanday.

jīn har japi-aa tīn fal paa-i-aa sabh
tootay maa-i-aa fanday. ||3||

aapay thaakur aapay sayvak sabh
aapay aap govinday.

jan naanak aapay aap sabh vartai ji-o
raakhai tīvai rahanday. ||4||6||

Bilawal Mehla-4

In the previous *shabad*, Guru Ji told us that all classes of society have the right to meditate on God's Name, and enjoy its blessings. In this *shabad* he describes the supreme bliss, which one enjoys by meditating on God's Name.

He says: "(The person) who has contemplated on immaculate God the source of supreme-bliss, day and night remains in a state of bliss. That person has shed dependence on the judge of righteousness, and he is rid of all the fears of the demon of death."(1)

Therefore advising his mind (actually ours), Guru Ji says: "O' my mind, meditate on the Name of God of the universe. The fortunate person who has obtained (guidance of) the true Guru sings praises of God of supreme bliss."(1-pause)

Commenting on the conduct and the fate of *Saakats*, (the worshippers of power, who do not care to meditate on God's Name), Guru Ji says: "The foolish *Saakats* have

become captives of *Maya* (the worldly riches and power), and they keep wandering around in pursuit of *Maya*. Burnt by the (fire of their) desire, and bound by their (bad) deeds, they keep revolving in existences like the bull of an oilman (which keeps going around the oil press).”(2)

Contrasting the above with the state of those who serve and act on the advice of the Guru, he says: "They who are engaged in the service of the Guru have been saved, but it is only the fortunate ones who perform such service. They who have meditated on God, have obtained the reward, and all their entanglements of *Maya* have been snapped."(3)

However before concluding the *shabad*, Guru Ji cautions us against having any kind of self-conceit or sense of superiority over others, who do not meditate on God's Name. He reminds us that whatever anybody is doing in this world is as per God's will. So Guru Ji says: "(O' my friends), He Himself is the Master and Himself the servant; everywhere, it is God Himself. O' devotee Nanak, He Himself pervades everywhere, and as He keeps so all live."(4-6)

The message of this *shabad* is that following the advice of the true Guru, we should sing praises and meditate on the Name of that God, who is the source of supreme bliss. Then all our entanglements of *Maya* would be broken and we would be free from all subservience or fear of the demon of death, and we would enjoy a state of peace and bliss in the company of God.